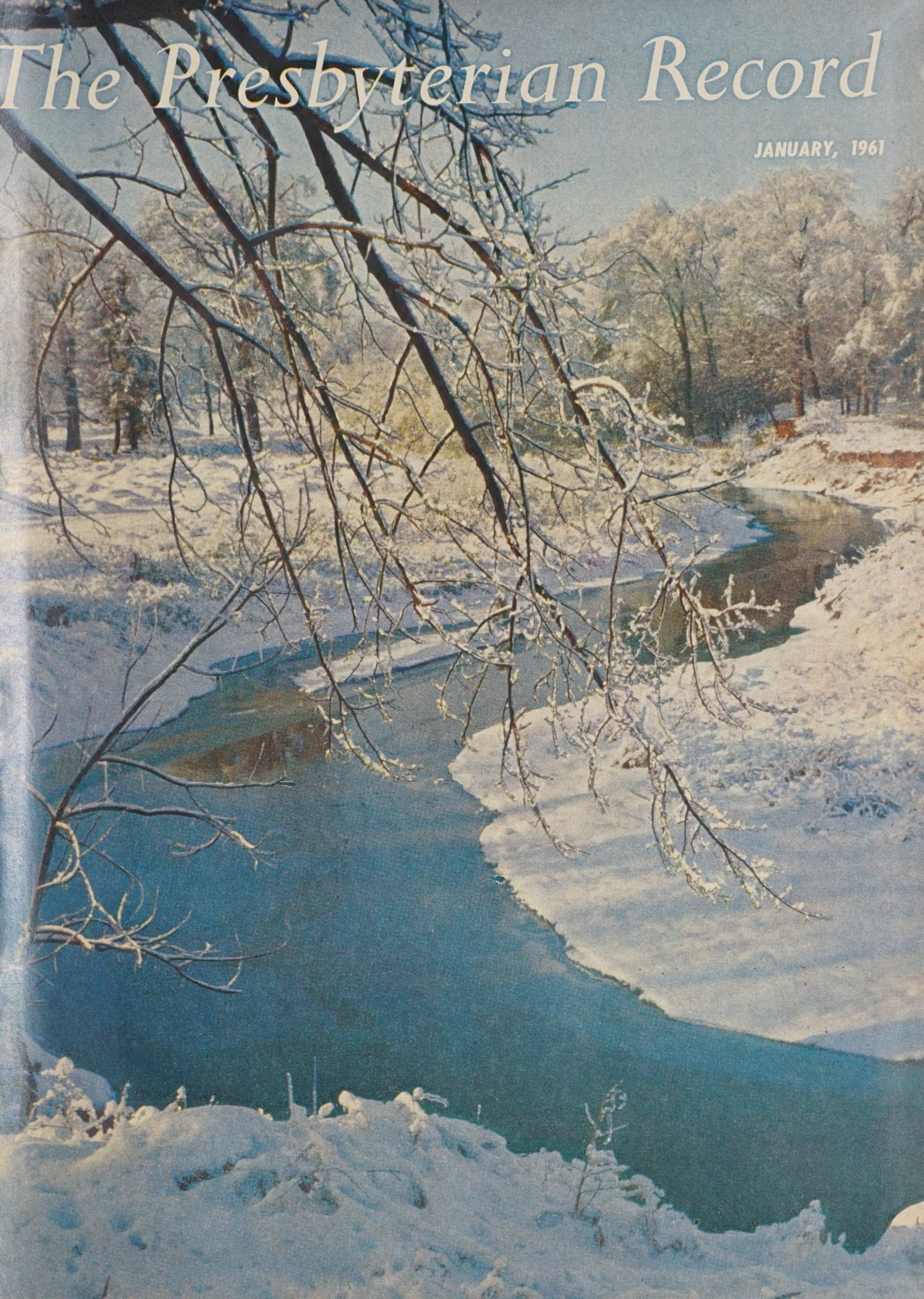


# *The Presbyterian Record*

JANUARY, 1961





## Putting Your Church in the Picture

"I'm fed up with the usual procedure at the annual meeting", said a Presbyterian recently. "Can't you propose some way of injecting more life and purpose into it?"

A follow-up revealed that his disappointment stemmed from annual meetings of the kind that do nothing more than hear reports of "the year under review", with perhaps some discussion of local church problems.

Our friend feels, and we agree with him, that the average congregational annual meeting misses a great opportunity. He wants it to be an imaginative and challenging affair, aimed at inspiring the local church to put itself into the whole picture so far as the Presbyterian Church in Canada is concerned.

This means, of course, that the meeting could not dally over routine reports, which can always be circulated in mimeographed form. It would have to forego consideration of itemized statements, as long as they were made available for study.

Since January is the month for annual meetings, we suggest that something new be tried, an innovation that will require careful planning and preparation beforehand. The idea is simply to present on the local level a vision of what we as a church can do together in the name and for the sake of our Lord Jesus Christ.

Fortunately there is material ready for this purpose. The filmstrip "RING THE JUBILEE" together with a recording, is designed to show the Presbyterian Church in Canada at work in all areas of its activity. An opening quotation from John Calvin puts the emphasis upon three things: Christian education, missionary outreach, and responsible stewardship. Then the filmstrip portrays the church at work in a way that invites and encourages full participation.

Leaflets accompany the filmstrip, detailing in brief but graphic form all that our church is seeking to do. These leaflets, which will reach all ministers this month, are designed to amplify the audio-visual presentation.

"RING THE JUBILEE" is part of the answer to those who have been asking the Presbyterian Church in Canada to tell the whole story to all of her people. It provides an effective way of reaching an audience, and can be used again and again.

Take time at your annual meeting to present this audio-visual program. It will give members new knowledge and fresh vision, and encourage them to look beyond the immediate horizon. Much can be made to happen in Christ's name if all of us become involved in the entire mission of our church.

### **RING THE JUBILEE,**

the filmstrip and recording which may be used with fresh emphasis time and again, is available for the price of \$10. Order from the Board of Stewardship and Budget, 63 St. George St., Toronto 5, Ontario.



The  
Presbyterian  
Record

CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

ADVERTISING  
Christine B. Ferguson

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name of  
your congregation.

Deadline:  
Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.

Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

EDITORIAL .....	2
MOVING FORWARD IN THE MARITIMES .....	4
<i>A. E. Morrison</i>	
A DEVOTIONAL MESSAGE .....	7
<i>Joseph Wasson</i>	
AUSTRALIA'S PRESBYTERIAN CHURCH .....	8
<i>Bruce Molloy</i>	
HOW WE PRODUCE OUR CHRISTMAS PAGEANT .....	12
<i>H. G. McAdie</i>	
DAWN IN THE HILLS .....	14
<i>James Dickson</i>	
SOME PUNGENT AND PERTINENT OPINIONS .....	16
THE MAYBE KID .....	18
MODERN EVASIONISTS .....	23
<i>Roman Collar</i>	
YOU WERE ASKING? .....	23
CHILDREN'S CORNER .....	35
<i>May C. Smith</i>	

COVER PHOTO — the Don River in winter,  
by Charles Miller, Toronto.

JANUARY, 1961

Vol. LXXXVI, No. 1

CHURCH OF THE AIR

On January 15, from St. Andrew's Presbyterian Church,  
Prescott, Ontario, the Rev. A. J. Morrison will speak at 4:30  
p.m. on the CBC radio network. The organist at St. Andrew's,  
Miss Anne Gray, who interprets music from Braille, will lead  
the choir.

On television watch the Heritage series at 3 p.m. each  
Sunday. The first program is described on pages 18 and 19.



# Moving Forward in the Maritimes

By A. E. Morrison

**H**OW is it going with the Presbyterian Church?" This question was directed to me by a prominent layman of another church before we met as a board representing the major denominations. "Oh, terrible!", was the reply, which I thought would be unexpected. "It's alright for you to say that", was the comment, while all laughed.

Seriously, how is it going with the Presbyterian Church in this area of the Maritime Synod? Any assessment of the church; its life, work, and spirit will be influenced by our standard; the measure of our faith, the vision of things seen and unseen, the capacity to be challenged, and by many other things. One may say, "It is going well with the church". This can be a debatable proposition. Another may reply, "It is going badly with the church". This too would be open to question.

We should seek to see things *as they are*, and as they *might be*. If this is our approach to advancement of the kingdom of God we will not be satisfied or complacent.

Some considerable progress and improvement in the life and work of the church throughout the synod can be reported with thanksgiving to God. There are trends and signs which give good promise for the future. There are urban areas where there is population growth and sound industrial development. New areas of natural resources are being explored and developed. The "Atlantic Provinces Economic Council" is now aggressively engaged in a program of economic development and trade for the whole area.

The declining situation in large rural areas where farming is sub-marginal continues to be a serious concern. Some unemployed "stand in the market places", some "stand" on this marginal land as far as productivity and a fair standard of living is concerned. For this reason whole communities have been abandoned or are sparsely populated. The threatened closure of a number of coal mines



Laying the cornerstone of St. Paul's Church, Corner Brook, Newfoundland. From the left, Dr. A. Brown, Rev. A. P. Montgomerie, Dr. Robert Lennox and Mr. J. Fisher.



The Rev. John R. Cameron of Dartmouth visits a new family, the Gordon Copps, who moved there from Victoria, B.C.





*The synodical superintendent of missions tells the story of church extension in the Atlantic provinces.*



Rev. Allister Morrison

in the industrial areas of Cape Breton is of great concern and nothing has been done to resolve the situation in this time of transition and change.

Over the past decade, seven new pieces of work have been opened in the synod. This is small considering the seven presbyteries of the synod and the fact that most of this work is in the area of two presbyteries. At this time five ordained ministers are serving in this area of extension and new work. The presbytery of Newfoundland has more ministers than at any time in the past, mainly due to the new work opened up in that province.

The latest church opened in the synod, Calvin, in Halifax, is now a well organized and developing congregation which gives promise of soon becoming one of our strongest. There are over 100 children in the church school. The Rev. A. O. MacLean is serving under appointment of the general board of missions.

St. Paul's congregation, Corner Brook, Newfoundland, has made good progress under the leadership of the Rev. A. P. Montgomerie, ordained missionary. The cornerstone was laid recently and the church should be opened for worship before long. The cornerstone was laid

by Josiah Fisher, one of the original settlers of the community. The Rev. Principal Robert Lennox, moderator of the 86th general assembly, led in the prayer of dedication.

St. Andrew's congregation, Dartmouth, N.S., opened in 1956, continued to grow despite a continuing heavy loss of membership due to transfers. During 1959 the removals amounted to almost 50% of the numbers joining with the church, due to large numbers in the congregation belonging to the armed services. The Rev. J. R. Cameron is the minister and also serves the church at Musquodoboit Harbor.

ST. David's Church, St. John's, Newfoundland, was opened in 1959 and shows good growth since the relocation of the congregation. Formerly the Queen's Road Church, it was wisely decided by the congregation to dispose of the old property and build on Elizabeth Avenue, near new housing developments. While leading the congregation during relocation, the Rev. J. A. Goldsmith also ministered to the new work at St. Aidan's. With the increased responsibility in this work at St. David's, Mr. Goldsmith was relieved of the work at St. Aidan's and the Rev. W. Moncrieff

was appointed to it. St. Matthew's Church, Grand Falls, has undergone extensive alterations with additions and its present function and beauty is an example of what proper planning and initiative can accomplish.

St. Paul's Church, McClures Mills, Truro, N.S., serves this area of the town and is the only church in the area. There are a large number of children in the community, some 90 enrolled in the church school and various organizations. This mission church has been supplied by students and ministers of the presbytery. We estimate the new church buildings and property in the synod to be something in excess of \$750,000 in value.

Miss Catharine MacFarlane, deaconess, was recently appointed by the mission board to the work at Westville Road, N.S., with responsibilities at Abercrombie and Linacy, adjacent areas. This church hall was one of the first endeavours in the area of new work in the post-war period.

Property has been acquired in the Brentwood area of Moncton, N.B., in anticipation of new work. Work at Oro-mocto - Camp Gagetown, N.B., has been under consideration for some time. Due to the unique and unusual situation

The new Calvin Church in Halifax already has over 100 enrolled in the church school.







St. David's Church in St. John's, Newfoundland, which relocated in 1959.

here, the presbytery of St. John has requested that this be considered as a national mission responsibility. An option has been secured on property and the matter of development is now under study and consideration.

Consideration is being given to the Newfoundland-Labrador new areas of development and settlement. A missionary who would visit new communities, bringing to them the service and sacraments of the church would seem to be a need at this time.

Several significant trends are seen from an analysis of the past decade. There was an increase generally in grants needed for augmented congregations between 1950-1955. During this period there was a small increase in givings for budget and missions purposes. In the period 1955-1960 there has been a marked decline in grants needed by the same congregations, and an increase in givings to budget and missions. The following will illustrate:

Budget givings	1950	1959
Presb'y of Newfoundland	\$ 140	\$2,276
Presbytery of Halifax - Lunenburg	773	2,215
Presbytery of Pictou	1,690	3,280

Due to larger mission work in this period, principally in the field of extension, there has been a demand for more funds to support it. We use again the presbyteries of Newfoundland and Halifax-Lunenburg to illustrate, where most of our extension work is carried on.

Grants for Mission Work	1950	1959
Presb'y of Newfoundland	\$253	\$ 9,800
Presbytery of Halifax - Lunenburg	773	10,031

The healthy movement toward self-support by congregations, even those in areas of unfavourable economic condi-

tions, means that the major part of grants is now spent on primary and new work. This is right for it is the real task of the church, and we believe that the future will justify the faith we have in the task that God has given us in these days.

In order to assist congregations in securing loans and financing projects, the Maritime Synod sponsored the "Presbyterian Extension Fund (Atlantic) Ltd.", a limited liability company. This is a guarantee company. Its capital was set at \$50,000. Class (B) ownership is made up of 500 shares at \$100 per share, available for purchase by congregations, societies and organizations within the synod. Response and support to date is small. At present the assets of the company are approximately \$3,000 or some \$47,000 short of maximum capital. Although handicapped by this lack of funds, the company has been able to advise and help several important church building projects in the synod.

The synod at its last meeting expressed concern for work in the area of social service. A committee of synod will study the matter of a home for unmarried mothers and homes for senior citizens. The church, through grants from the general board of missions, the Woman's Missionary Society (Eastern Division) and the synod, contributes to the support of the Maritime Home for Girls, Truro, N.S., and the Inter-provincial Home for Young Women, Coverdale, N.B.

The presbytery of Newfoundland has more ministers on the roll than in the previous history of our church in that island. All churches are settled. All charges in the presbytery of Cape Breton are filled at this time. The other five presbyteries have vacancies. The presbytery of Halifax-Lunenburg shows approximately twice the number of

ministers (15) over ten years ago. Again, due to the result of the area ministry experiment and the joining together of congregations, more charges are settled. There are presently some ten vacant congregations in which there are some 35 churches.

The Maritimes, which through the years has shown a good example in producing ministers, is now lagging. The soil is not as productive and the climate and conditions are not as favourable as formerly. This is a real concern to which many factors contribute. The decline in the rural population from which area many leaders came in the past; changed economic conditions; the challenge of new fields of human endeavour, etc. More serious is the change in thought and attitude toward the office and work of the ministry, which is not thought of today in terms of a high (in service) calling but rather as inferior to accepted professions.

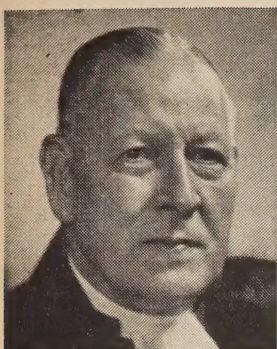
To state that "things are terrible" with the Presbyterian Church in this synod would not be true to the facts when considering the church's life and work. To say that "things are going well" would also be an exaggeration. The church has made progress, and is making progress, but much remains to be done. We have not yet risen to the measure of our resources in the potential of leadership, stewardship and growth in membership.

Here we see the present and the future as a challenge. We share with the church in work and witness and look to the future in faith and hope. The road from the "actual" to the "ideal"; from "this" to "that", starts with each of us. We cannot miss the way of service if we are faithful to Jesus Christ the King and head of the church. ★

World Communion Sunday in St. Andrew's Church, Dartmouth, N.S.







# The Benign Shadow

*He that dwelleth in the secret place of the most High,  
shall abide under the shadow of the Almighty. Psalm 91:1.*

IN a volume on the Psalms a story is told of Theodore Beza: one of the noblest of the French reformers. As a youth, he had been of a gay and rather frivolous character. Following a severe illness and during convalescence, he took a walk along the banks of the River Seine, and happened to come upon a little Huguenot church. He decided to enter, and as he did so the congregation was singing the opening stanzas of this Psalm. The words and music, in the ear of one accustomed only to the doleful singing of Latin chants, so impressed him, that it proved to be a supreme moment in his life. Before the song of praise had ended, Beza was able to turn it into a solemn act of self-dedication. In a short time he left Paris and joined the church of Geneva, in which, eventually, he rose to be the able successor to John Calvin.

As a reformer, Beza lived in danger all his days. But, as each trial came, he turned to this Psalm claiming its promises as for himself, and on his death-bed he declared that almost every word of it had been fulfilled in his experience.

We stand on the threshold of a New Year. It is a time for contemplation. Over the future God has mercifully drawn a cloud, and for this we should thank Him. From every point of view it is better that we should not know what awaits us on the morrow. If we were able to see gains and successes, we might easily become filled with pride and vainglory; if we foresaw trials, burdens and failures, we would seek to run away from life's battles and lose our souls in cowardice and unbelief. Life's uncertainties remind us of our weakness. They should keep us watchful, reverently humble and prayerful. They should compel us to the life of faith, which, after all, is just a venture on the promises of God.

This whole Psalm is a meditation on the keeping care of God. He who takes refuge with God, will find himself under the protection of an Almighty guardian "Loving faith on man's part shall be met by faithful love on God's part".

Amongst the bravest words ever spoken in the ears of men are those of our Lord himself when the cross was in view and the shadows were lengthening around Him. "Be of good cheer", He said, "I have overcome the world". Even at this distance the words reach us with the power of a revelation, and we wonder at them all the more because history has shown their truth. Our Lord was master of His fears. There were no sudden dangers which shook His poise. There were no crises that shattered Him. Nothing, perhaps, helped to impress His disciples with a sense of His majesty more than the Psalmist ventured. But when we come to discover the secret of that fearlessness, we find it rooting itself

in one and the same confidence — confidence in God the Father.

"Faith in God" says one, "is the grave of care". Whatever the coming days may bring we can face it with a calm, brave face where faith has bound it to an everlasting love. Faith cannot abolish conditions. Pain and sorrow, defeated desire and disappointed hopes are stern realities. None of us need hope to escape. But simple trust in the goodness of God will supply us with the courage and spirit to live through conditions: to master them, and go on in the way we know to be right, certain that no gift of that kind is vain in a world ruled by God.

Let us, then, be of those who in simple faith accept the strength and comfort which come from conscious fellowship with God. Feeling the fascination rather than the fear of the unknown, let us go on into the future on the quest of a fuller, richer life for ourselves, for the nation, and for the church of God. Let us go, feeling that all life is shaped by a Father's hand, all-powerful and all-loving, and all-working for good. Nothing can separate the trustful soul from the grace of God which is all-mighty in its power and all-reaching in its love. This is a word for the New Year:

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

Such confidence have all His saints.

## Prayer

Most gracious God, by whose mercy we have come to the gateway of another year; grant that we may enter it with humble and grateful hearts. Replenish us with heavenly grace that we may be able to accept it with all its duties; to perform all its labours, to welcome all its mercies, to meet all its trials, and to advance through all it holds for us with cheerful courage and a constant mind. May we travel hopefully, under the guidance of Thy Spirit in the path which shineth more and more unto the perfect day of Thy Heavenly Kingdom: through Jesus Christ our Lord. Amen.

## Bible Readings

January	1—Psalm 122
January	2—Matthew 5: 1-16
January	3—Psalm 44: 1-4
January	4—Psalm 44: 9-17
January	5—Psalm 44: 18-24
January	6—Psalm 45: 1-6
January	7—Psalm 45: 7-17
January	8—Psalm 46
January	9—Matthew 5: 17-26
January	10—Psalm 47
January	11—Psalm 48: 9-14
January	12—Psalm 49: 1-13
January	13—Psalm 49: 14-20
January	14—Psalm 50: 1-6
January	15—Psalm 50: 7-15
January	16—Matthew 6: 1-4; 16:18
January	17—Psalm 50: 16-23
January	18—Psalm 51: 1-10
January	19—Psalm 51: 11-19
January	20—Psalm 52
January	21—Psalm 53
January	22—Psalm 54
January	23—Matthew 6: 24-34
January	24—Psalm 55: 1-8
January	25—Psalm 55: 9-14
January	26—Psalm 56
January	27—Psalm 57
January	28—Psalm 60
January	29—Psalm 61
January	30—Psalm 62
January	31—Psalm 63



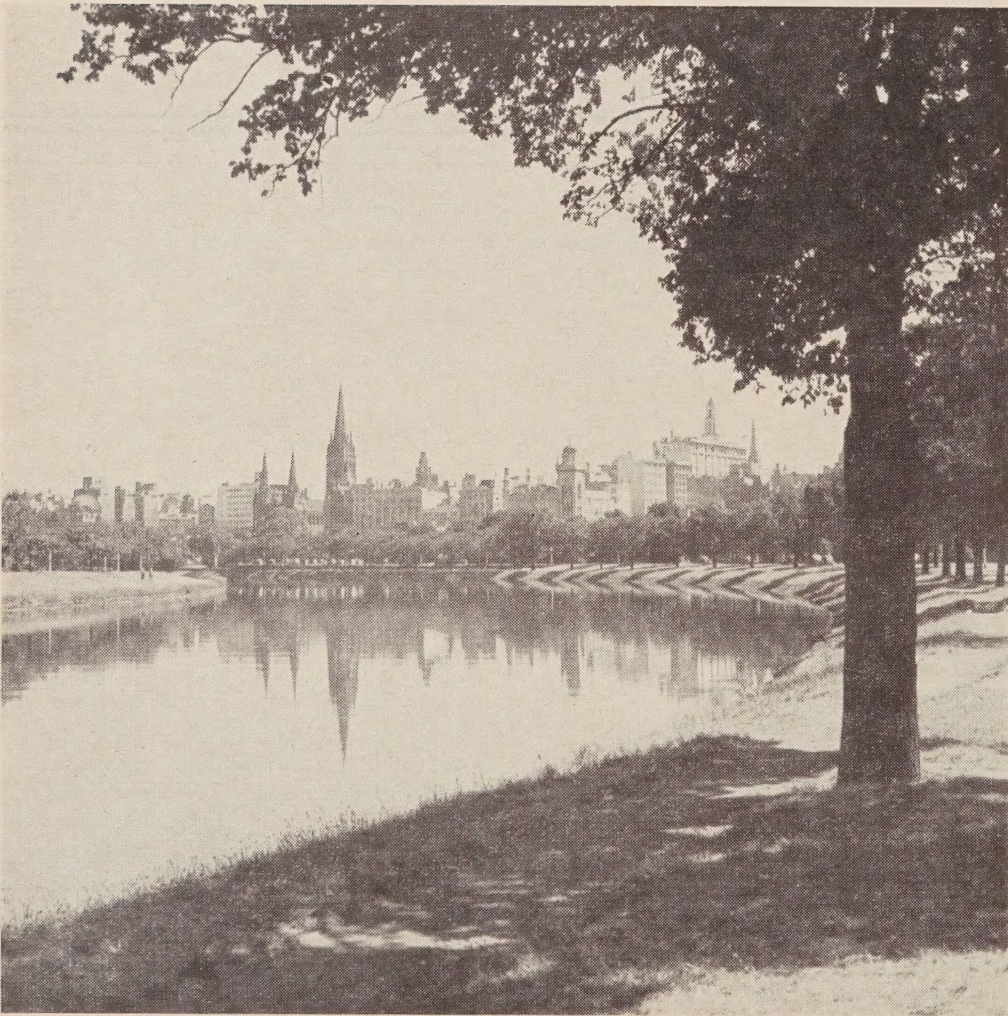
*Church life in his own country is described by a Presbyterian minister who has become temporary assistant in St. Andrew's, Victoria, B.C.*

**C**HURCH UNION or not? This is the burning question confronting the one million and more Presbyterians within the Commonwealth of Australia. Whether to unite with the Congregationalists and Methodists and thereby help bring some 24% of the Australian people into an United Church denomination; or whether to remain separate, together in unity though not in organic union? Within Australia the breakdown is as follows:

Anglican .....	45%	Presbyterian .....	11%
Roman Catholic .....	26%	Other denominations .....	6%
Methodist .....	11%	Non-Christians .....	1%

# AUSTRALIA'S PRESBYTERIAN CHURCH

By Bruce Molloy



View of Melbourne  
across the Yarra River



This composite building in Sydney, the state capital, houses the Scots' Church and the offices of the general assembly of the New South Wales Presbyterian Church. Space is rented to missionary, commercial and charitable organizations also. A large hall on the ground floor is used for meetings and concerts. The building was erected in 1930.



While these figures reveal a predominantly Anglican community, intense division exists between the high and low churchmen of the Anglican communion. This is reflected in church attendances which are disappointingly small.

Roman Catholics make their presence felt effectively in most facets of Australian life and work, the church of the bishop of Rome appears in a loyal and somewhat fraternal light. There is a modest degree of social fellowship amongst priests and ministers. It is significant that the only two Australian clerics to have been knighted were a distinguished former moderator-general of the Presbyterian Church of Australia and the present Roman Catholic archbishop of Brisbane. Of equal significance is the fact that whereas the recently installed Anglican primate was again an Englishman, the Roman Catholic primate is a native son.

What then is the position of the Presbyterian Church in Australia? This may best be summarized under three headings, historical, immediate and future.

**Historical.** It is the proud boast of Australian Presbyterians that the oldest church of any denomination still in use is the Ebenezer Presbyterian Church on the banks of the Hawkesbury River near Pitt Town, N.S.W. Here a church was erected by early Scots settlers in 1804. Not waiting for a minister, they had been holding services of worship for some twenty years when Dr. John Dun-

more Lang arrived and conducted there, for the first time, the sacrament of the Lord's Supper.

In Dr. Lang, Australia had one of its greatest statesmen. A man of many gifts, this minister of "The Kirk" built schools, brought out settlers and artisans from the "old country", entered parliament and there fought with that vigour which so characterized his ministry. A champion of the little man, freedom of schooling and immigration were his chief parliamentary pursuits. He set the precedent for the considerable number of Presbyterian ministers who have entered public life, many of them serving with distinction within the houses of parliament.

As Dr. Lang was a pioneer of life and work within the settled communities of the coastal areas, so to the memorable Very Rev. Dr. John Flynn ("Flynn of the Inland") came the call to the vast, great heart of our continent. Later to be moderator-general of the general assembly of Australia, Dr. Flynn founded the church's "A.I.M." (Australian Inland Missions) and pioneered the following "life-bloods" of the "outback":

The Royal Flying Doctor Service — a service so great and wonderful that it now bears the title "Royal", and is richly treasured by the folk of the bush areas. It even rates a popular place in Canadian television programs.

Pedal Wireless—an ingenious adaptation of the old sewing machine mechanism whereby people on the lonely outback stations (ranches) were able to

speak to one another. The great silence and loneliness were ended.

Hospitalization—hospitals were built in remote areas and brave hearts from the nursing ranks of our young church women went out to staff them. A grateful government later took over some of this work, though many A.I.M. hospitals still exist and are still staffed by Presbyterian nurses.

The church is also proud of its many elders and other laymen who have played prominent roles in public life. The present prime minister (Rt. Hon. R. G. Menzies) is an elder of the church.

It is a tribute to the acumen of the church fathers that in the national capital, Canberra, the cathedral on the hill is the Presbyterian Cathedral of St. Andrew.

**The Immediate Position.** The following aspects of Presbyterian church life and work will give a partial picture of the present position of our church "down under".

Attendance — church attendance is varied. While in most of our towns and cities we would be fortunate to have 20% of our people attending, in the real bush or "outback" areas some 80-90% attend, and in St. Stephen's, Sydney, congregations of 1,000-1,500 are usual. St. Stephen's also claims to have the largest mid-week service in the world (1,200 approximately).

Sunday School attendance is increasing, and good numbers are usual. In Australia of course, ministers are allowed to use the state schools for one school period with each age group of children





An aerial view looking south over the city of Adelaide. In the centre foreground is the Adelaide Oval, where crowds of up to 56,000 watch international cricket matches. Beyond are the tall buildings of the city proper.

Young aboriginal men and women who were among the first to attend the Central Training Establishment in Darwin for advanced education. They will qualify as assistant teachers as part of the government's assimilation plan for aborigines.



and this affords a marvellous method of confronting all boys and girls with the claims of Christ and the responsibilities of church membership.

Shortage of ministers—this problem is being tackled by means of active recruitment and affording older candidates a shortened course of training. There is considerable opposition to our college committee's stressing the need of the B.D. in addition to the B.A. degree.

Ladies' and men's organizations—the women's work is strongly organized within the church, but there is no men's organization comparable with Canada's "Presbyterian Men", nor is there an adult education program comparable with that of the Presbyterian Church in Canada.

Foreign Missions—a great shortage of missionaries exists in the Australian

church. Mission fields are in India, Korea, New Hebrides and amongst the aborigines of the "centre".

Theology—of recent years the emphasis has been neo-orthodox plus an increased evangelical emphasis. Liberalism is not favourably regarded. There are four theological colleges of the church in Australia. From the chair of theology in St. Andrew's, Sydney, Prof. John McIntyre went to New College, Edinburgh to succeed Prof. John Baillie in the chair of divinity.

Stewardship — throughout most denominations in Australia, strong stewardship campaigns have been instituted and the Presbyterian Church has widely used the recognized new methods of church promotion. In almost every instance, successful results have ensued. One congregation has pledged \$250,000 over the

three year period.

Hospitals and institutions—the church has many first rate hospitals, whilst in the famous Burnside Homes (Sydney) the Presbyterian Church has a magnificent series of homes for children, reputedly the largest such institution in the southern hemisphere.

Church union—the Presbyterian and Methodist churches have already come together in the United Church of the Northern Territory. This is the first instance of organic union in Australia. For some years there has been a strong feeling of "togetherness" in many of the bush areas where union churches, rather than denominational buildings were common. In the case of the Northern Territory and bush areas expediency was a compelling factor towards union throughout Australia.





Hunter River valley, a photo by the author. All other photos are courtesy the Australian News and Information Bureau.

More than two million people live in Sydney, the largest city in Australia. Here is an aerial view of the harbour, showing the bridge and shipping wharves.



Recently, voting upon church union was held in each of the three interested denominations. The Congregationalists and Methodists voted strongly for union, whilst the Presbyterians voted strongly for discussions upon a basis of union. The Presbyterian vote was cast on four levels, — congregations, sessions, presbyteries and assemblies, (in Australia there are no synods). The vote on the congregational level was strongly in favour of negotiations, as was the overall session vote. The presbytery vote however was much more divided, though the majority vote was in favour of discussions. The assembly votes were also divided, and although the majority vote in these courts was in favour of discussions, a large minority voted against such proceedings.

It was decided that a committee of 21,

seven from each of the three denominations, be set up to arrive at a theological basis for union. This has been done and an excellent report on such a basis presented to the respective denominations. The underlying principle is that of a confessional and confessing church. This report is now being discussed and considered in the courts of the church.

*The Future.* The immediate future of the Presbyterian Church of Australia is of course difficult to conjecture, despite assurances that union will be an accomplished fact within ten years. For many, the union with the Methodists within the Northern Territory of Australia is a portent of things to come and union therefore viewed as inevitable.

On previous occasions however, when discussions re union had taken place, it was the Presbyterian Church which had

not been in favour of going on to organic union. Currently, the trend appears to favour not only discussion, but union itself, and the theological basis of the initial approach is of great appeal to Presbyterians. At the same time, however, a sizeable body of Presbyterian opinion is opposed even to discussions. Many feel that in any case it is upon the issues of polity that negotiations will fail.

Two fears appear uppermost in much of the "union conversations" amongst Presbyterians — the fear of Methodist "wowserism", and the fear of the loss of the rich Presbyterian heritage. Whether these fears are real or imagined is of course a matter of individual assessment, but this all too inadequate and sketchy report is attempting to give the position *as it is* in Australia, and not as perhaps it should be. ★





At the Bethlehem inn

# How we produce our Christmas pageant

By H. G. McAdie



The wise men present their gifts

*Fourteen successful productions have made the Glenview Christmas pageant an annual highlight. Involving 200 members of the congregation, it attracts capacity crowds to a service of unusual beauty and deep significance. The director of the pageant is Mrs. Russell T. Walker, a Glenview member.*



The shepherds adore Him



The wise men before Herod





Mary and  
the Child.

*"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots . . ."*

**E**ACH year, at two special services on the second Sunday afternoon in December, these familiar words of Isaiah ring forth from the chancel of Glenview Presbyterian Church, Toronto, heralding the start of its traditional Christmas pageant.

Christmas pageants based on fictional embellishment of the Biblical narrative are numerous. Some are worthwhile; many, unfortunately, are not. The Glenview pageant takes its words and actions directly from Scripture, each year building a somewhat different production upon this foundation.

The junior, intermediate and senior choirs form an integral part of the production. It is upon these groups that the burden of establishing the setting must fall, since little scenery is used. Throughout, the choirs preface, describe, or summarize the action so that the music must be chosen with great care to provide the necessary continuity of narrative. The music comes from many lands and many periods, and its selection requires the organist to have a sympathetic understanding of the intent of director and author. Thus a consistent interweaving of music and narrative with lighting, costuming, action, properties, etc., is obtained. This is important because the basis of the entire production is that the pageant is a service of worship.

Great care is taken to maintain dignity and reverence throughout, and to avoid any aspect of the production which would intrude upon the attention of the congregation. It is sometimes a case of subordinating the theatrical to the worshipful; but this does not mean that sound theatrical techniques cannot be employed. How then is such a production organized and prepared?

Christmas at Glenview begins in early October when the new script is prepared. A meeting of key personnel is called with the minister and the deaconess, including director, assistant directors, producers, organist, lighting director, costume mistress, make-up committee, stage manager, property manager, stage design and construction committee, and publicity. Each member contributes ideas and suggestions, and details of production, rehearsals and publicity are arranged.

One week later casting auditions are held and actors

selected from the church school, the Three Keys (a teen-age study group) and the young adult group. Rehearsals begin at the end of October in small groups under the director and assistant directors. Whenever possible these are held in the chancel, not only to familiarize the cast with the areas of movement and voice production required, but also to impress upon them the significance of the events they are portraying. There are problems: for example, teaching eight-year-olds to travel the length of the centre aisle and arrive at the chancel as the choir finishes; or training shepherds to walk slowly even when the minister, who narrates the descriptive portions of the Biblical text, says, "And they came in haste . . ."

Meanwhile, the technical departments are busy recruiting assistants. The kirk session, board of managers and KEO Club for Men provide help in erecting a special platform in the chancel, installing special lighting and telephone circuits. Women's groups provide helpers to press costumes, turn hems and, most important, look after the general welfare of cast and technicians. Teen-age and young adult groups assist with properties, lighting, and a host of backstage jobs.

All the various activities coalesce in the final week before the pageant when two dress rehearsals are held in the church. The final rehearsal includes the three choirs and the minister. The production is timed, tightened, mistakes corrected and everything is in readiness for the coming Sunday.

How is the Christmas story portrayed in the Glenview pageant? It is introduced by Isaiah foretelling the coming of the Saviour, and from this point the Matthean and Lucan traditions of the first Christmas and the events which led up to it are combined. The annunciation to Mary is followed by her visit to Elizabeth and Zacharias. Mary and Joseph are then seen arriving at the inn at Bethlehem, to learn that the only shelter available after their long journey is a stable. Shepherds are found returning to their campfire, tired and hungry. Their food goes untasted, however, as the angel appears and they hasten to Bethlehem to worship at the manger.

In contrast, Herod is seen as he cunningly receives the Wise Men with pomp and ceremony while contriving to seek out and destroy Jesus. The action follows the Wise Men to their journey's quest—the manger—where they, too, worship the new-born King. The dedication of Jesus in the temple closes the pageant while a procession of worshippers files past. As these present in the temple gradually leave—Mary and Joseph last of all—angels remain dimly in the background, fading from sight as the invitation rings out across the centuries: "O come, let us adore Him, Christ the Lord".

Such is the story of Christmas and its method of presentation at Glenview, but does such a service of worship have a function beyond the mere enactment of a story? The answer is unequivocally: yes! Drama and pageantry can be powerful methods for the teaching and renewing of God's eternal truth for young and old. It is because these methods have such power that they must be used carefully and with reverence. They must never be allowed to become an end in themselves, for then is God's message lost. Properly used, drama and pageantry can reach deeply into the heart and mind to promote a fuller understanding of God's purpose. In a very small way this is what the Glenview Christmas pageant tries to do. ★

The author of this article, Dr. McAdie, a chemist with the Ontario Research Foundation who belongs to Glenview Church, is greatly interested in Christian drama.

The photographs were taken by Dr. W. G. Bassett, vice-principal of Upper Canada College, and H. N. McCullough, an elder at Glenview.



## *Dawn in*

By James



An aboriginal woman

**T**HE transistor radio, so popular among young people here, may become an instrument for evangelization in Formosa.

Because of its reasonable price, and the fact that it is operated from flash-light batteries, the transistor radio can be used to receive teaching and preaching in widely scattered mountain villages, places difficult to reach by any other means.

Imagine a radio program beamed at

the aboriginals of Formosa, with broadcasts in their own tribal languages. Then think of small groups gathered about their transistors, learning as they listen, and hearing the priceless message of the wondrous grace of God as revealed in Christ Jesus!

Such a ministry is possible, in fact, is being planned for the near future. It is hoped that this method of communication may be made to serve the Master and extend the church's witness.

One of the marvels of modern missions has been the development of the aboriginal church in Formosa, an amazing movement in which the Presbyterian Church in Canada has played a large part. The church was born in the midst of persecution, when those who became Christians had to suffer for their faith. Possibly this accounted for the loyalty and determination of the early believers whose contagious faith and courage spread the movement like a flame of faith throughout the mountains.

From the beginning this church has been a lay movement. It expanded so quickly that there were over 300 churches and more than 50,000 believers before the first minister was ordained. Laymen presided at services of worship and did the preaching. The naturalness with which these believers have participated in Christian activity, both in preaching at regular services and witnessing to their faith at evangelistic services has been an inspiring experience to those in charge.

Time was important in the effort to evangelize these people, as we sought to reach all the people of all the tribes with the Gospel message. We knew that if they were not gathered quickly into the church they would fall prey to a multitude of competing sectarian groups, including the Jehovah's Witnesses, Seventh Day Adventists, Mormons, True Jesus Sect and the like. Then the Roman Catholic church has made work among the aborigines one of their main objectives in Formosa, pouring in large numbers of workers from abroad, erecting numerous clinics, schools and hospitals, building beautiful places of worship, and making generous distributions of relief supplies in an attempt to win these people.

At present our great task is to consolidate and establish more firmly the church which has come into being. This



# the Hills

SON

includes the preparation of a ministry which will take charge of the shepherding of the mountain churches. Plans are under way for improvement of the theological training school on the east coast where the majority of the future leaders of the aboriginal church are being trained. The standards are being raised, and the faculty is being strengthened. Scholarships will be provided for promising young men from these tribes, to study in our Christian middle schools, and eventually we may be able to require senior middle school graduation as a requirement for studying for Christian service. Right now we have a lower academic standard, as, until recently, few aboriginals had entered middle schools.

But progress is being made. We have ordained over twenty men from these tribes to the Christian ministry, men who have proven themselves in the work. While they have not had a great deal of formal education, some of them are able to speak four languages and preach with a degree of eloquence. All hold a place of respect among their people because of their sterling Christian character and solid faith.

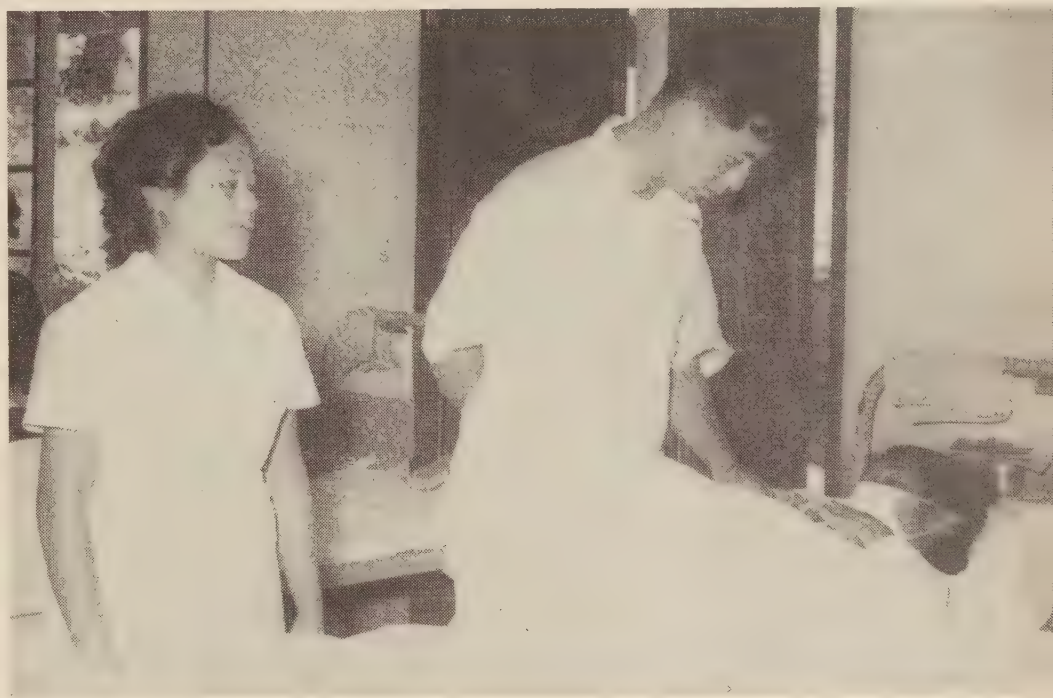
Another urgent demand is to give the aboriginals the Bible and other Christian literature in their own languages. Six of the tribal languages are now being studied, and translation work on the New Testament is going forward. Until the people have Scriptures in a language which they can readily read and understand, the church will not have a solid foundation. Hymn books, Christian education materials and other printed aids are also being produced in these languages.

Nursery schools are a feature of church work much appreciated by the mountain people of Formosa. Where schools of this kind are provided the mothers leave their children to be cared  
(Continued on page 22)



ABOVE, the Rev. Ko Hua-jin of the Sejeq tribe near Hua-lian city on Formosa's east coast, where self-supporting churches are forming a presbytery.

LEFT, this stone church, costing only \$300, withstands the typhoons. It replaces the flimsy type of bamboo building, upper left.



ABOVE, Dr. William Sia, an ordained minister and medical doctor, examines an aboriginal in a tuberculosis clinic. RIGHT, aboriginal children gather in crowds at churches.





# Some pungent and pertinent opinions that are timely . . .

## RELIGIOUS COSMETICS

by J. C. McLelland  
Presbyterian College, Montreal

THE Presbyterian Church in Canada has a painted face. We may talk of Calvin and Knox, of our distinctive witness to Canada, of our new growth and greatness—but behind all the propaganda these days the fact remains that we are guilty of hiding the true face of a reformed church beneath a thick layer of religious cosmetics.

Now cosmetics are not necessarily bad in themselves, even in regard to the church. St. Paul speaks of Christians who “adorn the doctrine of God our Saviour” (Titus 2:10), and the Greek verb he uses means to set in order, to ornament, and so to beautify. But there is a false use of ornamentation, which obscures the doctrine and mars the face of the church. In our churches of a Sunday you will find a minister doing just about everything, a people doing just about nothing, and a choir somewhere in between—physically as well as liturgically.

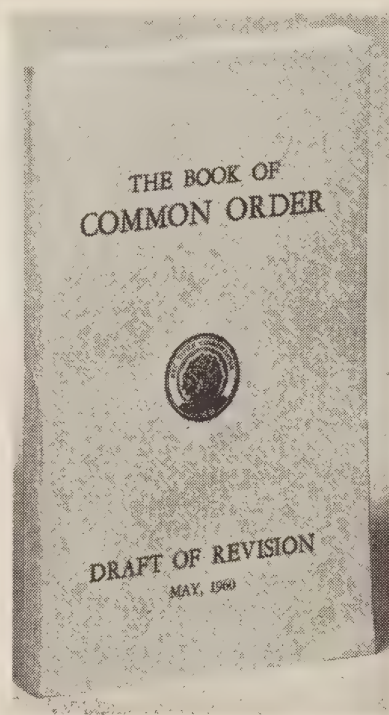
This is the form of religious cosmetics I want to deny—in the name of the proper liturgy or service of the Lord’s Day. And I want to deny the growing priestliness of our ministers, who do good things badly on Sunday and bad things well through the week. In a sense they have become mere beauty counsellors serving the fancies of ignorant Presbyterians.

It was our fathers, especially Calvin and Knox, who talked about “the face of the kirk”. They understood the task of their reformation to be a restoration of the true face that had been so long disfigured and hidden. They could discern the genuine image in the writings of the New Testament and the early fathers—the era of the great ecumenical councils which Calvin took as his model. So they re-formed the church in this original image.

These men knew what they were doing when it came to church government. They knew that Jesus Christ is King and Head of the church, and that whether the ministry is structured on presbyterian or episcopal form (for they accepted both as Scriptural), it must always let Christ “have His head”. But there is a grave weakness in the reforma-

tion in the realm of worship or “liturgy”. The weakness is largely the result of the historical situation. They did not have to hand the key documents of the early church which were discovered and published later—the first edition of Justin Martyr in 1551, for example, the apostolic constitutions in 1563, and the apostolic traditions of Hippolytus only recently.

In the 16th century, both sides argued on the basis of the medieval tradition in which they had been raised. When the reformers swept away the rubbish



that had accumulated in the high mass, they put in its place a simplified form of low mass! High mass had a group of priests concelebrating, while the people watched; low mass had one priest celebrating, while the people still watched. Now it is of decisive significance that the reformers tried to substitute a weekly celebration of the Lord’s Supper for the old masses; but were thwarted by the apathy of the people—Calvin had to compromise with the Geneva town council, for instance, and settle for the quarterly communion which is supposed to be “Presbyterian”.

Both sides in the reformation agreed that worship is essentially *clerical*: the

people remain passive. According to the Romanist, they watch what the priest does; according to the reformed, they listen to what the minister says. Moreover, the clerical activity “up front” in both churches seeks to focus attention on Calvary—on the crucified One.

Both sides were wrong. They were wrong in denying the laity a real place in worship; they were wrong in denying the Resurrection a real place in worship.

Today we repeat both errors every Sunday. Such is the painted visage of our church—once reformed but no longer reforming.

Look at our choirs. What is a choir anyway? Originally it meant a part of the chancel (reserved for clerics), screened off from the nave where the people stood. After the reformation, Protestants began to find their mixed worship unsatisfying, and soon laymen found their way up to the chancel area, exactly where the clerical choir had sat in high mass! So the “ministry of music” was born, in which the choir “concelebrates” along with the minister.

Now the idea was good. Something had to be done, and perhaps we should be happy that even a few laymen got into the act. But the solution backfired. Instead of leading the congregation in their share of hymns and responses, choirs rejoiced in elaborate amens and intricate anthems—cosmetics.

Our problem is that we have never developed a theology of worship, and so have let our ministers substitute a psychology of worship—meaning what suits their own psycho best. We pride ourselves on freedom, as if a minister is free from his own upbringing and sensibilities in the matter of worship. I am not suggesting the opposite error—of a rigid formalism to Sunday worship. I am asking for an adequate theology of worship.

Too often we regard the New Testament as a non-liturgical book—a source of doctrine and morality, but not liturgy. On the contrary, we ought to acknowledge openly what every minister once knew in college, that it is thoroughly liturgical. The New Testament was written during the years whose liturgical pattern we can now reconstruct in detail—a church on fire with the sense of divine destiny in its liturgy, celebrating the Lord’s Supper each Lord’s Day, as a weekly anniversary of His Resurrection, and centring its life on the great feast, the forty days from Easter to Pentecost. (Lent was unknown, and Good Friday only secondary). Moreover, we know that every church described in the Book of Acts was an offshoot of a Jewish synagogue; that the ancient temple liturgy of chants, amens and sanctus were carried through synagogue into the New Testament, where they were pressed into



service in praising the risen Lord Jesus Christ.

Perhaps the most significant movement in the church in our century is not the ecumenical one but the liturgical revival. Aided by discovery and research, scholars have shown us the way in which the early church was careful to do justice to the holy history of God's people in the Old Testament, especially in the decisive events of the exodus. These became central when the early Christians celebrated their victory in the new exodus of our Lord. This celebration was understood to be the continuing presence of the living Christ among men.

My question is this: what right has a minister to deny his people the riches of such liturgical tradition, either in his ordering of the service or in his preaching? What is it to me if he feels this or that about our human situation and our human needs? Why should I be subjected to his favorite passages of Scripture and his favorite clichés in prayer? Am I not entitled to something more apostolic and catholic than this? (I trust my ministerial brethren, and friends in the choral ministry too, will not individualize what I say here. These past three years back in the pew have refreshed my memory about what a layman suffers week by week).

Let us be frank. Our order of service today is just the old form of low mass, or perhaps more precisely matins with a sermon tacked on. It is not distinctively Presbyterian — or reformed! When we talk of freedom in worship, then, let us confess that we are not free in this tradition. And let us acknowledge the true sense of the freedom of a Christian man — the freedom to obey the truth as it is in Jesus.

Is there a liturgical truth, then, to which we ought to submit? I think it is clear on grounds biblical, historical and theological that our committee on the revision of the Book of Common Order is right in stating that "neither we nor anyone else has power to change the primitive fact that the Word and Sacrament together provide the true and only norm of a complete act of worship" (Introduction to draft of revision, 1960).

No doubt the revision has defects. But the principle of revision must be maintained — not revising in order to keep worship modern, but always reforming on the basis of the true and original form in liturgy as well as in doctrine. (We have made Presbyterian religion so intellectual, of course, that we haggle over any lessening of our subscription to the Westminster Confession of Faith, and of our *freedom from* the Book of Common Order).

We need *dialogue*. The clerical monologue, in which the choir now shares, must be broken in behalf of genuine

dialogue in our worship. Anyone who has tried to help young people face the confusing problem of preparing worship services knows the frustration of our tradition. For we are bound more tightly than any Anglican by our refusal to accept responses and litanies — or even to "let the people say Amen". So we train our youth in the errors we inherited from Rome, and call it Presbyterianism!

Perhaps the strangest product in our line of cosmetics is the sector campaign. At last laymen have something to do! And the commissioning service really gets them up front. I know that my scepticism about sector is probably the worst possible heresy for a modern Christian; but my quarrel is — it doesn't go far enough. It talks about the stewardship of time, but then restricts this to church work, or at least to the intensive campaign of the fall roundup.

But the ancient church also talked about the stewardship of time — indeed, it used a stronger word, "ransoming the time". The "church year" for instance, has long been called "the sanctification of time", because it calls us to attend to the mighty works of God in Jesus Christ, and rehearses these in regular order throughout the calendar year. We think that is high church — but we proceed to bend our congregations' ears about stewardship all fall, and now calmly get in step with lenten services everywhere. Is this the way we re-form our Lord's Day worship? Is Christ alive and at work in this sort of thing?

I'm not saying we can simply hold a weekly Communion service. I'm saying that we need to acknowledge that as the norm, and to acknowledge that its central meaning is not memorial but victory and hope. And that we need to experiment in genuine ways of dialogue for our laymen (not our elders; and not amateur preachers) to participate in the liturgical celebration of God's grace and man's gratitude on the Lord's Day. One of the earliest writers of the church, Clement of Rome, said that the liturgy of the church is really the liturgies of its various groups, united in a harmonious praise of the glory of Christ our King and Head.

Let's wash our ecclesiastical face, and let the ministry of the laity revolutionize our Lord's Day worship as it already promises to revolutionize the other six days. ★

## THE COMMUNION SERVICE

By Walter Jackson  
Waterdown, Ontario

THE Presbyterian Church is proud of its doctrinal strength but I have found it to be doctrinally weak and naive. There are exceptions, but the

average church-goer is theologically ignorant.

This sweeping statement is based upon an experiment carried out with the suggested revision of the Book of Common Order. The proposed Communion service, whether we like it or not, is at least strikingly different. As an experiment I have used this service without introduction, explanation or warning, in eight different congregations, ranging from completely rural to suburban. In some congregations there were Gaelic-speaking people with a long family tradition as Presbyterians. In others, a large number of new Presbyterians. All together there was a cross-section of occupations, education, and church training.

In all congregations the reaction was similar. *No one commented on any part of the service* or asked questions about it without first being prodded. When asked what was different about this Communion service or what they liked or disliked about it, the usual reply was to the effect that "we missed Bonar's Communion hymn". Most observations were concerned with procedure. One young woman, a P.Y.P.S. leader, noticed that the communion tokens weren't collected.

Three features of this particular service which disturbed me are accepted without thought or question. These are the priestly right to declare absolution, "I declare absolution of sins to be granted, etc."; the right of church members only to take communion, "I invite to this table all who are members, etc."; and the concluding prayer as a prayer for the dead and turns back from intercessory prayer to remembrance. Some people have shrugged off these changes as due to differences in the ministers. Some have thought that giving authority to the minister to grant absolution was better than giving authority to laymen for the discipline of the church!

All this came as a surprise to me. I did expect the majority to accept such innovations unquestionably, but I did not expect them to be received with such complete apathy. To me, this points to a weakening of our church in the fundamentals. Despite statistics which show more members and more money raised, the external things; there is an internal weakness.

I am now convinced that we need to strengthen those departments of our church that are concerned with evangelism and education. We don't need to train ministers in the techniques of speaking and visiting, as much as we need to train men who will be able to devise methods to teach the fundamentals. In this way we can bring to our church again the feeling of a 'lively hope' and to bring it now, while there is still a Presbyterian Church. ★



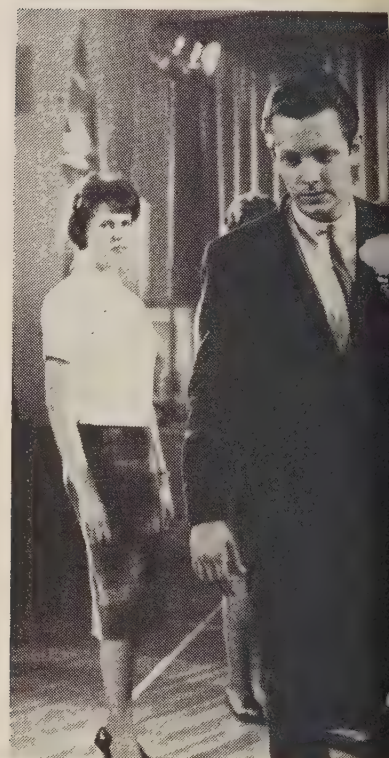


Dr. Rowland visits Glen in Don Jail, offers him a new start in life.

# THE M

The first program in the 1961 is presented from the Da part of York Memorial Presb minister there for 26 years and The gymnasium is a memor Canada, of which Dr. Rowlan

The mission of this unique graphically portrayed in this January 8 at 3 p.m.



Glen leaves the youth group for his ol



At the youth centre the question, "When did you get out?" humiliates Glen, who retaliates with his fists.

# HER

Thirteen half-hour television church

On stations of the Sundays, 3.00

Starting January

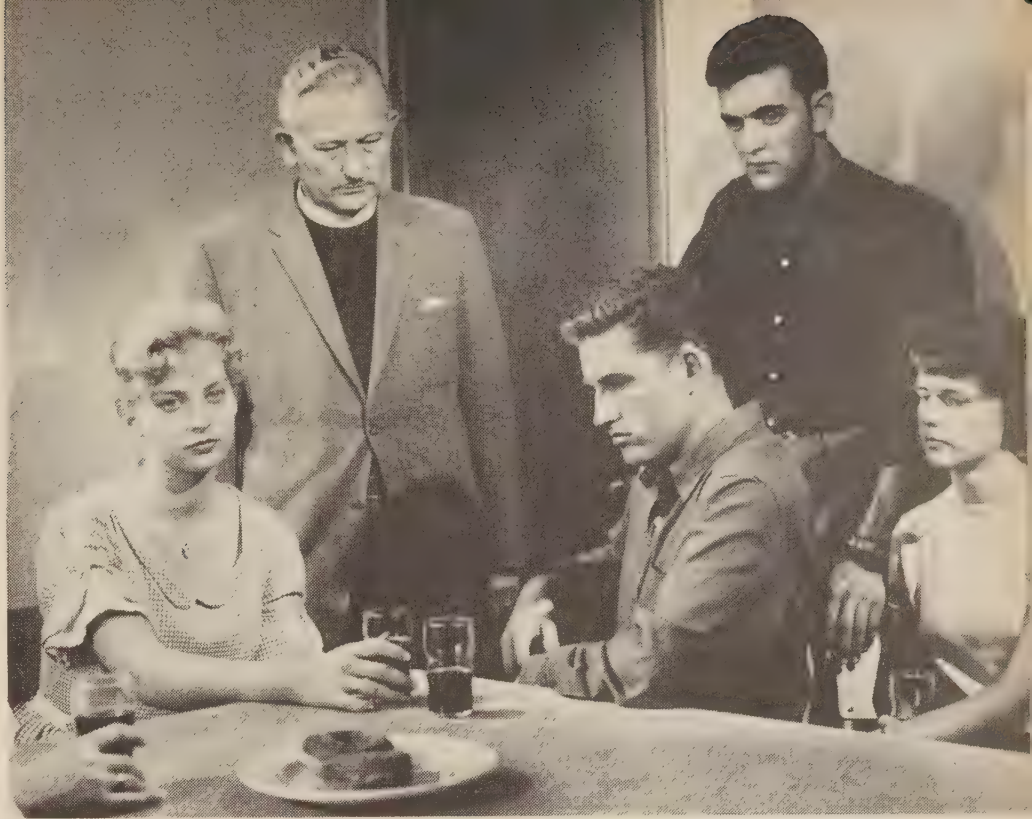
Produced and presented by National Relig



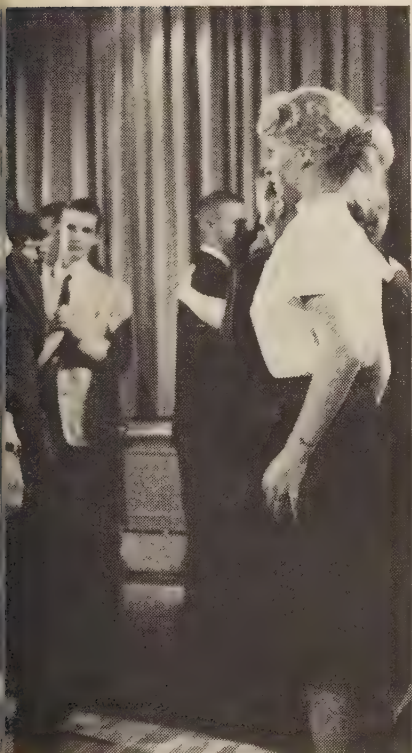
# 'BE KID

age series on CBC television in  
 wland Youth Centre in Toronto,  
 Church. Dr. Rowland has been  
 youth centre was added in 1957.  
 it from the Irish Regiment of  
 chaplain.

tre to the 'teenage generation is  
 ion show. Watch it on Sunday,



Changing his mind, Glen returns to the centre, learns that two of the gang have been killed in police chase after the robbery.



finds that they plan to rob a gas station.

# TAGE

rams showing the work of the  
 Canada

Television Network

p.m. local time

961, in most areas

CBC in co-operation with the  
 Advisory Council



Rev. Dr. D. P. Rowland, M.C., minister of York Memorial Presbyterian Church, and deputy reeve of York township, on the set with director Phillip Hersch and assistant producer Lola Thompson.



# Church Cameos

◆ The French congregation in **Montreal, L'Eglise St. Luc**, held a double celebration on November 13 to commemorate the 25th anniversary of the church and the 10th anniversary of the ministry of the Rev. Andre Poulain. On the previous evening a play written by Mrs. Poulain was staged by the young people's group.

◆ **Greenbrier Presbyterian congregation, Brantford, Ontario**, entered their new \$80,000 church on November 25 when a dedication of the sanctuary took place under the auspices of the Paris Presbytery. The building, semi-traditional in style, seating approximately 300, stands upon token soil taken from sister churches in the area, including the Hungarian Presbyterian Church, symbolizing the composite nature of the congregation.

◆ On November 13, pew Bibles for the use of the entire congregation were dedicated in **St. Enoch Church, Hamilton, Ontario**, in loving memory of Mrs. James McWilliam (1900-1958) and Mrs. Thomas McKay (1885-1959).

◆ A pulpit fall and lectern were presented in memory of Mrs. Peter Hildrop, a member of the choir, on November 13, at **Chalmers Church, Hamilton, Ontario**. Presented by her husband; mother, Mrs. T. C. Ortwein; and brother, Hugh, the gifts were received on behalf of the session and congregation by Mr. Harry Walker and dedicated by the Rev. G. A. Lowe.

◆ A new Christian Education addition to historic **Boston Church in Halton County, Ontario**, was dedicated by the Presbytery of West Toronto on Sunday, November 13. A complete basement under the church, an addition at the rear enclosing five classrooms, and a large all-purpose meeting room on the ground floor were added and a new heating system installed. Taking part in the service were the Rev. Wm. Weir, the Rev. J. M. Drennan with former ministers in attendance including the Rev. B. F. Andrew and the Rev. J. N. McFaul. Following the worship, a fellowship hour was enjoyed by all in the new basement of the church.

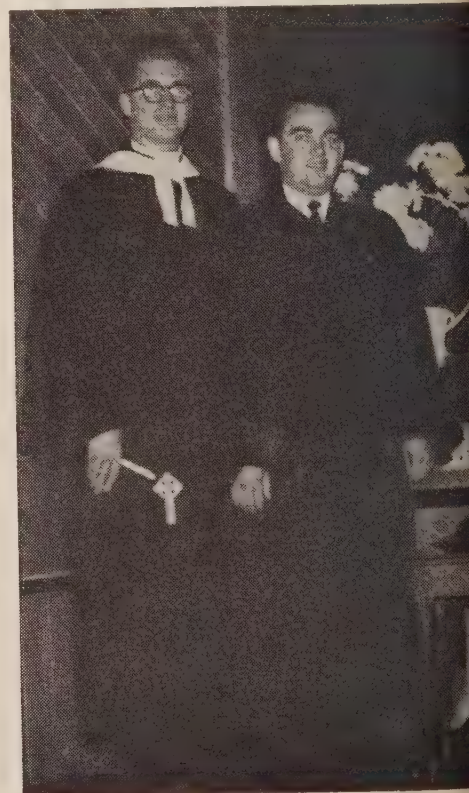


At the Remembrance service, **St. James' Church, Newcastle, N.B.**, an organ was dedicated in memory of those who served in the two world wars by the minister, Rev. T. T. Cunningham, right.

◆ A memorial window was unveiled and dedicated in **Saint Andrew's Church, Fredericton, New Brunswick**, on November 6. Presented by a member of the kirk session, Mr. Arthur Barton, in memory of his wife, the window, displaying Christ appearing to Mary in the garden, was dedicated in a service conducted by the Rev. Dr. Watson, minister of the church.

In memory of Mrs. J. J. Coleman, a new organ was dedicated at **St. Paul's Church, Hampton, N.B.** by Rev. D. Hostetter, assisted by the student minister, Ross Bethune. Organist is Miss Patricia Clark.

Laying the cornerstone of **St. Andrew's Church, North Battleford**, is Rev. Dr. J. A. Munro, left, whose uncle was a former minister, and Rev. D. B. Isaac, right.





## Anniversaries



◆ At **Westview Church, Toronto**, the Rev. E. Carson McLarnon and the kirk session received 39 new members on Sunday evening, December 4. Twenty-seven of these joined in profession of faith. The congregation at Westview was organized in 1951 and the new church building opened last February. The communicant membership is now 327.

◆ At **Cushman Memorial Church, Hull, Quebec**, new choir gowns, the gift of Mr. C. M. Pitts, were dedicated on November 27 by the minister, the Rev. John W. Williams.

**127th**—**Centreville Church**, South Monaghan, Ont., October 30 (the Rev. Gerald E. Graham, minister).

**116th**—**Knox Church**, Ottawa, Ont., November 20 (the Rev. H. D. Stewart, minister).

**105th**—**Knox Church**, Milton, Ont., October 29 (the Rev. J. K. L. McGown, minister).

**102nd**—**Atwood Church**, Atwood, Ont., November 6 (the Rev. D. Black, minister).

**102nd**—**Knox Church**, Monkton, Ont., October 30 (the Rev. J. Hardwick, D.D., minister).

**88th**—**Cushman Memorial Church**, Hull, Que., November 6 (the Rev. J. W. Williams, minister).

**85th**—**St. Andrew's Church**, Aylmer, Que., November 13 (the Rev. J. W. Williams, minister).

**82nd**—**Mount Pleasant Church**, Mount Pleasant, Ont., October 2 (the Rev. H. A. Smith, minister).

**75th**—**Melville Church**, Westmount, Que., November 7 (the Rev. C. C. Cochrane, minister).

**55th**—**Chalmers Church**, Hamilton, Ont., October 23 (the Rev. G. A. Lowe, minister).

**34th**—**Presbyterian Church**, Sydney, N.S., November 20 (the Rev. F. Conkey, minister).

**25th**—**L'Eglise St. Luc**, Montreal, Que., November 13 (the Rev. Andre Poulain, minister).

**8th**—**Armour Heights Church**, Toronto, Ont., November 27 (the Rev. W. S. Duncan, minister).

**3rd**—**Clarkson Road Church**, Clarkson, Ont., December 11 (the Rev. M. D. Summers, minister).

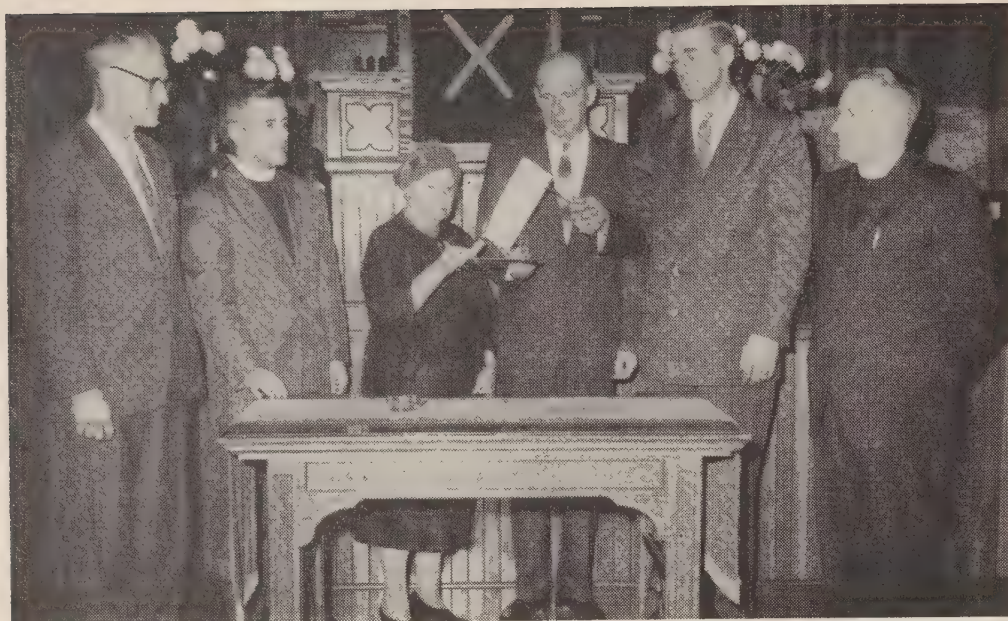
◆ A bronze plaque, honouring the late Rev. James M. Young, was unveiled, November 27, in **First Church, Trail, British Columbia**, by Angus Murray. Mr. Young was minister of the congregation from September 1953 until his death in August 1958. The Rev. M. S. Reside of Grace Church, Kinnaird, B.C., represented the Kootenay presbytery and delivered the message. Others taking part in the ceremony were the Rev. Edward I. McPhee, minister of the church, and Russell Johnstone.

◆ At **Knox Crescent and Kensington Church, Montreal**, on December 4 the congregation honoured the minister and his wife and Miss Margaret Kennedy, missionary on furlough from India. The Rev. Dr. C. J. MacKay, celebrating the 25th anniversary of his ordination, received a gift of new pulpit robes from the Afternoon and Evening Guilds. Miss Kennedy, who was designated in Kensington Church 23 years ago, was presented with a cheque in recognition of her faithful work in India.

The mortgage on the manse was burned at the 102nd anniversary of Atwood Presbyterian Church in Stratford presbytery, November 6. Left to right, Rev. John Hardwick, Rev. Bruce A. Miles, presbytery moderator, Elwood Hanna, treasurer, Rev. Douglas Black, the minister, Gordon Dickson, clerk of session, and Dr. L. H. Fowler, anniversary preacher.







The mortgage on the manse of Calvin Church, Chatham, N.B., built only four years ago, was burned at the reformation anniversary service, November 3. From the left, H. MacKinley, Rev. W. E. Whyte, minister, Miss Marion Fraser, David Maclean, James Creighton, and Rev. L. E. Blaikie, Moncton, guest preacher.



— The Telegram, Toronto

At the 50th anniversary celebration of Rogers Memorial Church, East Toronto, November 20, is shown Lieut.-Gov. J. Keiller Mackay, Mrs. Mackay, and son Jamie, Prof. A. L. Farris, B. J. Kydd, Rev. James Milroy, minister for the past 20 years, and J. Jenkinson, clerk of session.

## Dawn in the Hills

(Continued from page 15)

for while the women work, in the fields or on the mountain slopes. Before this help was provided children were left to themselves under the shade of a tree nearby. More than 200 aboriginal girls have become teachers in nursery schools. They receive instruction in kindergarten work, learn to play the organ, and of course are trained in Christian education, to enable them to provide competent pre-school leadership.

This is just one phase of a Christian outreach that is aimed at improving the economic state of the mountain peoples. Training in agriculture, handicrafts and trades is needed in an area where the

people are desperately poor.

Medical care must be offered, too, for poverty is accompanied by lack of nourishment, and this in turn brings a high prevalence of tuberculosis. In some places over 80% of the people are infected. Mountain clinics are providing at present over 25,000 treatments a month for this disease alone.

Despite their poverty, the aboriginals are great folk for erecting churches of their own. At first they start with a temporary building, made of timber cut in the mountains. Largely bamboo, these structures are good for five years or less. Often they are more quickly destroyed by the typhoons which frequently lash the islands. Last year 35 such churches

## Sunday Observance is Urged By Canadian Church Council

Observance of the Lord's Day is the theme of this resolution adopted by the Canadian Council of Churches:

Whereas there is great need today in Canada for the people within and without the churches to be given guidance for understanding the meaning of all their days, their worldly work and their leisure, under God:

Be it resolved —

(a) that the Canadian Council of Churches appeal to its member-churches to re-study their teachings about the Lord's Day in the light of Biblical faith and in the context of questions of today's world, and to develop, from the pulpit and in the classroom, an educational program which will make their people aware of the religious and social significance of the Lord's Day and will emphasize its importance as one of the bulwarks of a Christian society;

(b) that the council call upon the members of all our churches to use their influence and exercise their franchise to support and defend the good things of our Christian heritage, and thus preserve those moral and spiritual values without which no true freedom can exist;

(c) that the council express its grave concern over the growing tendency on the part of certain sections of business and industry to look upon Sunday as an ordinary working day and operate on a seven-day week basis;

(d) that the council appeal to labour and management to keep Sunday work at a minimum, and thus contribute to the maintenance of the Lord's Day as a day of rest, family life and corporate worship;

(e) that the council urge the federal, provincial and municipal governments to continue to resist the strong pressures brought to bear upon them from various quarters, such as commercial entertainment interests, to introduce such changes in legislation as would lead to the undermining of the Lord's Day for the sake of financial profit.

were battered to bits in central Formosa.

So stone churches are coming into being, since they resist storms and form an attractive place of worship. Stone is found in abundance in the mountains, and a gift of \$300 for cement makes a splendid new chapel possible. We are now sponsoring a fund to provide stone churches, and over 60 sturdy buildings have been erected so far.

So, amongst the mountains of Formosa, among the tribes of aboriginal people, the Presbyterian Church bears its witness. Modern communication, up-to-date schools, and beautiful stone churches are bringing a new way of life to those whose forefathers were head hunters. ★



# Modern Evasionists

By Roman Collar

MANY people on this continent have heard of the fifth amendment to the constitution of the United States. In a court or at a special hearing, say, someone is being interrogated in *re* his political affiliation. The questions may run like these:

Are you a member of the communist party? Have you ever been a member of that party?

Hundreds of times the answer has been: "I refuse to answer on the ground that it might incriminate me". Dave Beck of the teamsters' union took advantage of the amendment over 150 times.

Now a witness has the "inalienable right" to answer on the ground of the 5th A., but, by the same token, has the privilege of answering. I could imagine the amendment being helpful to a wronged person, but scores of red agents, pink sympathizers, gangsters, and racketeers, by this same device, have escaped the serious consequences of their wrongdoing.

It will be agreed that some people don't like involvement in certain moral and civic questions that excite our communities from time to time. It is too bad, for implication might be the better policy. In our area, we have had trouble over an attempt to open theatres on Sundays, and, at the time of writing, a mighty effort is being made to bring commercialized sport to the city.

Here bingo is rampant. I remember well its introduction; it spread quickly. We protested in the press, visited the magistrate, got the exact law on the question and went with the information to the then mayor, who did not need it for he was also a lawyer. The complaint was laid before him. To our amazement we were told that members of a certain religious body had come to him to find out if there were a way to get around the law. The genial mayor showed how it could be done, and the practice is followed to this day.

Now we hear the excuse: "For churches and charity!" and the gambling goes on, the Lenten season not excepted. When one protests against sweepstakes he is met with: "They are for hospitals!" Take a stand against liquor outlets and you meet with: "Men have their rights!"—their *right* to maim and to kill on the highways, to deprive their families of the necessities of life, to wreck themselves physically, morally, spiritually; the *right* to lose their jobs, their minds, their freedom!

Smoke screens all! "Fifth amendments!"

Too many of us fear to get implicated, and hide behind the impenetrable wall of silence, or offer lame excuse; but, like it or not, we are involved by our very muteness, and that not helpfully, in every moral and civic issue.

Some time ago W. D. Golden entitled a sermon, "Hiding Behind Stuff". It was based on King Saul who sought to evade a certain responsibility by hiding behind some baggage. Jesus told a parable about those who were invited to a great supper, and showed the folly of hiding behind untenable alibis. They were in their way evasionists. Recently I read of a church school superintendent who tried to persuade a well-qualified woman to teach

a class. She declined saying over and over again, "I don't want to be *tied down*". The answer to this was: "You know we serve a Master who was willing to be *nailed down*—He was nailed to a cross". How true this verse is:

"Some die by shrapnel,  
And some go down in flames;  
But most men perish,  
Inch by inch,  
In play at little games."

"Playing little games" in life is a wasteful, dreadful pastime; it is emphasis on the inconsequential, the unhelpful, the unpardonable; it is protesting against out-and-out involvement in Christ's plans for ourselves and society.

Long ago Jesus said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me".

What's our response? How do we measure up? Are we integrated with the Divine desire? Or do we refuse to follow on the ground that it might involve us in a witness, which while unquestionably right, we shun? ★

## You Were Asking?

**Question: What does the Bible mean when it says the "Sabbath was made for man."**

Answer: It means that the institution of the Sabbath—one special day in seven—is for the benefit and well-being of man. God has ordained it that man might profit from its use. It does not mean that the Sabbath will provide its benefits if men use it as they please. The quotation should always include the concluding phrase, but "the Son of man is Lord also of the Sabbath." The benefits of the Sabbath are to be gained when we use it as a day in which we ask what is the Lord's will for our lives, not only on this particular day but on every other day.

**Question: Last Sunday our minister referred to the fact that one of our elders had been on a winning team on a quiz program on T.V. Do you think it was right for him to refer to this during divine service?**

Answer: I do not know what the context was in which this remark was made, so it is difficult to answer the question. The following general observations, however, may be helpful.

(a) It seems right that a congregation ought to rejoice with its members in any of life's worthy triumphs.

(b) What happens during the week ought to have some relation to what is said in the pulpit and vice versa. The Gospel has great significance for the events which make up our daily lives.

(c) The limited time that we spend in worship and in hearing God's Word, however, ought to make us value this time most highly, and we should not allow things of a trivial nature to encroach on this time.

**Question: Why do so many Presbyterian churches use grape juice instead of wine when the New Testament mentions only bread and wine?**

Answer: The first Lord's Supper made use of the elements which were eaten at the table, unleavened bread and wine. These were the elements at hand, the common food and drink of the people. They were used then to point beyond themselves to the food and drink which Christ would provide by His own powerful presence in the hearts of men and the community of the faithful. The character of Christ's feeding is much more significant than the **condition** of the blood of the grape. (If we are to argue for wine in the precise definition, why not argue also for bread in which yeast is not present, and so be obedient in this regard as well). When we make so much of the letter of the law, we are in danger of causing strife and division over participation in that act of fellowship which is meant to draw all men together in Christ. It is possible at this point to "tithe of mint and anise and cummin, and have omitted the weightier matters of the law . . ."

The blood of the grape pressed out is significant of the blood of Christ pressed out by the sins of the world. I refuse to enter the lists on either side of the contest for this debate takes our minds off the finished work of Christ in which our hope is placed and to which the elements point. This question belongs to the "things indifferent" over which Christians ought not to quarrel.

—Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.



# NEWS

## Overseas Secretary Attends Installation of Sir Francis

Sir Francis Ibiam was installed as governor of Eastern Nigeria in a ceremony at Enugu, capital of the eastern region, on December 15. The Rev. Dr. E. H. Johnson and his wife were present as guests of the government.

The new governor is well-known to our church in Canada, which Sir Francis and Lady Ibiam visited in 1956. Knighted for his work as a medical missionary of the Presbyterian Church in Eastern Nigeria, Sir Francis became the first Nigerian principal of the Hope Waddell Training Institute in Calabar in 1958, and later was appointed chancellor of the new University College.

A graduate of St. Andrew's University, Scotland, Sir Francis is a Presbyterian elder who has been active in world church affairs. He is president of the provisional committee of the All-Africa Church Conference.

The invitation to Dr. Johnson, our secretary for overseas missions, and his wife, is in recognition of the work of The Presbyterian Church in Canada in Nigeria, as well as their personal friendship with Sir Francis and Lady Ibiam.

## Presbyterians Participate In Kenora Integration

KENORA, Ont., Dec. 4—While school integration problems sweep in a storm through the Southern United States, a suburb of this northwestern Ontario community has been fighting out an integration problem all its own.

This month, it began to look like the people of Jaffray-Melick Township were winning the fight.

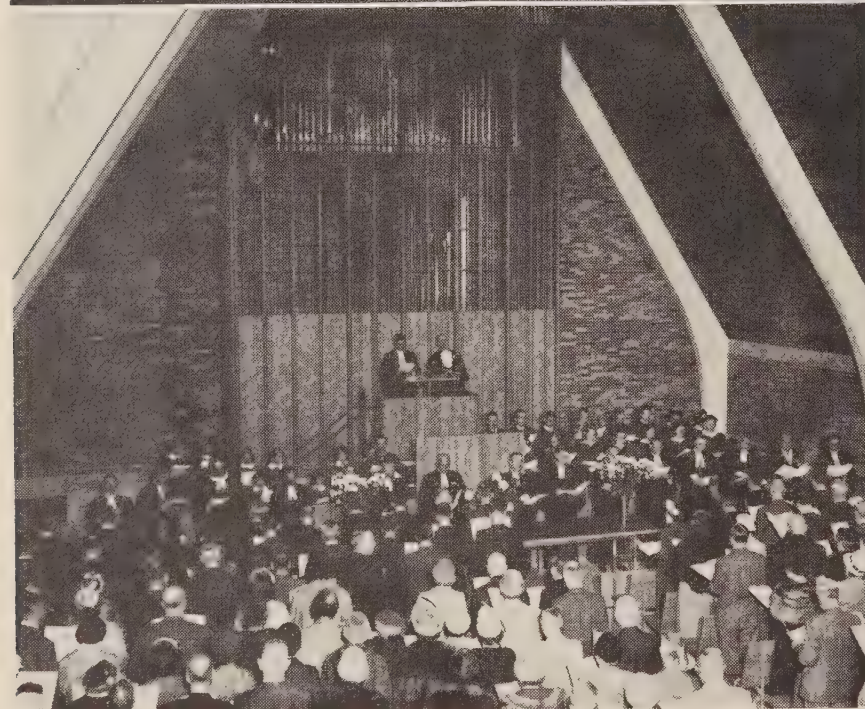
Fifty students from the Cecilia Jeffrey Indian Residential School here have been attending classes at the Rabbit Lake Public School since September.

Seventy-five white students from the Rabbit Lake Public School in the meantime have been attending classes at Cecilia Jeffrey.

It's an integration scheme worked out by the Indian Affairs Branch, the Presbyterian Church in Canada and the Jaffray-Melick Township School Area Board. It has been done with little advertising because there was no guarantee that it would work.

Jaffray-Melick Township lies on the northern outskirts of the town of Kenora. It was in Kenora two years ago that a Presbyterian lay preacher blasted racial discrimination after an Indian was beaten up by four men while a crowd looked on. No one in the crowd would come forward to testify against the assailants.

Within the boundaries of Jaffray-Melick is the Cecilia Jeffrey school, operated by the Presbyterian Church



The new  
St. Timothy's  
Presbyterian  
Church,  
Ottawa,  
showing  
exterior  
(above),  
lighted  
interior  
(centre),  
and  
dedication  
service.

One of the finest of the new churches is St. Timothy's in Ottawa, Canada's capital city. The sanctuary seats 600, the hall accommodates 300, the construction is a blend of modern and traditional. The south and east walls of the sanctuary are completely glass. There is a high pulpit, a 14-foot Communion table and exposed symmetrically arranged organ pipes.

The congregation was organized in 1957, and now serves 300 families. The building was dedicated October 28, 1960, by the presbytery of Ottawa. Principal Robert Lennox, shown in the pulpit with Dr. John A. Johnston, the minister, was the preacher.

Two services are held each Sunday morning at St. Timothy's, and there are two church schools.



on behalf of Indian Affairs. More than 150 Ojibways from remote parts of Northwestern Ontario live there most of the year. Indian children are educated by the Federal Government, segregated from whites.

Four years ago, the Government asked the Jaffray-Melick school board to take in some Indians if it should expand its accommodation. The board wasn't expanding so it didn't take in the students.

A Kenora lawyer, Jack Doner, who served as chairman of the board, urged the board to tackle the proposal gradually.

Meetings were held throughout the municipality for some years—small meetings in private homes, designed to counter those pockets of opposition that existed.

Opposition was voiced in some quarters, says Mr. Doner. Some said Indians were inferior. Others said they weren't worth educating because they returned to the bush later anyway.

Slowly the opposition waned, and this September the 50 Cecilia Jeffrey students entered the Rabbit Lake school. By this time accommodation problems had arisen and 75 Rabbit Lake whites had to take their classes at the Indian institution.

When Thanksgiving Day came, residents of the area took the 50 Indian children into their homes for Thanksgiving dinner. They plan to do it again at Christmas and are urging parents in Kenora to do the same with the students remaining at Cecilia Jeffrey. The Indian children are unable to return home at Christmas.

Meanwhile, principal Robert Wilson of the Rabbit Lake school makes certain observations about his Indian students. There is little or no intellectual difference between them and the whites, he says.

The slow Indian student may be slightly slower than the slow white student. But the bright Indian child is every bit the equal of the bright white, he says.

The younger Indian children, he said, integrated with the whites immediately. The older ones were shy and took a little longer.

However, he is certain that if the policy continues—and all parties concerned say that it will—even the slightest variations of racial behavior will vanish.

—The Globe and Mail, Toronto.

### British Guiana Government To Take Over All Schools

Georgetown, British Guiana — Religious leaders of this British colony were reported here to be mapping strong protests against government plans to take over all schools which

were built with public funds and are now under Protestant, Roman Catholic or other religious control.

The government's decision was announced by Minister of Education, Balram Singh Rai, at a meeting here with representatives of the schools. Mr. Rai has consistently urged the state take-over, despite objections raised by the Christian Social Council, a Protestant organization, and the Roman Catholic bishop.

Most of the 300 primary schools in the colony, located on the northeastern coast of South America, were founded and built by various Christian communities. Thirty-two schools are Canadian Presbyterian.—(RNS)

### Recognition of China Urged By New Zealand Assembly

Palmerston North, New Zealand — The general assembly of the Presbyterian Church of New Zealand has re-

iterated its plea that the national government support recognition of communist China and her admission to the United Nations in the interests of world peace.

Terming the present situation "farical", the Rev. O. Robinson, acting convener of the assembly's international affairs committee, said, "Whether we agree with what the People's Republic of China says or does is one thing. To deny it a place in the world's meeting house of the United Nations is another".

In its report the committee said the proposal on Red China seemed to be becoming increasingly urgent. The United Nations, it stressed, is the framework within which the resolution of dangerous international tensions is to be hoped for.

"Only when men are brought face to face", said Mr. Robinson, "can real communication occur".—(RNS)

The 106-year-old Presbyterian Church at Sutherland's River, Pictou County, N.S. has added a basement for Christian education facilities.



Shown with the overflow congregation at the dedication, November 13, are Rev. Dr. H. F. Davidson, guest preacher, Rev. Charles Shaver, the minister (in the pulpit) and Rev. H. M. Buntain, clerk of presbytery.







Shown at the World Mission Week-end at Ottawa are Miss Frieda E. Matthews, W.M.S. national missions director, Miss Margaret Kennedy of India, Rev. Malcolm Mark, superintendent of missions in Northern Ontario, Rev. Inya Ude of Nigeria, and Dr. James Dickson of Formosa.

### New Dimension in Education Makes Interesting Week-end

"What are World Mission Week-ends?" More and more people are asking this question.

World Mission Week-ends are not just a series of missionary meetings, week-end conferences, or missionary rallies, but they represent a new dimension in education for mission. It is an attempt to call the local congregation into mission by bringing a varied team to a group of congregations within one presbytery and focusing their efforts on each organization separately within the local church so that an impact is made upon any one congregation at a great many points. The whole week-end is carefully planned and prayerfully prepared well in advance, and the full co-operation of each congregation participating is secured so that the program is not imposed upon any.

A carefully selected team of six to eight men and women from the front lines of our mission work interpret the church's mission and present a challenge to all who participate. Overseas nationals are also included in the team.

Four to eight congregations within reasonable travelling distance of each other take part in each mission. Team members rotate between the congregations meeting with the different organizations. Thus the meetings are focused upon a specific group making more effective communication possible. Sessions and the boards of managers are required to meet with the team.

The program begins Friday evening with a team supper in one of the churches and following this the individual meetings are begun continuing all day Saturday and throughout Sun-

day, including the regular services of worship. Arrangements are also made for team members to speak in schools and service clubs, appear on T.V. or radio programs on Friday morning or afternoon.

How can you have such a week-end in your congregation? The necessary arrangements can be made through your presbytery missions convener who will contact the missionary education office. Their committee will arrange planning meetings which are held in preparation, first with the ministers and then with about six representatives from each congregation taking part.

—R. M. Ransom

### Testimonial Dinner Marks Dr. W. T. McCree's Retirement

Presbyteries and congregations from across Canada joined in paying tribute on December 6 to the Rev. Walter T. McCree on the occasion of his retirement as clerk of the presbytery of East Toronto. Dr. McCree, who was moderator of general assembly in 1955, and his wife, were guests of honour at

a testimonial dinner in Glebe Church.

A well-filled wallet was presented to Dr. McCree on behalf of the presbytery members and other friends by the Rev. Dr. Joseph Wasson, and a bouquet was given Mrs. McCree by Mrs. Hugh Macdonald, wife of the moderator of presbytery.

Speakers included Dr. Wasson, Mr. Macdonald, Dr. J. A. MacInnis, Dr. J. B. Skene, Principal J. S. Glen, and the Rev. J. F. Nute, moderator of the synod of Toronto and Kingston. Letters were read from the moderator of general assembly and a number of presbyteries of The Presbyterian Church in Canada. Greetings from his friends in England were brought to the retiring clerk by the Rev. R. E. Fenn, an old friend who is overseas missions secretary of the Presbyterian Church there.

Congregations where Dr. McCree has served since his ordination in 1920 sent representatives. Bruce Caughey spoke for St. Paul's Church, Amherst Island, Ontario, Harold Treanor spoke for the church at Streetsville, Ont., and E. C. Sylvester brought congratulations from Glebe Church, Toronto, where Dr. McCree ministered for 23 years.

A native of northern England, Dr. McCree interrupted his studies at Queen's University to serve with the Canadian army in World War I. He has been clerk of the presbytery since Toronto was divided into two church courts in 1948. For many years he was secretary of the senate of Knox College, and served on a number of assembly's boards and committees.

In what he termed his "swan song" Dr. McCree declared that his ministry had been based on the belief that individual confession of Jesus Christ as the Son of the living God is the foundation of Christian faith. In the 53 years that he has served the church, as student and ordained minister, he has been sustained by the promise that "the Lord is my shepherd, I shall not want".

### Can You Help?

Books of Praise, with large print; picture reading material (all ages); and discarded hockey equipment are needed by the Rat Portage Indian Reservation. Please contact the Rev. J. R. Carson, Box 255, Kenora, Ontario.



Mrs. McCree, left, receives roses from Mrs. Hugh Macdonald while Dr. McCree accepts a wallet from Dr. Wasson.



## Presbyterian Men

At a meeting of Presbyterian Men in St. Paul's Church, Ingersoll, Ontario, the officers were elected for the coming year. They included Walter Oldham, president; William Burke, 1st vice-president; Harold Gunn, 2nd vice-president; John Redditt, recording secretary; Peter Hancock, corresponding secretary; Engell Bohl, treasurer; James Revell, membership; C. Thompson, projects; Arthur Williams, publicity; and W. Matheson and D. Tough, leadership training. The guest speaker was the Rev. George Douglas of Woodstock who spoke on the formation of the Presbyterian Church.

\* \* \* \* \*

Members of the executive of Presbyterian Men of the presbytery of Miramichi for the next year are Harry Young, president, Charles Sterling, vice-president, Arnold Taylor, secretary, and Alfred Nowlan, treasurer. The first presbytery-wide meeting was held in St. Luke's Church, Bathurst, New Brunswick. Hubert Archibald, Moncton, president of synod's presbyterian men, was the speaker.

\* \* \* \* \*

Bruce presbytery elected its new executive with Stuart Forrester as president, Lorne Henderson, secretary, and Tex Kennedy, treasurer. In the future the presbytery will be divided into three districts for training meetings. Len McCaffrey and A. A. MacTavish were reappointed to the synod council of Presbyterian Men for another year.

## Scottish Moderator Named For Nomination in May

EDINBURGH, Scotland—Dr. A. C. Craig, 72, former convener of the Church of Scotland's inter-church relations committee, was nominated moderator-designate of the next general assembly. He was chosen by the assembly's commission (executive body) here to succeed Dr. John H. S. Burleigh of New College, Edinburgh, upon his election by commissioners to the 1961 general assembly next May.

## Presbyterian Calendar Sales Setting New Record

Over 36,000 copies of the new enlarged Presbyterian Calendar had been sold by December 1, setting a new record in sales. The calendar committee expects that the 1961 calendar will be completely sold out by January 1.

Last year less than 34,000 copies of the Presbyterian Calendar were sold. The committee printed 40,000 calendars for 1961 and is glad to discover that the calendar has been so well received throughout our church.

## Maritime Ministers Offered Free Library Service

Dalhousie University offers to provide service on books included in the Patterson Travelling Library to all clergymen in the Maritime provinces at no cost except that of postage. For further details write the Chief Librarian, Dalhousie University, Halifax, Nova Scotia.

January, 1961



—W. Jackson

Firemen fighting the Sunday afternoon blaze at Nelson Presbyterian Church, Hamilton presbytery, November 20. The interior, recently renovated, was badly damaged and only partially covered by insurance. The pulpit, Communion table and choir furnishings are a complete loss. Under the minister, Rev. W. Jackson of Waterdown, the congregation is now worshipping in Nelson United Church.

## Deaconess School Campaign

Are you holding contributions locally for the building fund of the new Missionary and Deaconess Training School? If so please remit at once to 156 St. George St., Toronto 5.

The amount on hand in the first few days of 1961 will determine whether a start on the building is to be made this year.

The cash contributions at December 9, 1960 totalled \$273,377. The minimum needed for building to begin is \$350,000.

By immediate action, you can help make the new school possible this year!



Our readers in every part of Canada are urged to support the winter employment campaign by adopting a Do It Now slogan.

Sound business reasons as well as a solution to unemployment lie behind the sponsorship of winter work by the government of Canada.

At home, as well as in the office and factory, there are renovations and improvements that can be tackled in January, February and March.

For advice or assistance, get in touch with your nearest National Employ-

ment Office. Help to eliminate seasonal unemployment. Don't wait until spring, do it now!

## SYNOD OF BRITISH COLUMBIA

Moderator:  
E. L. Garvin



St. Paul's Church, Vancouver, was the place of meeting for the synod of British Columbia, November 8-10. The opening service was conducted by the minister, the Rev. Norval G. Robertson, and the sermon was preached by the retiring moderator, the Rev. Dr. M. S. Blackburn. In recognition of the 400th anniversary of the Scottish reformation an inspiring address was given by the Rev. Murdo Pollock of Mission City.

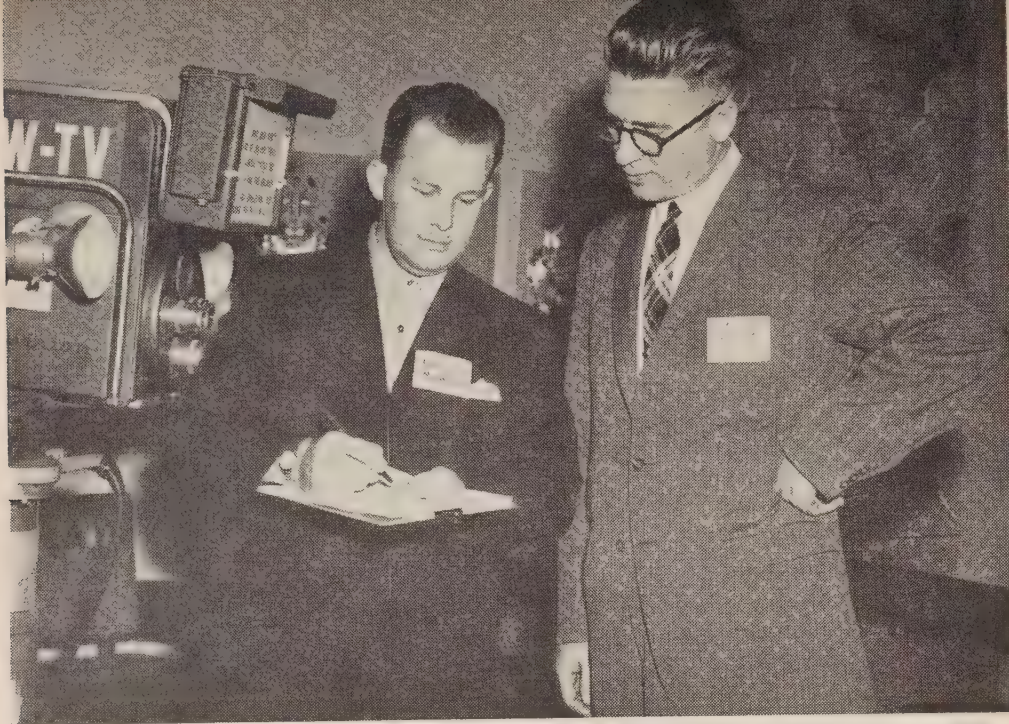
The Rev. E. L. Garvin of White Rock was elected moderator. Mr. Garvin has served in the synod 11 years.

On Wednesday evening the Rev. Dr. J. A. Munro and the Rev. R. M. Ransom addressed a public meeting of synod on the mission of the church at home and overseas.

Reports and discussions indicated that the Presbyterian Church in British Columbia has made progress during the past year. However, there is a shortage of men and money for the necessary development of work. Kamloops presbytery has been greatly strengthened but much help is needed in Kootenay presbytery.

—J. N. Allan.





Practical experience was gained at the Maritime workshop in religious radio and television, held in Moncton, N.B., November 29-December 2. One of the staff members was William Mounsey, left, secretary of our audio-visual committee. Forty-five Protestants and Roman Catholics attended, including Rev. B. D. Hostetter of Saint John, N.B., the sole Presbyterian delegate.

### A STATEMENT RE AUTHORIZED EXPENDITURES FOR 1961

The administrative council in establishing the 1961 authorized expenditures for general assembly's boards and committees was confronted with a most difficult and disturbing task.

The total estimates for 1961=\$1,863,719.

The amount authorized by the general assembly for 1961=\$1,661,901.

This meant that the proposed program of the church for 1961 had to be reduced by \$201,818.

The executive of the council knew only too well that this meant a serious, indeed, a heart-breaking, curtailment of the church's mission and outreach.

The executive was helped considerably by the attitude of co-operation expressed by the various spending boards; one or two had reduced their estimates from 1960 or had held the line; others voluntarily reduced their 1961 estimates in the light of the stringent policy required.

The final estimates authorized for 1961, as outlined in the schedule, include even further reductions, and as may be seen total \$1,705,311.

This still represents an amount of \$43,410 over the authorized figure set by the general assembly but the executive of the council could find no further possibilities of reducing the estimates, save perhaps in the case of debt reduction.

The bright side of this financial picture for 1961 lies in the fact that the budget allocation is set at \$1,920,000 and the estimated income, reckoned on the percentage (88.6%) verified by the late Rev. Dr. Neil Miller over several years, is expected to be \$1,700,000.

If this challenge should be met by our people—if every congregation could attain to its allocation in 1961—a real forward step would have been made in the financial affairs of The Presbyterian Church in Canada.

(In 1959, 447 congregations out of

1,177 did reach or exceed their allocations. It can be done!)

The publishing of this statement is meant to show that a serious attempt has been made by the council, with the co-operation of the boards and committees, **to live within our income in 1961** and at the same time to reduce our debt.

It is meant also to make clear to all our people **that new work can only be undertaken**, new opportunities can only be realized, in the proportion that the budget funds of the Church **increase** from year to year.

As budget givings increase, the council with the approval of the general assembly, will be called upon to establish priorities—to decide, upon the basis of importance and necessity, what must come first for the furtherance of Christ's kingdom.

### BUDGET RECEIPTS

The expenditures authorized by general assembly for 1960 total \$1,666,901.

At the end of November \$1,143,420 had been received for budget purposes.

An additional \$523,481 is required by the end of the year for normal budget purposes.

Expenditures for eleven months totalled \$1,516,237, exceeding budget revenue by \$327,817.

These figures exclude the World Refugee Year contributions of \$42,382 designated specifically for inter-church aid and refugee relief.

Although the church year ends December 31 the treasurer's accounts will be kept open until January 10 to receive delayed remittances. Please mail immediately to 63 St. George St., Toronto 5.

—W. S. WALTON, treasurer.

### EXPENDITURES FOR 1961

	Estimate of Boards 1961	Recommended Authorized Expend. 1961
1. Missions—		
Home .....	678,306	
Overseas .....	362,820	
Miss. Educ. ....	18,225	\$1,059,351
2. Christian Education .....	90,104	\$991,443
3. Knox College .....	74,828	77,104
4. Pres. College, Montreal .....	80,000	59,828
5. Miss. & Deac. Training School .....	21,445	65,000
6. Pension Board .....	125,000	21,445
7. Stewardship and Budget .....	40,451	125,000
8. Presbyterian Record .....	9,000	40,451
9. Ephraim Scott Fund .....	500	8,000
10. Home Religion .....	300	500
11. Evangelism and Social Action .....	35,820	300
12. Com. on Recruitment .....	600	31,020
13. Penmarvian .....	5,000	600
14. Saskatoon Residence .....	8,100	5,000
15. Audio-Visual Education .....	59,700	8,100
16. Inter-Church Grants .....	6,700	18,000
17. Retiring Allowance .....	8,500	6,700
18. General Assembly .....	31,000	8,500
19. Management and Gen. Office Exp. ....	60,500	31,000
20. Interest .....	20,000	60,500
21. Legal and Adult .....	6,500	20,000
22. Group Insurance .....	12,500	6,500
23. Retirement Fund Ch. Employees .....	12,000	12,500
24. 63 St. George Street—maint. ....	9,550	12,000
25. 229 College Street—rent .....	5,510	9,550
26. St. Andrew's Hall—capital .....	12,500	5,510
27. St. Andrew's Hall—operation .....	2,260	12,500
28. Pension Assessment .....	9,000	2,260
29. Other Committees .....	5,000	9,000
30. Debt Reduction .....	50,000	5,000
31. Annual Grant W.C.C. Bldg., Geneva .....	2,000	50,000
	\$1,863,719	2,000
		\$1,705,311

No. 1—Plus \$100,000 from Reserves

No. 2—Plus 3,000 from Reserves

No. 11—Plus \$2,000 from Reserves

PRESBYTERIAN RECORD



## Young People at Hopedale Hear Inya Ude of Nigeria

The Rev. Inya Ude of Nigeria, currently studying at the University of Toronto, was guest speaker at a special evening service on December 4 in Hopedale Church, Oakville, Ontario. The service was conducted by the young people's society and the neighboring congregations were invited. Before the service, Mr. Ude and the executive of the society were entertained at a buffet supper by the elders and their wives.

## Youth Assembly Planned For Ann Arbor in August

An ecumenical youth assembly will be held at Ann Arbor, University of Michigan, August 16-23, 1961, when it is expected that 2,000 youth and adult workers will meet from overseas countries, the United States and Canada.

The purpose of this assembly is to:

- Expose this generation of young people to major concerns facing the church and the ecumenical movement.
- Provide an opportunity for Christian youth leaders to confront together living issues facing the church in North America.
- Awaken young Christians of North America to their relationships and responsibilities to the rest of the world.
- Prepare North American youth for informed involvement in the third assembly of the World Council of Churches and the studies and action related to it.
- Call youth to a ministry of reconciliation.

Young people interested in attending the assembly should write to the Rev. J. S. Clarke, 63 St. George St., Toronto 5.

## Thailand Young People Help American Indians

Seventy-five dollars! Why would the youth of Thailand send this small amount to help young people in a country as wealthy as the United States?

This might have been your reaction had you been among those addressed by Miss Umeko Kagawa of Japan, secretary for World Youth Projects, World Council of Churches. Speaking at a special inter-church youth fireside in Bloor St. United Church, Toronto, Miss Kagawa explained that the seventy-five dollars in question was sent by young people of Thailand to American Indian youth through World Youth Projects. The gift expressed appreciation for assistance provided by the Americans in erecting a youth centre in Thailand. This was an illustration of how, through the World Youth Project programme, young people experience the love and friendship of the world-wide Christian community regardless of nationality, denomination or economic status.

The fireside was sponsored by the sub-committee of the Committee on Young People's Work (C.Y.P.W.) of the Canadian Council of Churches. Miss Elizabeth Oblender, chairman, welcomed some 70 persons to the fireside.



LECTERN No. 3809

**THERE IS *BEAUTY* IN *BRASS***

Brass appointments add quiet dignity to the appearance of the Communion Table, Chancel or Chapel. The use of protective lacquers maintains the rich lustre indefinitely.

Offering plates, crosses, and candlesticks are also available.

**ENQUIRE NOW**

**PRESBYTERIAN PUBLICATIONS**

12 GRENVILLE STREET, TORONTO 5, ONT.

WRITE FOR 1961 CATALOGUE

Among them were area and national youth executive officers, special guests and members of C.Y.P.W.

Each year, Christian young people of Canada contribute to one of the World Youth Projects through offerings from inter-church youth firesides held in many communities. Miss Marion Laurie of the United Church introduced the project for 1961, when young people will share in the building of a Christian youth conference centre in Formosa for use by groups of different denominations. This project should be of particular interest to Presbyterians as it is located in one of our own mission fields. Presbyterian young people's societies will also be contributing to the centre as a denominational project.

In keeping with the interest in Formosa, colourful oriental decorations, fragrant incense and delicious food added an Eastern touch. Several taking part in the programme wore Formosan and Japanese dress. The 1961 firesides pamphlet and packet of resource materials for Fireside planners were on display.

— Valerie Dunn

## Edmonton Young People Active in Fellowship

Westminster Fellowship, Edmonton presbytery, has doubled its active membership since it began in the fall of last year. This membership includes young people from all over the world. An active study program of great variety holds the interest and stimulates the thoughts of the members. A diversity of social activities help to build the group in the spirit of true Christian fellowship. The group is capably advised by the Rev. I. P. MacSween of Strathcona Church, Edmonton.

## Nova Scotians Attend P.Y.P.S. Fall Rally

The fall rally of the Halifax-Lunenburg presbytery young people's societies was held in Dean, Nova Scotia, on October 22. Included in the program was a panel discussion on the church and young people, and an address on "The Work of the Canadian Indians". Those attending came from Windsor, Truro, Noel Road, Calvin, Mulgrave, Halifax and Dartmouth as well as Dean.



— The Telegram, Toronto

Dressed in Formosan and Japanese costumes at the inter-church young people's fireside held in Toronto on November 14 are, from the left: Marion Laurie (United Church), Valerie Dunn (Presbyterian Church), Douglas Low (Baptist Church), Umeko Kagawa, secretary for world youth projects, W.C.C., and Marguerite Carson (Anglican Church).



## FREE -- DAILY BIBLE READINGS

You can obtain free of charge in any quantity you wish a pamphlet with a list of daily Bible readings for 1961 by writing to any office of the Canadian Bible Society.

Promote the daily reading of the Bible by distributing this pamphlet in your congregation and to your friends.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## THE CHORISTER

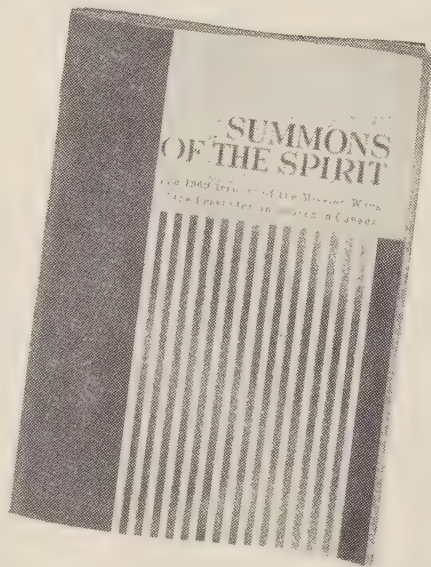
WRITE FOR SAMPLES

## CHORISTER ROBES LTD.

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.



**OFF THE PRESS**  
**JANUARY THE FIRST**  
The popular story of the mission work of the Presbyterian Church in Canada carried on in obedience to the **SUMMONS OF THE SPIRIT**

- Pictures • Maps • Quick Fact Summaries • Lists of workers
- Lively accounts

- **New Low Price**  
35c each in quantities of 50 or over — 50c each per single copy.

Order in quantity **NOW**

for distribution at your annual congregational meeting.

Order from

## SUMMONS OF THE SPIRIT

12 Grenville Street, Toronto 5, Ont.

### GLASS LINERS

for Silver Salts - Peppers, etc. Quality silver-plating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Ragland Avenue, Toronto 10, Ont. LE. 6-7788.

### CARILLONIC BELLS

Schulmerich Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.

## Book Chat

**THE RECOVERY OF THE TEACHING MINISTRY.** By J. Stanley Glen, Ryerson Press, Toronto. \$2.75.

● THIS IS AN EXCELLENT book. It is to be hoped that it will be widely read by ministers and people alike both in our own church and beyond it. The verdict of a review usually appears at the end. In this instance the procedure has been reversed in the hope that people will read the book whether they read the whole review or not.

"The Recovery of the Teaching Ministry" is an expanded presentation of the substance of a course of lectures delivered by Principal Glen of Knox College at Columbia Theological Seminary, Decatur, Georgia, under the Smyth Foundation. The basic thesis of the book is that the subordination of the teaching aspect of the modern minister's task must end and be replaced by a strong emphasis upon his responsibility as a teacher in relation to everything he does in preaching and pastoral work as well as in direct teaching. The recognition and communication of truth belong together in the dynamic Christian understanding of the nature of truth. Within the Church, truth can never be considered an academic abstraction to be contemplated but not related to life. On the other hand, religious experience and practical ethics must never be substituted for that deep and costly wrestling with truth from which true spiritual experience and ethical relevance and power emerge. Thus the minister must be prepared both to face such a personal encounter with the truth and to accept the burden and discipline of its meaningful communication. Within the teaching ministry of the church as a whole, every church member faces essentially the same challenge. The minister as the teacher of his people must both help them attain a strong and relevant Christian faith and life and prepare them, in turn, to teach others.

This book is a lucid and forceful application to the essential function of the ministry of the strong and deep kind of theology for which Knox College has become noted in this generation. Dr. Glen has accomplished the task with great insight and skill.

(Rev.) Eoin Mackay

Toronto, Ont.

**WORD AND SACRAMENT.** By Ronald MacLeod, Ryerson Press, Toronto. \$4.65.

● THE AUTHOR, A CANADIAN-BORN AND TRAINED minister, is a member of the faculty of Princeton Theological Seminary. This book is timely since we are engaged in a study of our own orders of public worship. Dr. MacLeod has skilfully outlined the correlation of the preaching of the gospel with the celebration of the sacrament of holy communion. He analyzes our heritage in reformed worship, and

PRESBYTERIAN RECORD



then, in the light of our heritage, analyzes an order of service chosen at random from a collection of recent Sunday bulletins. His findings, while charitable and gracious, reveal a certain emptiness in the service because of distorted action and indecisive meaning. Dr. MacLeod has included in his book a number of splendid sermons.

(Rev.) W. Scott Duncan  
Downsview, Ont.

**THE COMING REFORMATION.** By Geddes MacGregor, Ryerson Press, Toronto. \$3.50.

● **THIS BOOK OFFERS A CHALLENGING ATTACK** on the vacuity of modern worship. Coming at a time when our own church is studying the draft of revision of the new Book of Common Order, it should be received with gratitude. Here in pertinent language and often impertinent undertones, the author challenges the church to apply practical correctives to our apparent deficiencies in worship and discipline. It is a provocative book that will perhaps arouse a little anger, but it is also a constructive book that will enlarge the vision of the potential greatness of the reformed church.

**DEVOTIONS FOR THE CHILDREN'S HOUR.** By Kenneth L. Taylor, Home Evangel Books, Ltd., Toronto. 89c.

● **IF YOU ARE A PARENT**, then you are automatically a teacher—a teacher round the clock and round the calendar. More, you are a Christian educator; for despite whatever church school or other religious influences may be brought to bear upon your child, what he ultimately comes to believe about the Christian faith will depend primarily upon you, his parent.

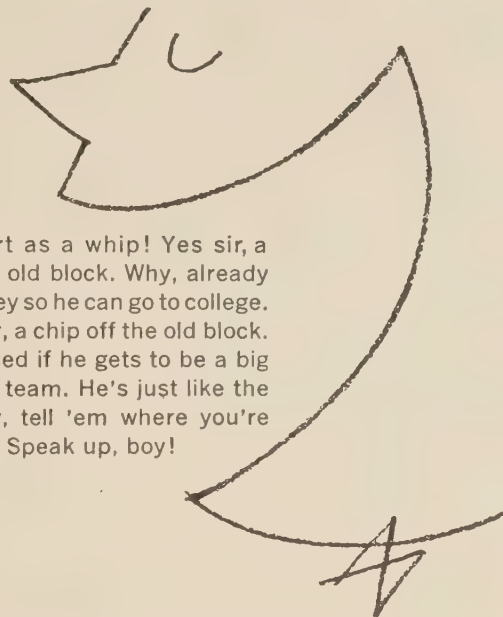
This book, written by a competent Christian educator who is father of ten children, is within the reach of the most modest budget. Its 15 short chapters, preceded by a note to Mother and Dad, cover all the basic truths of Christian doctrine in the language and concept of children aged anywhere from 7 to 12. Each little chat, just long enough for an after-supper or bed-

time family reading, covers one topic in a practical and surprisingly pertinent manner, ends with a followup reference for further reading if desired, 3 or 4 review questions, a short prayer, and a suggested hymn to sing.

E. Margaret Clarkson.  
Toronto, Ont.

## CHORUS AVAILABLE

The Trinity Male Chorus of Kitchener, Ontario, is accepting concert engagements composed of religious and secular numbers. Address replies to F. E. Morton, P.O. Box 95, Kitchener, Ontario.



My boy is as smart as a whip! Yes sir, a regular chip off the old block. Why, already he's saving his money so he can go to college. That's right. Yes sir, a chip off the old block. Wouldn't be surprised if he gets to be a big star on the football team. He's just like the old man. Now, boy, tell 'em where you're saving your money. Speak up, boy!



THE BANK OF NOVA SCOTIA, naturally!

## MATRON WANTED

Applications will be received for the position of Matron at the Protestant Home for Children, Indian Head, Sask. Nursing experience necessary. Live in. Duties to commence immediately. Protestants apply, stating age, experience, salary required to — Secretary-Treasurer, 1961 Angus St., Regina, Sask.



## GOWNS

FOR PULPIT AND CHOIR

MORTARBOARDS  
AND CAPS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



## EXTRA MONEY FOR YOU OR YOUR GROUP -

Here's an easy, friendly way to turn a few spare-time hours into money for you or your church project: show the complete line of popular Monarch all-occasion cards, gift items and stationery to your friends and neighbours. You need no experience and you or your church group easily can earn more than 100.00 in a season as many others are doing now.

## MONARCH ALL - OCCASION CARDS

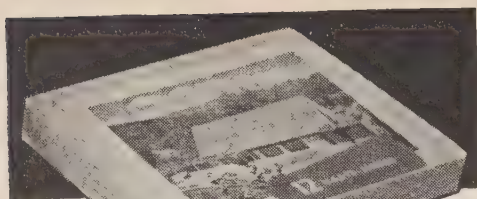
BIRTHDAY AND GET-WELL ASSORTMENTS • EASTER CARDS • GIFT WRAPPINGS • STATIONERY AND NOTES • GIFT ITEMS • TOYS AND BOOKS

## FILL IN AND MAIL COUPON TODAY

Monarch extends  
**CONVENIENT TERMS  
TO ORGANIZATIONS**  
making it easy to  
finance purchases.

Monarch Greeting Card Co. Limited  
Dept. PR, 47 East Ave N., Hamilton  
Please send immediately your full-colour catalogue, full particulars and samples on approval.  
NAME ..... (Please Print)  
ADDRESS .....  
NAME OF GROUP .....  
(If writing for an organization)





**A  
Proven  
Money-Maker**

# NATURAL COLOR

**HASTI-NOTES**

## Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

### Natural-Color Christmas Cards

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

**ALEX WILSON PUBLICATIONS LIMITED**  
DRYDEN — ONTARIO

A Canadian product from start to finish.



## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

**Write today for particulars**  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

# Obituaries

## MR. ERNEST L. ARMSTRONG

Ernest L. Armstrong, an elder of Grace Church, Millbrook, Ontario, died on November 17. For 34 years a member of the board of managers and 22 years a member of the kirk session, Mr. Armstrong served his church faithfully. He is survived by his wife and two daughters.

## MR. JAMES WESLEY EDWARDS

A respected and devoted elder of Alexandra Church, Brantford, Ontario, James Wesley Edwards died on November 14. Joining the church in 1907, Mr. Edwards was ordained an elder in 1926 and was a member of the board of managers for several years and chairman of the music committee. He is survived by his wife, two daughters and two sons.

## MR. ANGUS GRAHAM

The kirk session of St. James Church, Thamesville, Ontario, suffered a great loss in the death of Angus Graham on November 5. An elder for 17 years and clerk of the session for 11 years, Mr. Graham will be greatly missed in his church and community where he was reeve at the time of his death.

## MR. WILLIAM JAMES McCLURE

The congregation at Norval, Ontario, suffered the loss of a devout elder in the death of William James McClure, 80, on December 1. Before coming to Norval in 1925 he served for many years on the board of managers of Mount Pleasant Church, Mount Pleasant, Ontario. In 1948 he was ordained an elder in Norval. Mr. McClure is survived by his wife.

## MR. ALEXANDER McCONACHIE

The congregation of St. Andrew's Church, Hagersville, Ontario, suffered a great shock in the sudden death of Alexander McConachie, 73, on November 24. A member of the church choir for 35 years, Mr. McConachie was ordained to the eldership in 1945. He is survived by his wife.

## MRS. INA BELLE McRAE

St. David's Church, St. David's, Ontario, lost one of its members in the death of Ina Belle McRae, November 19, at the age of 60. Mrs. McRae was active in the Women's Circle and the Women's Missionary Society of the church. She is survived by her husband, four sons and a daughter.

## MR. MAGNUS J. ROBERTSON

A pioneer of Nanaimo, British Columbia, and a life member of St. Andrew's Church there, Magnus J. Robertson died on November 10 at the age of 96. Faithful in his attendance Mr. Robertson served his church well in his quiet and unassuming manner and was an elder for many years. He gave generously of his time, talents and means to the work of the church.

## MR. WILLIAM H. SANDHAM

William H. Sandham, who died in Toronto, November 22, at the age of 82, will be remembered for his years of devoted service as librarian of Knox College, a position which he filled from 1935-52. A gracious Christian gentleman, Mr. Sandham had a wide range of knowledge of theological books. At one time he was manager of the Upper Canada Tract Society, and at another was in charge of Amen House, Toronto. He was a widower, and childless.

## MR. ARTHUR GRAY SPARK

Knox Church, Halifax, Nova Scotia, lost one of its elders in the death of Arthur Gray Spark, 77, on November 14. Serving his church faithfully in whatever capacity asked of him, Mr. Spark was respected and loved by all who knew him. He is survived by his wife.

## MR. ERNEST SAMUEL TEMPLEMAN

Cromarty Church, Ontario, suffered a great loss in the death of Ernest Samuel Templeman on November 15. He had served as an elder for 11 years and was clerk of session for the same period. Mr. Templeman was a member of the choir for 50 years. He is survived by his wife, a son and two daughters.

## MR. WILLIAM WARDLAW

An elder in Weston Church, Weston, Ontario, since 1917, William Wardlaw died on November 10 in his 99th year. He is survived by his wife, and four children.

## MR. J. W. WOODS

Alderwood Church, Toronto, Ontario, lost its senior elder on December 7 in the death of J. W. Woods, 77. Also a member of the choir, Mr. Woods had served previously as an elder in Knox Church, Fuller, Ontario, and as choir leader in Dunn Memorial Church (now St. James), Long Branch. He is survived by his wife and four daughters.

## Celtic Studios

DESIGNERS, PAINTERS AND  
CRAFTSMEN IN STAINED GLASS



SWANSEA IN THE UNITED KINGDOM

CANADIAN REPRESENTATIVE

**MRS. EASON HUMPHREYS**

33 DONINO AVE., TORONTO 12, ONT. HU. 9-6566  
(QUE: W. D. LAMBIE, O.B.E., P.O. BOX 621, STATION B, MONTREAL)

## HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.,  
Toronto 1, Ont.

DESIGNERS AND MANUFACTURERS OF

**CHURCH LIGHTING FIXTURES**

BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS



Catalogues on request  
(State requirements)

**METAL INDUSTRIES  
LIMITED**

99 Ashley Street, Hamilton, Ont.

STAINED GLASS

**MEMORIAL WINDOWS**

Since 1895

**Pringle & London Studios**

162 Parliament St. — Toronto  
EM. 4-8879

For Quality

**CHOIR GOWNS**

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal



PRESBYTERIAN RECORD



# Personals

The **Rev. Dr. L. H. Fowler** of Harrison, Ontario, has accepted a call to St. Andrew's Church, Aurora, Ontario.

The **Rev. R. F. G. Campbell** of Elliot Lake, Ontario, has moved to Toronto as assistant to the minister at Glenview Church.

The **Rev. G. Lockhart Royal** of Norval, Ontario, has been called to Knox Church, Goderich.

The **Rev. Fred A. Miller** of Beauharnois, Quebec, has accepted a call to St. Andrew's Church, Owen Sound, Ont.

St. Andrew's Church, Barrie, Ontario, has called the **Rev. W. Ross Adams** of St. Andrew's Church, Fergus.

The **Rev. James M. Ritchie**, Almonte, Ontario, has been called to Stayner and Sunnidale, Ontario.

St. Paul's Church, Peterborough, Ontario, has called the **Rev. Alex J. Calder** of Georgetown and Limehouse, Ontario.

**Rev. Dr. D. M. Warne** of Stoney Creek, Ontario, has resigned to move to Toronto on January 1 as assistant editor for the board of Christian education.

The **Rev. J. C. Paul Stirling** of St. Andrew's Church, has been elected moderator of the presbytery of East Toronto.



**For Ministers  
and  
Church Leaders**

**Upper Room  
Disciplines**

A full year's guide for those who seek the fuller philosophical and theological implications of the subjects treated in The Upper Room. Compiled by 52 theologians, each concentrating on a weekly theme of The Upper Room.

Single copy \$1.00, \$10 per dozen, postpaid.  
Order from

**The Upper Room**

The world's most widely used devotional guide  
1908 GRAND AVE., NASHVILLE 5, TENN.

**BALDWIN**  
**ORGANS & PIANOS**  
THE LYE ORGAN & PIANO CO.  
252 MARKHAM ROAD  
AM. 1-1731 SCARBOROUGH, ONT.

# Mission to Canada

**FEBRUARY - JUNE 1961**

\*THE MISSION TO CANADA, which is strongly interdenominational, is receiving the warm hearted support of Church Leaders of various Protestant denominations throughout Canada.

\*THE MISSION TO CANADA was discussed at a recent meeting of the Executive of The Board of Evangelism and Social Action of The Presbyterian Church in Canada. when the members assured the organisers of their prayerful co-operation for the success of the Mission.

\*THE MISSION TO CANADA will commence with a Commissioning Service in the Metropolitan United Church, Toronto on February 28, conducted by leading Churchmen of the various Protestant denominations of Canada—Book this date now.

\*THE MISSION TO CANADA will be led by Tom Rees, the well-known Evangelist from London, England whose experience in Inter-Church Evangelism is unrivalled. Londoners have packed the Royal Albert Hall more than 50 times to hear his message.

\*THE MISSION TO CANADA Party, under the leadership of Tom Rees, will consist of several talented and experienced Ministers and Laymen from Great Britain.

\*THE MISSION TO CANADA Party will visit each of the ten Provinces of Canada from Newfoundland to British Columbia as well as the Yukon conducting Inter-Church evangelistic rallies in approximately 100 centres of population.

\*THE MISSION TO CANADA plans not only to visit the great Cities but more especially smaller communities which are often overlooked.

\*THE MISSION TO CANADA has a three-fold object. First, that non-Christian people may be truly converted to Christ. Secondly, that Christian people may be strengthened in their faith and inspired to win others to Christ, and thirdly that Christian people in the various Churches may be brought closer together in the fellowship of the Gospel.

\*THE MISSION TO CANADA organisers appeal to the readers of the Presbyterian Record for their prayerful and warm-hearted co-operation.

**GET RIGHT WITH GOD**

The Mission to Canada Handbook carries the time and place of each Rally, the address of the Local Secretary, more than thirty pages of interesting photographs.

Available from 1 February Price 30 cents post free.

Mission to Canada (Secretary: Rev. A. LeDrew Gardner)

National Headquarters: 227 Bloor Street, E., Toronto 5, Ont.



**ROBERT McCAUSLAND Ltd**  
214 JOHN ST. TORONTO



**Memorial Windows**

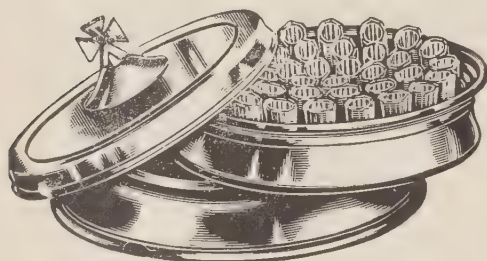
DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST

**CHOIR GOWNS**

Western Canada's leading manufacturer of gowns, collars, caps, stoles, etc., for choirs and choral groups. Samples sent without obligation if requested on church stationery.

**MALLABAR**

375 Hargrave St. - Winnipeg, Man.



LePAGE INDIVIDUAL  
COMMUNION CUP CO.  
84 Hallam Street - TORONTO

**AL. GERVAIS**

**CHAIR  
RENTALS  
TABLE**

RU. 3-5616  
654 COLDSTREAM AVE.



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

**MEMORIAL WINDOWS**  
Stained Glass  
**LUXFER STUDIOS**  
162 Parliament St. - Toronto  
EMpire 4-8276

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Bass River, N.B., Rev. W. E. Whyte, Box 930, Chatham.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clyde River, Canoe Cove, Nine Mile Creek and Churchill, P.E.I., Rev. Donald Nicholson, Belfast.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.  
Windsor, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 130, Pictou.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulonge, St. Andrew's, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Lochwinnoch, Stewartville, Braeside, Ont., Rev. George Murdoch, 460 Raglen St. S., Renfrew.  
Manotick, Knox and Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond, Ont.  
Morrisburg, Ont., Rev. Wm. Sutherland, Winchester.  
Ottawa, St. Andrew's, Ont., Rev. Dr. Peter C. Wotherspoon, 1099 Chelsea Drive, Ottawa.

#### Synod of Toronto and Kingston:

Amherst Island, St. Paul's, Ont., Rev. M. C. Young, Box 732, Gananoque.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Creemore, Ont., Rev. W. L. Young, 212 Pine St., Collingwood.  
Dixie, Ont., Rev. Dr. D. K. Perrie, Box 548, Streetsville.  
Dromore, Normanby and Holstein, Ont., Rev. Dr. L. H. Fowler, Harriston.  
Duntroon, Ont., Rev. J. J. Jennings, Box 27, Clarksburg.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Havelock, Norwood and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Hillsburg and Price's Corners, Ont., Rev. J. F. Nute, Orangeville.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Port Carling, Ont., Rev. James A. Thomson, 232 John St., Orillia.  
Thornhill, Ont., Prof. Donald Wade, 59 St. George St., Toronto 5.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.

#### Synod of Hamilton and London:

Belgrave and Brussels, Ont., Rev. W. J. S. McClure, R.R. No. 1, Listowel.  
Brantford, Knox, and Mount Pleasant, Ont., Rev. W. Kennedy, Box 871, Paris.  
Chatham, First, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.  
Duart and Turin, Ont., Rev. K. Guergis, Box 178, Thamesville.  
Embro and Harrington, Ont., Rev. J. P. Schissler, Innerkip.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
Kirkwall and Sheffield, Ont., Rev. V. W. Raison, R.R. No. 1, Dundas.  
London, Hamilton Rd., Ont., Rev. D. J. Firth, R.R. No. 11, London.  
Milverton and North Mornington, Ont., Rev. D. Black, Box 124, Atwood.

North Caradoc, Mount Brydges and Komoka, Ont., Rev. D. MacDonald, R.R. 2, Walkers.

Stoney Creek, Cheyne, Ont., Rev. M. DiGangi, 1209 Main St., E., Hamilton.  
Tiverton, Knox, Ont., Rev. H. G. Funston, Box 182, Paisley.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wyoming-Aberarder, Ont., Rev. G. H. Young, 308 Wellington St., Sarnia.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313-1st Ave., Neepawa.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Winnipeg, Norwood, Man., Rev. W. G. MacLean, D.D., 191 Harvard Ave., Winnipeg 9.

#### Synod of Saskatchewan:

Indian Head and Qu'Appelle, St. Andrew's, Sask., Rev. I. R. Carroll, Box 1574, Weyburn.  
Moose Jaw, St. Paul's, Sask., Rev. M. S. McLean, 1135-2nd Ave. N.W., Moose Jaw.  
Moosomin and Whitewood, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Regina, Calvin, Sask., Rev. I. S. Wishart, 1900 Grant Rd., Regina.  
Regina, Northside, Sask., Rev. N. D. Kennedy, 191 Leopold Cres., Regina.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Banff, St. Paul's, Alta., Rev. R. M. Esler, 1924 Georgia St., Calgary.  
Calgary, St. Andrew's, Alta., Rev. Dr. F. S. Morley, 9th St. & 15th Ave., S.W., Calgary.  
Three Hills and Orkney, Alta., Rev. G. Doran, 421-19th Ave., N.E., Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingworth, 1680 Nanton Ave., Vancouver.  
Cranbrook, Knox, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Nanaimo, St. Andrew's, B.C., Rev. Basil Hartley, P.O. Box 1516, Duncan.  
Penticton, St. Andrew's, B.C., Rev. A. F. MacSween, 253 Battle St., Kamloops.  
Sooke, Knox, Vancouver Is., B.C., Rev. Dr. E. A. Wright, 872 George W., Victoria.  
Vancouver, Robertson, B.C., Rev. K. J. Wilson, Apt. 202, 3865 Sunset St., South Burnaby, B.C.

#### INDUCTIONS

Beaverton and Gamebridge, Ont., Rev. W. FitzSimons, December 1.  
Merritt, St. Andrew's, Ont., Rev. G. E. Wilson, December 2.  
Winnipeg, St. James, Man., Rev. J. Harvey Bishop, December 6.

#### RECOGNITION

Toronto, St. Stephen's, Ont., Rev. J. Elder, November 30.

#### CLERKS OF PRESBYTERY

Lindsay, Ont., Rev. O. G. Locke, 43 Victoria Ave., N., Lindsay.  
East Toronto, Ont., Rev. J. Forbes, 4158 Sheppard Ave. E., Agincourt.

**Designers and Manufacturers  
of  
Distinctive**

**CHURCH FURNITURE**

for over 65 years

**The Globe Furniture Co. Ltd.**  
Waterloo, Ontario



# Children's Corner

By May C. Smith

## Little "Sun On"

In the Chinese city, everybody knew lawyer Wong.

When Wong Ding Ho was a baby, his father and mother had been drowned, while fishing, and as no one claimed him or wanted him, the missionaries had taken him to the Christian orphanage. He had been brought up in the mission school, and had known about Jesus since he was a tiny tot.

Almost the first thing he could remember was trying to join the older children in singing "Jesus Loves Me", or, as the Chinese sing it, "Ye-So Oi Ngoh". He would shout it at the top of his voice, and would still be singing the same words — "Ye-so oi ngoh" — when all the other children had gone on to the next line of the hymn.

Soon little Ding Ho really understood that Jesus loved him, and when he grew older, he decided he would be a Christian, just like his teachers.

Ding Ho was a clever little boy. He was always arguing with the other children, and asking them questions they couldn't answer. One day, the teacher, Miss Brown, said to him, "Ding Ho, you argue so much, I think you'll have to become a lawyer when you grow up".

The words stayed in Ding Ho's mind, and when any visitor to the orphanage asked the children what they were going to be, Ding Ho always put up his hand, and said, "I'm going to be a lawyer".

After years of hard study, Wong Ding Ho *did* become a lawyer, and as he was a Christian lawyer, people trusted him. When anyone was in trouble, friends would say, "Oh, go to lawyer Wong. He is a clever lawyer, and he is a Christian".

Even the wealthy people who did not believe in our God went to him, because they knew he was honest.

Soon he became wealthy. He had a fine house, with a beautiful garden, and a private rickshaw to carry him to his office.

God seemed to bless him in everything he did. Only one thing he wanted — a son! He had a good wife, and three lovely little daughters. But how he longed for a son.

His happiness was complete when a baby boy was born. How lawyer Wong loved his little son! He called him "Sun On", which means "Faith and Peace". As soon as the little boy was able to speak, his father taught him to say "Our Father which art in heaven". He told him Bible stories, and when the little boy could sing "Jesus Loves Me" all by himself, lawyer Wong was so happy. He thought there had never been such a clever child. God had indeed been good to him.

Every evening Wong Ding Ho and his wife had family prayers with the children and the servants, and the sound of happy singing carried over the garden wall, and through the neighbourhood.

"No wonder they are happy", grumbled their less fortunate neighbours. "God has smiled on them."

But one night the terrible disease of smallpox entered the house, and in a few days little Sun On was dead.

Quickly the news spread. Next morn-

ing, when lawyer Wong, with a heavy heart and a sad face, was leaving his house, he heard a neighbour say, "Oh, look at him now! Where is the joy he talked about which his God gave? He is just the same as all the rest of us. You'll see, there'll be no singing coming over the wall tonight".

All day long lawyer Wong kept thinking of these words. Was he going to forget all the other good gifts of God, because the dearest gift had been taken away from him?

He must not let the neighbours think he had stopped loving God, because of his great loss.

When he returned home in the evening, he had the Chinese pastor with him. He gathered his sorrowing family together, and with the help of the pastor, they carried on their usual evening family worship.

Faintly at first, and then stronger and stronger, the sound of the familiar hymns carried across the garden wall, where the neighbours heard it, in great surprise.

Finally the words of little Sun On's favourite hymn "Jesus Loves Me" rang out over the air, and as the children and the servants finished the hymn with the words

"Jesus loves me, He who died  
Heaven's gate to open wide;  
He will wash away my sin,  
Let his little child come in"

Lawyer Wong felt a strange sense of peace steal into his heart and he turned to his wife and children with a new tone in his voice, saying, "We have not lost Sun On. He has just gone through heaven's gate to be with Jesus. He will be waiting for us on the other side".

## My Prayer

Hear me, Father, as I pray,  
Thou hast kept me through the day.  
Guard me in the coming night;  
Wake me with the morning light.

## New Year's Golden Rule

Be you to others kind and true,  
As you'd have others be to you.

Try this for a Happy New Year!



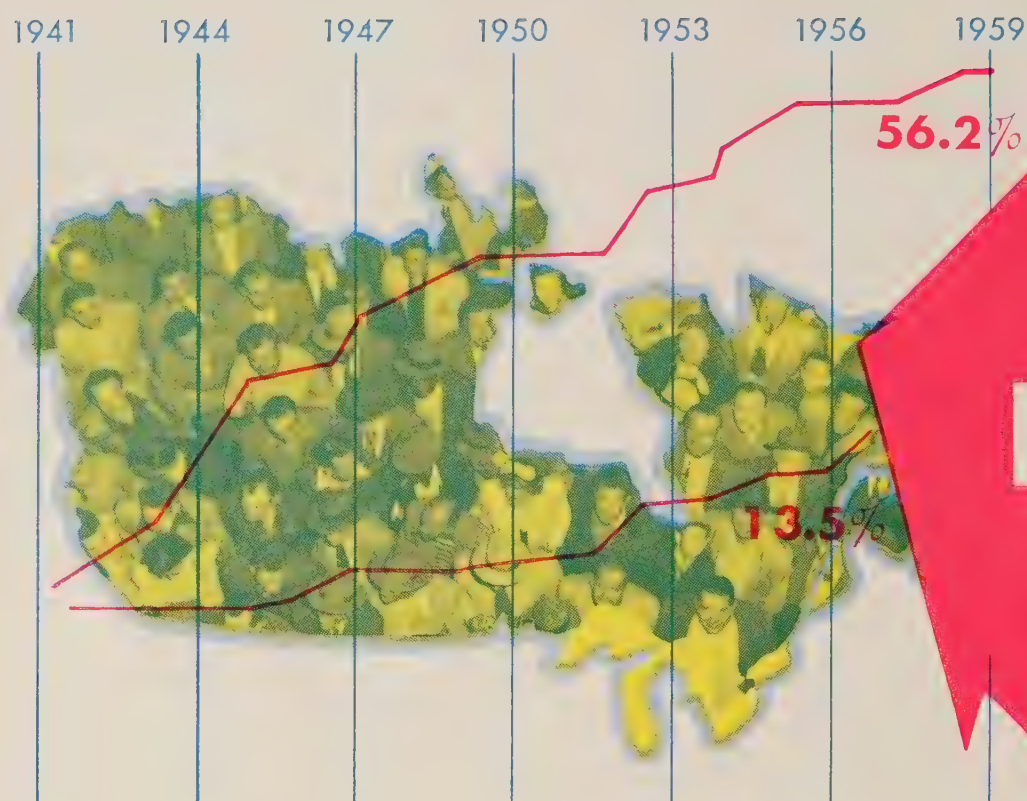
This fellow's face was full of grief—

Last year he wore a frown:

This year he's turned over a brand-new leaf—

Now, look at him!—upside down!





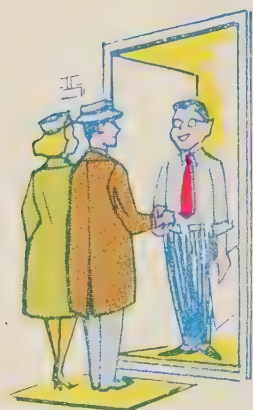
**LET'S  
BRIDGE  
THIS  
GAP!**

**56.2%**

**13.5%**

From 1941 to 1959 Canada's population increased

While Presbyterian membership in Canada increased only



MANY MORE PEOPLE  
MAY BE REACHED  
FOR CHRIST AND HIS CHURCH  
BY MEANS OF  
**FRIENDSHIP  
EVANGELISM VISITING**

*Try it and see!*

Ask for information . . .

**THE BOARD OF EVANGELISM AND SOCIAL ACTION**

THE PRESBYTERIAN CHURCH IN CANADA

229 COLLEGE STREET

TORONTO 2B, ONTARIO



# The Presbyterian Record

FEBRUARY, 1961



**COLIN WASACASE**  
In training for leadership  
among his people



## A Proposal for Co-Operation

A strong and significant plea for closer co-operation in Canadian church life has come from members of the faculty of divinity at McGill University. In a letter addressed in January to the primate of the Anglican Church of Canada, the moderator of our last general assembly, and the moderator of the general council of the United Church of Canada, a three-fold proposal is made.

Since copies were sent to the church press, and this issue of our magazine is devoted partially to students and colleges, we take this space to publicize the McGill plan, which will receive consideration eventually through official channels.

Referring to the fact that by 1970 the churches of Canada will face tremendous demands in an expanding population, the letter suggests some steps that can be taken "to secure the better fulfilment of our common responsibility for the religious needs of the Protestant population of Canada".

**First, co-operation in a co-ordinated program of recruitment and training for the ministry of the three churches.** It is estimated that together they need at least 600 new ministers a year, while the present number of ordinations is about 225 annually.

**Second, the establishment of a mutually acceptable ministry in at least new suburbs and towns and the more sparsely populated areas of our country.** This is a step towards practical co-operation that can become operative only when theological difficulties are resolved. Actually, ministers of each denomination are conducting their own services for mixed congregations in every suburb of Canada at the present time.

**Third, the transcendence of the barriers to the full inter-communion of our denominations.** The youth conference at Lausanne last summer made a strong plea for immediate removal of the barriers erected between churches at the sacrament of Holy Communion. Although there has been an increasing trend towards inter-communion in Canada, the subject is one that needs full and frank discussion.

The letter states that "we are not here raising the question of the organic union of the churches, but are concerned with those things that are more immediately necessary to enable them to meet the challenge with which they are confronted."

When the Presbyterian committee on inter-church relations considered the invitation of the general synod of the Anglican Church of Canada to renew conversations, it insisted that matters of a practical nature as well as studies on faith and order should be put on the agenda. Here they are, ready-made for consideration!

Right now the three churches are struggling individually and too often ineffectually to meet the opportunities in Canada. With the prospect of a population peak only nine years away, they need to face seriously the responsibility for leadership as a team seeking primarily to further the Christian cause among our own people.



# The Presbyterian Record

## CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

**Assistants**

EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

ADVERTISING  
Christine B. Ferguson

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

**Subscription rates:**  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

**Change of address:**  
Please notify promptly giving name of  
your congregation.

**Deadline:**  
Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

**Authorized as** second class mail by  
the Post Office Department, Ottawa.

**Return postage** guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

February, 1961

A PROPOSAL FOR CO-OPERATION .....	2
<i>Editorial</i>	
THE PRIORITY OF GOD'S CALL .....	4
<i>Donald R. McKillican</i>	
FRENCH PROTESTANTISM .....	6
<i>André Poulain</i>	
A DEVOTIONAL MESSAGE .....	9
<i>Joseph Wasson</i>	
THE BUSH THAT BURNED .....	10
<i>Neil G. Smith</i>	
OUR TRAINING COLLEGES .....	12
A PRESBYTERIAN PROFILE .....	12
CHRISTIAN GOVERNOR INSTALLED .....	13
<i>E. H. Johnson</i>	
THE COMPANY OF PILGRIMS .....	14
<i>Beverley A. Beaton</i>	
NEW CHINESE CHURCH .....	18
SOME PUNGENT AND PERTINENT OPINIONS .....	20
YOU WERE ASKING? .....	25
<i>Allan L. Farris</i>	
FOR BOYS AND GIRLS .....	35
<i>A. Norman McMillan</i>	

COVER PHOTO — by Bernice Barker,  
See profile on page 12.

FEBRUARY, 1961

Vol. LXXXVI, No. 2

### YOUNG MEN AND WOMEN WANTED !

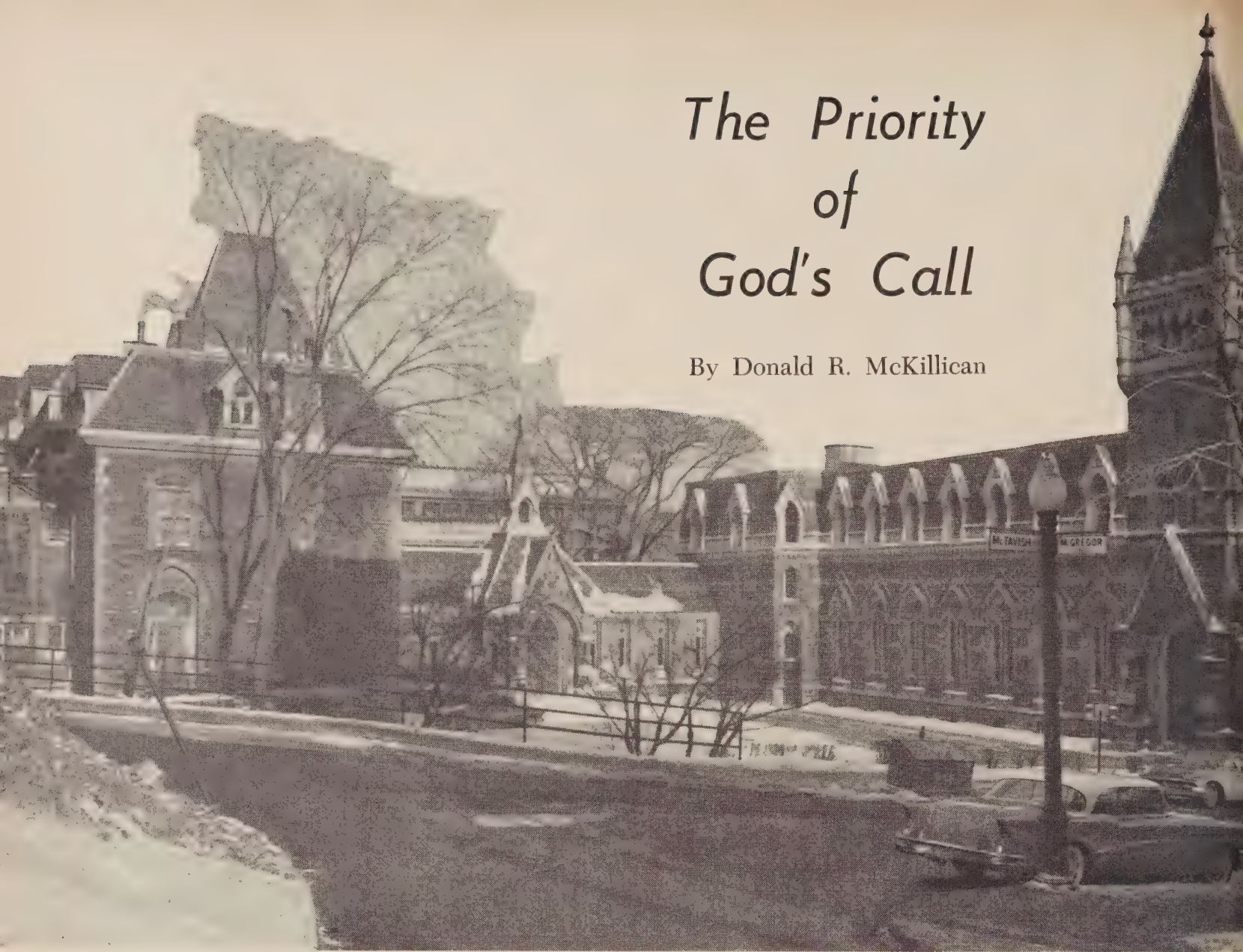
*"What will you do with your life?" An excellent answer is available in a brochure issued by the committee listed on the back cover of this magazine.*

*Make sure that this appeal gets to all young folk, particularly those of high school age, so that they may know that Christ has a place for them in His service. There are many forms of vocation, and the need is great.*



# The Priority of God's Call

By Donald R. McKillican



In use this term for the last time is the stone building of Presbyterian College, Montreal, part of which dates back to 1873.

**I**T WAS twelve days before Christmas, 1960. Nearly a hundred people had gathered at Buck Hill Falls, Pennsylvania, from distant parts of the United States and Canada. There were Lutherans, Methodists, Episcopalians, Disciples, and Presbyterians. Most were white, but a few were Negroes from the deep south. There were western drawls, and New England twangs; the soft musical tones of the southerners complemented the broader vowels and the rolling Rs of the Canadians. Although they were different in so many other ways, one thing united them. They had a common problem. How were they to assist in solving the alarming shortage of trained personnel throughout the churches of North America?

After preliminary conversation, it was agreed unanimously that every major denomination was hampered in its work for Christ because of serious shortages of recruits to serve in the ministries of the churches. One Methodist superintendent pointed up the problem when he said that his particular church had more than 3000 vacant pulpits.

A former psychiatric nurse, now an enlistment officer, stated her complaint in unmistakable terms: she said that the churches should hang their heads in shame for their failure to produce sufficient fully trained social workers, equipped to handle the growing family discord and juvenile delinquency in the cities and towns of America.

The shortage of doctors in mission hospitals, the scarcity of teachers for foreign schools, the growing number of empty churches because of the lack of clergymen to serve them, were other main areas of concern. Many speakers noted the decline in the central theme of the reformation — the priesthood of all believers, which our forefathers had seen as complementary to the unique doctrine of the sovereignty of God.

What was described at Buck Hill Falls reflects accurately the situation in the Presbyterian Church in Canada. The needs of our church are great. We are short of every type of trained personnel — from nurses to deaconesses, from clergymen to teachers, from overseas missionaries to Christian education di-

rectors, from social workers to Sunday school teachers.

The problem which we are facing is not merely the result of an expanding nation, with its ever-increasing demands on the church for enlarged facilities and more leaders. Basically our problem is a theological one. It has to do with disobedience. We have largely ignored the priority of God's call. We have become so obsessed with the rights of the individual, with personal liberty, and with democratic ideals, that we have deluded ourselves into thinking that God has a claim on our lives *only if we choose* to recognize it. In other words, although we Presbyterians talk about the sovereignty of God we really deny it because of our failure to obey His commands. Maybe it is more than failure. More likely it is a refusal to accept any demands that do not happen to fit into our particular whims and desires.

Our failure to produce sufficient ministers of the gospel and other trained personnel within the Presbyterian Church reflects the way in which we have twisted and distorted the faith



for which Presbyterianism ought to stand. Although we pay lip service to the great doctrine of the sovereignty of God, which men like Calvin and Knox taught, we have in practice, denied the validity of their teaching by the way in which we have decided to obey God only when, where, and if, we want to.

Presbyterianism at its best has always admitted that God has the pre-eminent authority. Man is always second. He is the servant. His highest achievement is service both to God and to his fellowman.

God is the Lord of every life. He has called every Christian to serve Him. There is not one disciple of Christ who is left without a ministry. Hence, it is not a question of whether or not we are called of God. The question is: in the knowledge that God has called us to His service, when are we going to obey Him? No longer is it a matter of whether or not we shall enter the service of Christ. If we are believers, the real question is: how soon may we commence our ministry?

In order to help young people to enter their field of service, the committee on recruitment for full-time service of the general assembly has tried to make a contact with university students across Canada to lay the claims of Christ on them. Operating in the faith that the sovereign Lord has already called every person to serve Him in some form of ministry, the members of the committee have gone into the universities and colleges affirming specific aspects of the

Gospel of Christ. Jesus said, "Go ye into all the world and preach the gospel to every creature. . . ."

Taking Christ at His word, the committee has charged students to consider the type of ministry to which God has called them. Sometimes it became necessary to stress that God has made His will known in Jesus Christ. At other times, the needs of the Church had to be outlined. On other occasions, students wanted to know whether the specialized types of training they were taking would fit into the context of Christ's work through the church.

Students and colleges committees of the presbyteries worked closely with the members of the assembly's committee in a new venture which should produce rich dividends in the years ahead.

This is a beginning. Now the consciousness of the whole church must be awakened to the shortage of trained workers. A few members of a committee meeting a few students here and there throughout Canada is not the real solution to the problem. It is only a small part of the answer. As a whole people of God we have to be recruiting officers in the employ of Jesus Christ. We must all become like those Biblical characters whom Jesus sent out into the highways and byways and hedges to bring guests into His feast.

Ministers have their churches. Parents have their homes. Teachers have their classes. Elders have their districts. Churches, homes, classes, districts are all



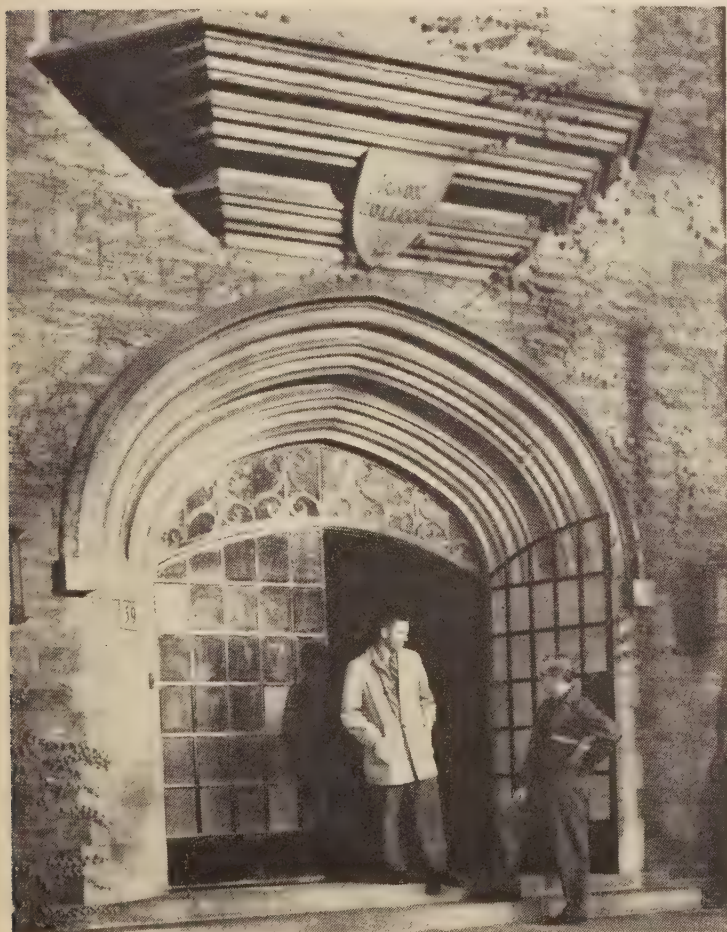
The author, who is dean of students at Knox College, is shown with third year student, William Perry, left.

filled with people who should be claimed for the ministries of Jesus Christ. The call of God is not so holy that we must not interfere with it; the call of God is so personal and challenging that we must become instruments of it. Once more we are back at the sovereignty of God. If we let Him, He will glorify Himself in us by making us servants of His purpose and ministers of His will. Rather than discouraging young people from entering the ministries of Christ, we need to challenge and to encourage them. Then we shall all be fulfilling our ministry.

One can hardly believe that a mother would say to her son when he spoke of entering the ministry, "You will do no such thing. You are much too brainy to waste your life as a clergyman". Nor can one believe that a father, an elder in the Presbyterian Church, would tell his boy that "the ministry is the last refuge of failures". Yet, people who work in the area of recruitment hear sentiments like these expressed all the time. Such attitudes clearly illustrate the length to which we have gone in denying God's right to claim our lives for His own purposes.

How different is the view of the woman who said that no higher joy could crown her life than to hear her children say, "God has called us to His work. Help us to serve Him". When the call of God has the first priority in our lives and throughout the Church, the shortage of ministers will be solved.

F. H. Barry put it like this: The church secures prospects for the ministry by the quality and strength of its witness, by the prayers of its people, by the soundness of its pulpit proclamation, and by the character and sense of dedication of its ministers.. ★



Students from all faculties find a home in the residence of Knox College, on the campus of the University of Toronto.



**W**HEN Canadian soldiers liberated Dieppe in 1944 I was minister there and paid a visit to the Protestant chaplain. He was surprised to learn that there were Protestants in France. I was dismayed to find that he had not been briefed on the importance of meeting the ministers and people of his own faith in such a tragic and trying period.

The same is true of Protestant tourists today. So many of them visit France without attending service in a Protestant church. They visit the Roman Catholic cathedrals, but make no effort to find the sanctuaries of their own faith.

Is this because Canadians are ignorant of French Protestantism? Presbyterians in France number nearly half a million people! What do Presbyterians in Canada know about them?

## The strength and influence of FRENCH PROTESTANTISM

By André Poulain\*

For far too many people, Protestantism in France is associated with the past. Presbyterians honour Calvin as the originator of the reformed church, but they anglicize his Christian name, which is really Jean—and they forget his nationality.

Perhaps they have heard of the Huguenots—the French Protestants of the 16th and 17th centuries. But how many know that at one time there were more than 2,000 congregations of the reformed faith in France?

What is the situation today? It is

most important to remember that in the four centuries since the reformation Protestantism in France suffered 250 years from persecution. The marvel of it all is that the Protestant cause survived.

Yet, it did. Today Protestants in France total 800,000 people. Not many amongst 45 million, yet a minority group that has an influence out of all proportion to its members.

About 500,000 French people belong to the Reformed Church of France, which is associated with us in the World Presbyterian Alliance. Another 300,000 are Lutherans, and 12,000 are Baptists. The Lutherans are concentrated in Alsace-Lorraine, in the Pays de Montbéliard, and around the city of Paris.

The Réformés or Presbyterians are spread all over France, and this in itself is one of the problems in church work today. It is difficult to keep in touch with them and Protestants have trouble maintaining their own. That is why leaders of the faith are so concerned today over problems of strategy.

This spreading may be linked to the development of France. In 1802, after the Huguenots had been outlawed for 150 years, they were concentrated in certain parts of the country, mainly rural. But with the industrialization of the 20th century they moved to the urban areas and began to play an important role in city life. A recent article by Bernard Kaplan in *The Montreal Daily Star* credited Protestants with having great influence in the economic and social life of France.

A great revival from 1820-30 gave rise to a number of new movements, and the start of many a Protestant enterprise. An example is the Paris Evangelical Missionary Society which came into being in 1822 under Christian leadership at a time when the church was not too concerned about its responsibilities outside of France.

Gradually the churches became officially involved until today the P.E.M.S. may be termed an official interdenominational board of missions. Some 200 missionaries work in Togo, the Cameroons, Gabon, Northern Rhodesia, Basutoland, Madagascar, New Caledonia, the Loyalty Islands and Tahiti. There are one million Protestants in these places, with about 150,000 pupils attending the 2,708 schools operated by the society.

\*A minister of the Reformed Church of France, André Poulain served in the army, escaped from a prisoner-of-war camp, and resumed his ministry in a "forbidden zone" under German occupation.

A graduate of Paris Theological Faculty (B.D.) and of Union Theological Seminary, New York (S.T.M.) Mr. Poulain has just completed ten years of effective ministry in Eglise Presbyterienne St. Luc, Montreal.

A modern Protestant church in Nantes, France.

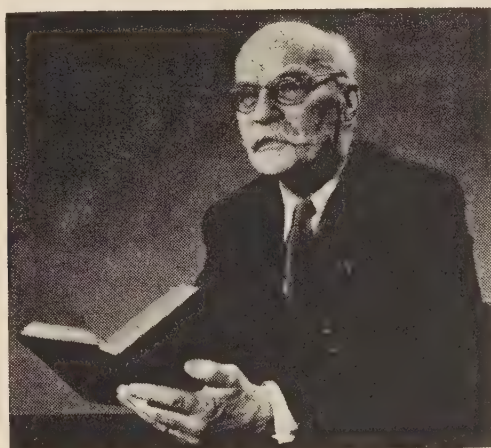






A sign advertises the Protestant church service at the entrance to a French village.

The world-famous leader of the reformed church, the Rev. Dr. Marc Boegner, as he appears on a Protestant television program in France.



A September rally of French Protestants to commemorate the persecution period.



During the period following the revival the Rev. John Bost initiated "Les Asiles de la Force", an attempt to express Christian compassion in practical form towards children and adults suffering from such tragic forms of human degradation as epilepsy and mental illness. A deaf and dumb institute, a rural colony and a deaconess school were established in this period too.

Today Protestants in France support 67 homes for the aged, 45 homes for children, 29 vacation and family vacation centres, 44 homes for girls and young people, and eight re-education centres—to list but a few of the 500 projects in this field. French Protestants have joined forces in the important field of Christian education, which includes church schools and youth work.

French people know that they can count upon Protestants to be present in times of emergency or crisis through CIMADE, which is known internationally for its works of relief and mercy. During World War II this organization arose through the need of aid for refugees and internees. It helped many fleeing Jews on their way towards Switzerland. Since then it has been everywhere, in Algiers, Dakar, Germany, wherever humanity is in need.

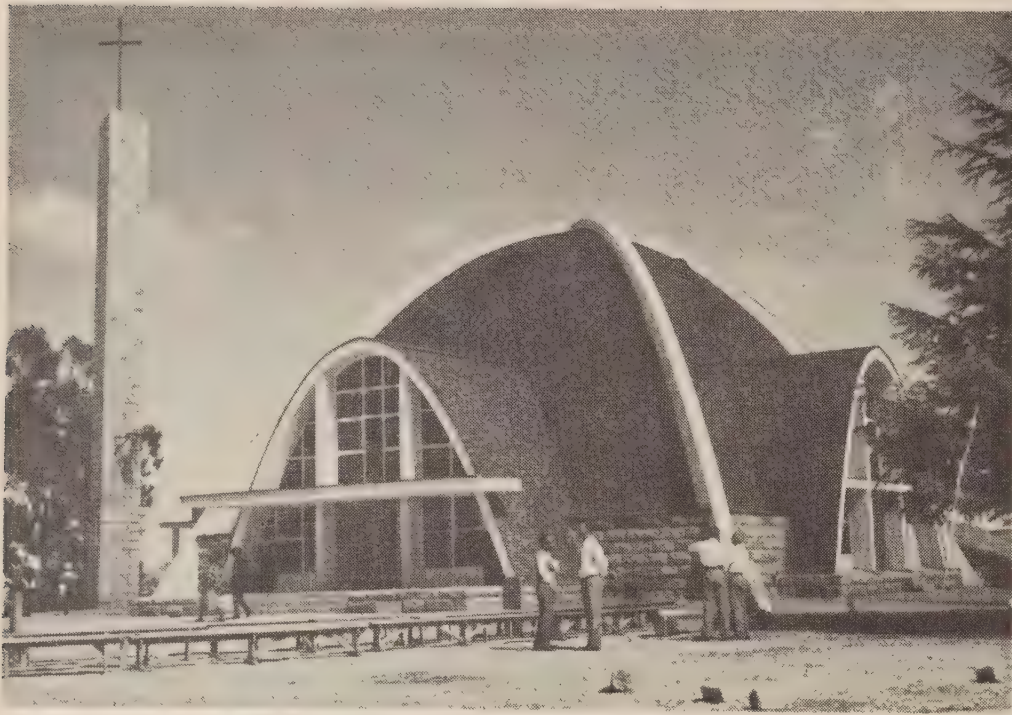
In Canada, where we are at last beginning to recognize the importance of lay centres, we are far behind France with its establishments like those at Villemétrie, Glay and Le Nouvion. These concentrate on reaching people outside the church. The one at Villemétrie, for example, just outside of Paris, aims at actors and actresses particularly. They are invited to live at the centre and actively participate in a Christian program.

Unique among these is the community at Taizé-les-Cluny, almost monastic in form. Started by men who were concerned with reaching the unchurched in an effective way, the community at Taizé encourages a life regulated by worship and prayer. A liturgical form, for use at different times of the day, has been instituted. Members of the community, which is solely male, go out in two's and three's to jobs in industry, with the object of taking Christ to the people through everyday work and witness.

One of the major accomplishments of recent years in France has been the publication of good books, magazines and periodicals. Many non-Protestant people read such magazines as *Réforme* and *L'Illustré Protestant* which seek to present current events from a Christian point of view.

Protestant programs have been televised, and a weekly radio service is presented on Sunday mornings. The various





French Protestant church in Maseru, capital of the British colony of Basutoland in South Africa, where there are 150,000 church members.



Leaders at a church camp in Ntolo, the Cameroons.

Protestant lay centre at Villemétrie, France.



White and native Christians worship together in this church at Nouméa in the New Caledonia islands.

media of communication are co-ordinated through the Protestant Federation and by creation of a centre for "the techniques of diffusion". Moving pictures, filmstrips, recordings, journalism, radio and television are given an important place in the outreach of French Protestantism. Letters by the score testify to the effectiveness of these modern media.

Nor is evangelism neglected. Great meetings are held in key centres, and teams of young people give their vacations to carrying the Gospel to different parts of their country. Earnestly the Protestant leaders of France seek to bring the saving message of Christ to millions of unconcerned French people. Many have lost contact with Christianity or have been disillusioned by the Roman Catholic church, including a number of former priests.

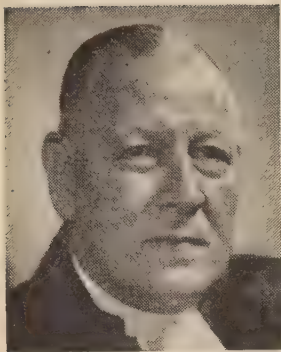
In an effort to strengthen Christian witness the Protestant Federation of France has called for closer unity in one evangelical church that will respect the diversity of traditions. At a time when the French are becoming bitter and

sceptical about the international situation, particularly the state of affairs in Algeria, the Protestant Federation is raising its voice and using its influence with government leaders. At the recent tenth meeting of the federation, the Rev. Dr. Marc Boegner as president was given a mandate to approach French authorities, nationalist Algerian leaders and other religious authorities if possible, in an attempt to solve the problem in Algeria.

Protestantism in France may be weak in numbers but it is strong in potential. My experience in the province of Quebec has shown that many faithless individuals are simply waiting for an invitation from Protestants to discover the Gospel of our Saviour. They will find their way into our congregations if we sympathetically seek them out.

May God give strength, wisdom and vision to our brethren in France in their witness to the salvation which is in Jesus Christ. May the unity for which so many French Protestants pray become a visible reality! ★





# The Lonely Life

And when the evening was come He was there alone. Matthew 14: 23

IN the Royal Chapel at Osborne there is a picture to which the artist has given the title, "The Man of Sorrows". It represents a solitary figure — the Saviour, seated alone on the rocks of some mountain height, a look of unutterable pain and longing upon His upturned face. As the spectator stands before the picture and gazes upon that face, so strong and beautiful and yet withal so warred by silent sorrow, there comes to him, amid other thoughts, the loneliness of the Saviour. There He sits, alone in that dreary waste of rocks, a homeless wanderer.

But that picture may easily give us a wrong impression of our Lord. It suggests isolation rather than loneliness, and there is a great difference between the two. To speak of the isolation of Christ would be wrong indeed. As far as the everyday circumstances of His life were concerned He was most often in crowds, teaching and healing, and often seeking solitude without success.

Yet there is no thought connected with the life of our Lord more touching than the solitariness in which He lived. He was truly a man apart. Men might be all about Him. His ears might be filled with the babbling of their voices, but all this only accented the loneliness of His innermost life. His soul was shut in with its agony and with its rapture, unable to give expression to its deep thoughts and deeper feelings to worldly-minded hearers — shut in alone.

This was the real loneliness of Jesus. And, when you come to think of it, it is the pathos and trial of all noble living — the utter loneliness of the consecrated spirit. Of such, the words of the poet are true where he writes:

*"Yes! in the sea of life enisled,  
With echoing straits between us thrown,  
Dotting the shoreless watery wild,  
We mortal millions live alone."*

True! Most of us have warm fellowships, and sweet intimacies that enrich our lives. Up to a certain point we are helped and supported by other persons and other things. But occasions arise where, if we are really sincere in our Christian living, we have thoughts and feelings that are not shared by others, and to give expression to these may

bring about separation, and loneliness. We can never forget that Christians, though engaged in the common affairs of life, are nevertheless a people apart. They cannot speak and act as their fellows do, and consequently find themselves misunderstood and ostracised.

Now, loneliness of this kind when it besets one constantly can be not only oppressive but dangerous. How can it be overcome? Surely, in this matter as in others, our great example is our Lord Himself. Can we imagine the loneliness He felt as He pursued His mission to men, and met with hatred, prejudice and misunderstanding. To follow the way of the crowd would have made Him popular — a king amongst men, but He refused. He was a man apart. So we read of Him sending His disciples across the waters of the lake, and, dismissing the multitudes, "He went up into a mountain to pray". For Him, life itself was prayer in the sense of un-

broken communion with the Father: but He sought, as every sincere soul should seek, a definite time for prayer — for the renewal of strength, and ever He came back charged with new buoyancy of vivid and spiritual power.

Here is the cure for the lonely life. It is surely comforting to know that our God and Father is one who has a heart that is responsive to our loneliness. God deals with us in a way very different from that of our fellows. The day of trial is the least acceptable time to call upon them. The friends who say, "Call upon me when need is direct and most pressing" are of the rarest, and we should grapple them to our souls with hoops of steel.

But God the Father says to every man and woman, "when you are most solitary, I am nearest to you; when the world frowns, my smile is sweetest; when the ears of men are shut to the cry for help, my ears are most open and my heart swiftest in response; when you are weakest, lean hardest upon Me".

Human wisdom is not sufficient to equip us to meet the demands of life and service, but no matter how difficult the way, how hard the task, how prolonged the trial, the God of all grace can be trusted to supply the strength to meet the need. Let us then by faith and prayer seek the promised help. We only need the hand of faith to grasp and hold what God gives. When we have fully learned our own weakness and the Divine strength promised and imparted to us, then, though alone, we can be truly strong.

*"Be Thou at my right hand,  
Then can I never fail;  
Uphold Thou me and I shall stand,  
Fight and I must prevail."*

## Prayer

Almighty and most gracious God who hast called us to serve Thee in the world; keep us under Thy protection and guidance. Supply all our need out of Thy glorious riches, and grant that Thy grace, being sufficient for us, and Thy strength made perfect in our weakness, we may come at last to our eternal reward. Through Jesus Christ our Lord. Amen. ★

## Bible Readings

February	1—Matthew 7: 1-12
February	2—1 Corinthians 8
February	3—1 Corinthians 9: 1-12
February	4—1 Corinthians 9: 13-19
February	5—1 Corinthians 9: 20-27
February	6—Matthew 7: 13-14, 21-27
February	7—1 Corinthians 10: 1-7
February	8—1 Corinthians 10: 11-23
February	9—1 Corinthians 10: 24-33
February	10—1 Corinthians 11: 23-34
February	11—1 Corinthians 12: 1-11
February	12—1 Corinthians 12: 12-29
February	13—Matthew 6: 5-15
February	14—1 Corinthians 12: 28-13; 13
February	15—1 Corinthians 14: 1-11
February	16—1 Corinthians 14: 12-26
February	17—2 Kings 2: 1-10
February	18—2 Kings 2: 11-18
February	19—2 Kings 2: 19-22
February	20—Matthew 6: 9; Exodus 19: 16-25
February	21—2 Kings 4: 1-7
February	22—2 Kings 4: 8-13
February	23—2 Kings 4: 18-31
February	24—2 Kings 4: 32-37
February	25—2 Kings 4: 38-44
February	26—2 Kings 5: 1-7
February	27—Matthew 6: 10; 13: 24-30
February	28—2 Kings 5: 8-19





# THE BUSH THAT BURNED

By Neil G. Smith

*Librarian, Knox College*

IN the third chapter of Exodus we read of Moses' encounter with God beside a bush which flamed in the desert. We are told that when he saw the flame in the midst of the bush, "he looked, and behold the bush burned with fire, and the bush was not consumed". From the midst of the bush which burned with fire and was not consumed God spoke to His servant of His redemptive purpose for His people, and summoned His servant to take part in that redemptive purpose.

Explanations, or attempted explanations of the miracle of a bush which burned and was not consumed have not been very impressive, or for that matter, very necessary. To be told that there are plants in the desert which exude resinous material which is highly inflammable, and which may be ignited by the heat of the sun, does not take us very far towards an understanding of the real miracle in this incident, the miracle of a man's encounter with God. We may come closer to the spirit of the incident if we take the poetic viewpoint that earth is always crammed with heaven, and that to the eye which can see, every common bush may be aflame with God. We who have seen the Canadian countryside in autumn, and have noticed the dark red sumacs by the roadside or the scarlet maples on the hills, should not need too much by way of explanation of the

possibility of God speaking to man from a bush which burned and was not consumed.

The incident is one which has given to our branch of the church a cherished symbol. The emblem of the burning bush was used in all branches of the Presbyterian family of churches which came together to form the Presbyterian Church in Canada. It appeared on the title page of the *Christian Examiner* published in Niagara in 1837. It was used in the publications of the Secession churches, of the Free Church, and of the synods in connection with the Church of Scotland. It has been embroidered on pulpit falls, depicted in stained glass, painted on walls, and carved in wood and stone on buildings dedicated to the worship of God and the proclamation of His Word.

The symbol was not adopted through any official action of the church. In 1690 an Edinburgh printer named George Mossman was appointed to print the Acts and Proceedings of the general assembly of the Church of Scotland. He put on the title page the now familiar symbol of the burning bush, with its familiar motto. There is some uncertainty as to where he obtained the idea for it. It is claimed that the symbol of the burning bush had appeared on a seal of the national synod of the Reformed Church of France. There are a few references

in the letters of Samuel Rutherford to "the goodwill of him that dwelt in the bush", and to the Lord being with His afflicted kirk so that "this burning bush is not consumed to ashes". Whatever may have suggested the idea to George Mossman the symbol of the burning bush as an emblem of the Church of God in our world appealed to many as most appropriate.

So far as I know the first attempt to give this symbol official status as an emblem of the Church occurred in the Church of Scotland rather recently, shortly after the Second World War. Some had apparently become concerned over the variations which were appearing in the design of the burning bush. It was appearing in shapes angular, elliptical, and circular, sometimes with more bush and less flame, and sometimes with more flame and less bush. After the manner of Presbyterians, a committee was appointed to settle upon an acceptable design. The committee chose a design, and then, after the manner of committees which become enthusiastic about their own projects, requested that the design which they had settled upon should be registered as the official symbol of the church.

The opposition to the project was led by that loyal churchman, John White. He said that he was not at all eager to see



the church having its armorial bearings registered, like the armorial bearings of boroughs, corporations, councils, and episcopal sees. He could see no objection to other churches using the design if they wanted to; and as far as their own use of it was concerned, there was no court on earth which could stop them from using it. He urged that they should be satisfied with the armorial bearings of the epistle to the Ephesians: "Take unto you the whole armour of God . . . Take the helmet of salvation, and the sword of the Spirit, which is the word of God". Here, he concluded, we have the spiritual power which makes the bush a burning bush. The assembly, after hearing his plea, dropped, for the time at least, the project of having the design registered. Quite unofficially, therefore, but with impressive consistency, our church has seen in the symbol of a bush which burns and is not consumed a fitting and appropriate emblem of the church of God.

**I**T is of the very essence of a symbol that its meaning cannot be defined very strictly in words. It is to the language of symbolism that we have recourse when we come to the deep places of life where words fail us. A symbol is always something like an outline which we fill in with meaning from our own experience and from our own insights. We can go a little way, however, towards seeing something of the attraction which this symbol has had for our church, and something of the significance which has been attached to it, by looking at its setting in the story of God's dealings with His people.

When Moses had this encounter with God beside a bush which burned in the desert his people were in bondage. He had already tried the way of violence in an attempt to help them. He had slain an Egyptian, and had been compelled to flee to the wilderness. Here, as he nursed his hurts and his hopes, God spoke to him, and revealed Himself as the God of Abraham, of Isaac and of Jacob. Here, too, He revealed His redemptive purpose for His people. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows, and I am come down to deliver them."

Here, beside a bush which flamed in the desert, was a proclamation of the redemptive process through which God brought deliverance to His people. It is a redemptive process which has gone on and on, and which continues in our world today. Is there not a sense in which the incarnation of our Lord was a fulfilment of this word spoken of old? That the Word became flesh and dwelt among us, that God became man for us and for our salvation is another way of saying

what Moses heard beside the bush which burned in the desert: "I have seen the affliction of my people . . . I know their sorrows . . . I am come down to deliver them". The use by the church of the symbol of the burning bush speaks to us, therefore, of the continuity of God's redemptive purpose for His people.

It speaks to us also of the miraculous continuity of God's church in our world. The persistence and survival of the church of God in our world is a miracle, like the miracle of a bush burning and not being consumed. The existence of the church of God in our world has always been something of a miraculous event. That a letter in our New Testament should begin: "To the church of God in Corinth" is something of a miracle. Corinth, the city of ill-repute—but there was a church of God in it. It was a struggling church, beset with problems, racked with divisions, but still the church of God. Is it not something of a miracle that there should be a reference in our New Testament to the "saints which are of Caesar's household"? Caesar's household was not the sort of place you would expect to find saints in, but there they were, as unexpected and as much out of place as a flaming bush in the desert.

One of the psalmists spoke of God making grass to grow upon the mountains. He was thinking, doubtless, of the little patches of green and growing things which survived on the sun-beaten, wind-swept crags, where one would not expect anything to grow. Yet there was grass upon the mountains, and the psalmist reflected that it was the God who numbered the stars, and bound up the broken-hearted, and heard the young ravens when they cried, who brought such unlikely things to pass. The continuity of the church of God in our world is always something like this, like grass growing upon the mountains, or a flaming bush in the desert. It is one of the things that happen in our world because God is God.

From the midst of the bush which burned and was not consumed God declared himself to be the God of Abraham, Isaac, and Jacob. These patriarchs had gone the way of all flesh, but God's work went on. Generation after generation passed. Old orders changed to new, and God fulfilled Himself in many ways. The outward forms of the church changed. They changed as the patterns of flame in a burning bush change from moment to moment. As the fire is still present in a changing pattern of flame that varies from moment to moment, the divine life of the church and of the people of God has survived, and continues with us still.

**F**ROM the midst of the bush which burned and was not consumed



Moses heard a summons to involvement in God's redemptive purpose for His people. "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people." When Moses became aware of God he became aware of duty as a stern daughter of the voice of God, summoning him to an unwelcome task, and laying upon him an obligation from which he shrank. "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Why me? Who am I, that this duty should be laid upon me? Isn't that what we always say, in our human weakness, when God lays upon us the obligation of our duty in our time? It is only in the awareness of the divine presence and in dependence on God's promises that we attempt the impossible things which the church of God has always been attempting in our world.

The God we serve today is the God who sees the afflictions of His people, and hears their cry, and knows their sorrow, and came down to deliver them. He is the God who sees the plight of the exploited in our world and the distress of the underprivileged. He knows the plight of the illiterate, the hunger of little children, and the homelessness of the refugee. He sees men homesick in their homes, and heartsick from attempting to live without Him and without hope in His world. He knows the fears, the sorrows, and the anxieties of men, and their inability to deliver themselves from their bondage.

We who seek to serve and worship Him in a church which cherishes as its symbol a bush which burns and is not consumed have the obligation laid upon us to involve ourselves, with all our gifts of heart and mind and strength in His continuing redemptive purpose for His people, that we may all come, in the unity of the faith, and the knowledge of the Son of God to the stature He intended for us. ★



# NEWS OF OUR TRAINING COLLEGES

## Presbyterian College

**P**RESBYTERIAN College will move to temporary quarters in Montreal for the next academic year, while a new building is erected at University and Milton Streets.

One of the McGill University buildings on Peel Street above McGregor will provide space for residents, dining room, classes and offices meanwhile.

There are 19 students in Theology, five of them in third year, and 26 in Arts certified to the college.

The Rev. Dr. Marcel Pradervand of Geneva, Switzerland, general secretary of the World Presbyterian Alliance, will be the guest speaker at the college convocation on April 25 in the Church of St. Andrew and St. Paul.

The faculty is as follows: Principal the Rev. Robert Lennox, M.A., Th.B., Ph.D., D.D., professor of Old Testament Literature and Exegesis; the Rev. H. Keith Markell, B.A., professor of Church History; the Rev. C. Ritchie Bell, B.A., D.D., Lord Strathcona professor of Pastoral Theology and Homiletics; the Rev. Joseph McLelland, M.A., B.D., Ph.D., Robert professor of History and Philosophy of Religion and Christian Ethics; the Rev. Donald N. MacMillan, M.A., B.D., Ph.D., professor of Systematic Theology; the Rev. J. Charles Hay, M.A., B.D., lecturer in New Testament; the Rev. W. Harold Reid, M.A., D.D., lecturer in Biblical Hebrew; the Rev. J. D. Wilkie, B.A., lecturer in Christian Missions; the Rev. Robert P. Carter, B.A., B.D., lecturer in Christian Education; Dr. A. Robert George, lecturer in Oral English; Miss B. F. Fraser, B.A., B.L.S., librarian. ★

## Deaconess School

**O**VER \$300,000 received in cash for the building campaign! This is the news of the year at the Presbyterian Missionary and Deaconess Training School, where 34 students are enrolled under the principal, Miss Margaret Webster.

Contributions have come from congregations whose totals include many generous groups and individual gifts and from other sources, as the following list shows.

### Receipts to January 6, 1961

Congregations .....	\$269,337.16
Individuals, separately .....	17,701.86
Memorial gifts .....	7,448.95
For chapel furnishings (special) .....	5,000.00
Presbyterian Publications ..	500.00
W.M.S. Presbyterials (Eastern and Western Divisions) .....	600.05
Woman's Missionary Society (E.D.) .....	1,000.00
Women's Missionary Society (W.D.) .....	3,000.00
Presbytery and synod groups (Y.P.S. etc.) ..	762.37
Presbyterian Men's conferences .....	396.75
C.G.I.T. groups (for piano and music library) .....	969.74
Knox College Miss. & Theol. Society .....	201.85
Sundry .....	129.95
Total .....	\$307,048.68

## Knox College

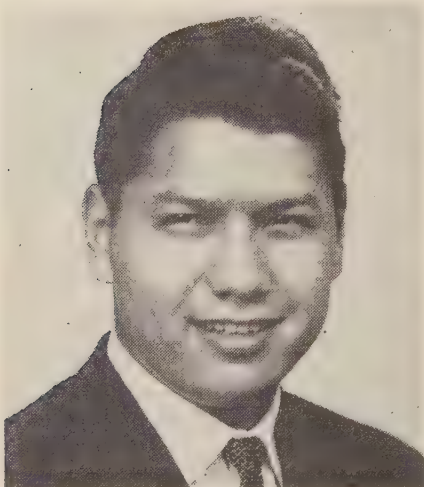
**F**IFTY-ONE students are enrolled in Knox College this year. Some of the undergraduates are working toward the degree of Bachelor of Divinity, and they, together with ministers of the church, number 25 taking B.D. courses.

The degree of Master of Theology, which is granted by Knox College in conjunction with the Toronto Graduate School of Theological Studies, is the goal toward which 15 ministers are working. Of 274 prospective students in Arts on the lists of the college about 75 are certified as candidates for the ministry.

The staff is composed of the following: Principal the Rev. J. S. Glen, Ph.D., Th.D., D.D., professor of New Testament Literature and Exegesis, and lecturer in Pastoral Theology; the Rev. D. W. Hay, M.A., D.D., professor of Systematic Theology, and lecturer in Liturgics; the Rev. D. K. Andrews, M.A., Ph.D., professor of Old Testament Literature and Exegesis; the Rev. D. V. Wade, M.A., Ph.D., professor of History and Philosophy of Religion and Christian Ethics; the Rev. A. L. Farris, M.A., B.D., M.Th., professor of Church History, and lecturer in Homiletics; the Rev. N. G. Smith, M.A., D.D., librarian, and lecturer in Homiletics; the Rev. D. R. McKillican, B.A., B.D., dean of students, and lecturer in Church Administration.

In addition, Mr. Henry Rosevear, F.C.C.O., F.T.C.L., lectures in Church Music and Hymnology; Rev. R. Culley, M.A., and Rev. D. Warne, Ph.D., serve as tutors in Hebrew and Greek languages; Rev. E. H. Johnson, D.D., and Rev. A. A. Lowther, D.D., lecture in Missions, and Rev. E. A. Thomson, D.D., lectures in Church Government. ★

## A PRESBYTERIAN PROFILE



Colin Wasacase

**A** GRADUATE of the Presbyterian residential school at Birtle, Manitoba, the young man on our front cover is now pursuing further studies to qualify for Christian leadership among his people. An outstanding athlete and natural leader, Colin Wasacase is a member of the Presbyterian Church in Canada whose ambition is to serve the Master in a way that will aid his brethren as well.

Born on the Ochapowase reserve at Broadview, Saskatchewan, twenty-one years ago, Colin received his high school education at our school at Birtle. While there he was chosen through the Indian Affairs branch of the Canadian government as counsellor for a summer camp

at Brewster, New York. Then in 1958 and 1959 he was on the staff of co-educational Camp Dreamland, High Falls, New York. His specialty at both places was the teaching of Indian lore and handicrafts.

Last year Colin Wasacase returned to Birtle as boys' supervisor, and during the summer acted as student minister at Birdtail reserve. A twin sister, Ida, is teaching at Spences Bridge, British Columbia.

The photograph was taken by Miss Bernice Barker, deaconess serving under the Women's Missionary Society in the Lake of the Woods mission to Indian Canadians. ★



# Christian Governor Installed In Colourful Nigerian Ceremony

By E. H. Johnson \*

**W**HILE this is a time of chaos and confusion in many parts of Africa it is a moment of promise and development in Nigeria, Africa's greatest country and the greatest black nation on earth.

"Nigeria can be great and powerful and a glowing instrument for good to the whole world provided — and only provided — she has the men and the women upon whom dwells the spirit of the living God."

On the morning of December 15, 1960, the man who wrote these words, Sir Francis Akanu Ibiam, P.C., K.B.E., M.B., Ch.B., was installed as governor of Eastern Nigeria.

The appointment as governor of this distinguished Christian citizen is a further step in making Eastern Nigeria one of the places of greatest hope in the whole of Africa. This is an amazing achievement for an area which less than sixty years ago was still famous as a centre of witchcraft. Arochuku, in the heart of the region, was known and dreaded far across West Africa because of the evil powers of the Long Ju-ju.

The installation of Sir Francis Ibiam took place at a solemn and colourful ceremony in the Eastern House of Assembly in Enugu, the capital. On one side of the house were the ministers and elected members, many of them dressed in the brilliant flowing robes and jaunty-feathered caps which mark the search for a distinctive national dress. Facing them, across the hall, sat members of the House of Chiefs, dressed in elaborate tribal robes of many kinds with head-dresses which ranged from simple golden crowns to elaborate creations adorned with tigers' teeth and bits of mirror and brilliant-coloured feathers.

Present for the occasion were many notable representatives of the northern and western regions and of the federal government. A small group on the platform included Sir Abubakar Tafawa Balewa, prime minister of the federation; the Sardauna of Sokoto, premier of the northern region; and Doctor Akintola, premier of the western region.

With a fanfare sounded by the police buglers in the press gallery the procession entered and the installation was carried through with solemn precision with the taking of the oath, the signing of documents, and with addresses by the premier and by the new governor.

The whole ceremony was an event of great Christian significance. It was remarkable that hardly a hundred years after the first entrance of Chris-

tianity into West Africa this important government occasion should be deeply Christian in character. The small official procession included representatives of the Protestant and Roman Catholic churches. The ceremony opened with prayers offered by the speaker. Both the address of the premier and that of the new governor were outspokenly Christian.

The conduct of business in the house was marked by a strong adherence to the British parliamentary tradition. In this part of Africa democratic practice and free and open discussion have been established as the pattern of government. Old traditions of the Ibo tribe, with new patterns of British parliamentary practice are the solid base of governmental procedure.

It is a hopeful sign for the future of Eastern Nigeria that both the premier and the governor are convinced and open Christians and have mutual re-



Sir Francis and Lady Ibiam

spect and confidence. The premier, Dr. Michael Okpara, served first as a medical doctor. At the state dinner, following the ceremony of installation, he said, "I and many of my contemporaries received from Sir Francis Ibiam the inspiration to serve our country. At that time we felt that medicine was the field of greatest service and so we studied as doctors and returned to serve in medicine. I hope that this tradition of service will continue to mark the life of Nigeria." In his own address, Sir Francis said: "As I see it, all the world looks with hope to Nigeria. Beginning and led by Eastern Nigeria our country must build on foundations of morality and righteousness. Our country can do all these and more, if her people and

her leaders bear this great and unchallengeable truth in mind: 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts'."

Eastern Nigeria is one of the three units which make up the federation of Nigeria. It contains from eight to ten million people, the majority of whom are of the Ibo tribe. It will play a vigorous and dynamic part in the life of the federation with strong and active leadership in the fields of politics and education and medical welfare and economic development.

Shortly before he was named as governor, Sir Francis Ibiam made a distinguished statement as chairman of the Christian Council of Nigeria.

On the one hand he looked back to what the Christian faith has done in laying the foundation of the new nation, "For more than one hundred years, the Christian missionary societies have been at work in Nigeria in obedience to our Lord's commission, 'All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' And in this year of Nigeria's independence it can be said without any contradiction whatever that Nigeria owes much of her amazing progress to the great and self-sacrificing efforts of the early pioneers and their successors over the years who have laboured steadily for the building up of the church. Of all persons who are literate today, at least two-thirds of them, if not more, have passed through mission schools. Every Nigerian, man or woman, who holds any executive post within or outside the country, is by and large, a product of missionary endeavour. It is good to note that our leaders, ministers of state and politicians pay spontaneous tribute to the work of the Christian missions wherever possible and without reserve. The church has indeed bestowed on us a heritage which surpasses anything else the people of Nigeria may have achieved."

Looking ahead at the future tasks of Nigeria, Sir Francis speaks of the foundation for future greatness as follows: "Yet central to all these is the task of building our public life on foundations of truth, honesty and justice. The privilege of being a sovereign and independent nation can mean absolutely nothing to us if the people of Nigeria fail to build according to God's plans and purposes. I humbly submit that Nigeria cannot and will not attain to these high ideals unless she directs her aims for progress and advancement towards Him who is 'The same yesterday, today and forever, even Jesus Christ.'"

\* The Rev. Dr. E. H. and Mrs. Johnson attended the installation of the new governor as guests of the government of Eastern Nigeria.





The three disciples wake, startled to find the armed guard.

*Without costumes, players from the small cast take several roles during each performance.*



A scene early in the play "Christ in the Concrete City".

THE music softened! They took their positions in the chancel — a housewife, teacher and television announcer. They were non-professionals with a distinct purpose. These three sought to portray dramatically the truth of the gospel of Christ. They were everyday people with a story to tell, a message to convey.

Members of a group known as the Company of Pilgrims, they had arrived early that afternoon to begin preparations for the evening service. It was often necessary to reset the play according to the church (because no two churches are alike). As for costumes and scenery props, there were none. So began another to add to the company's long list of performances.

With the others had come Blanche Hogg, a woman well equipped with many years of experience. She might be called the only professional in the group. As director throughout its five year history, Mrs. Hogg has watched it grow from six to over twenty members. Her first professional training was in New York, where she played before going to England in 1929. Here, while working with young peoples' groups, she became interested in religious drama. Returning to Ontario in 1938, Mrs. Hogg became a member of the London Little Theatre. In 1955 she moved with her family to Toronto. Experienced in acting, directing, instructing and adjudicating, she has also taught drama in summer schools.

As director, Mrs. Hogg chooses the plays. Readings are held to see if the group is interested. "We never choose anything that does not appeal to those who take part in it", said Mrs. Hogg. Two or three rehearsals are held weekly at her home.

Who are the members of the cast and how did they become part of this group? The Company of Pilgrims consists of non-professional personnel. Acting is not their station in life. At present the group is made up of several school teachers, Canadian Broadcasting Company employees and



Only three players represent the mob crying "Barabbas, Barabbas".



# The Company of Pilgrims

By Beverley A. Beaton

housewives with both small and large families. They are average young men and women with perhaps little or no dramatic experience but with a keen and activating interest in the great possibilities of Christian drama.

As the group grew from its original number a second cast was developed for interchanging. Because the company usually has requests for nearly every Sunday of the winter season a second cast means the same people are not taken from their homes every weekend.

There is a steady opening for a limited number of people interested, especially as the company's existence becomes more widely known and appreciated. For the beginner, there are no stated qualifications. It is the director's feelings that often more can be accomplished if there are no previous ideas to be rooted out. But at no point is there the impression that it is an easy task. As with anything worth-

drama, inquiries were directed to her and her advice constantly sought. The need obviously existed for guidance in Christian drama in Canada. The way opened up. The council was the result.

The Christian Drama Council of Canada exists, as its constitution states, "to foster the art of religious drama as a medium for the expression and communication of Christian truth". Its concern is to make Christians across Canada aware of how drama can be used effectively and efficiently to present the truth of the gospel. A dominion organization, the council is interdenominational. The central office is located in Toronto but associate connections exist in British Columbia, Saskatchewan and the Maritimes.

A valid source of information and advice, the council strives to give guidance in choosing plays, directing, acting and presenting as undertaken by the local congregation.

## SOME FUTURE PERFORMANCES

*The Company of Pilgrims may be seen at these Ontario churches:*

Lindsay .....	Cambridge St. United .....	Feb. 5
Port Credit .....	Applewood United .....	Feb. 19
Bowmanville .....	Trinity United .....	Mar. 12
Welland .....	Wesley United .....	Mar. 19
Toronto .....	Glenview Presbyterian .....	Mar. 26
Picton .....	Picton United .....	Mar. 31

## CONTACTS

*Bookings for the Company of Pilgrims should be made through business manager Douglas D. Maxwell, 41 Glengowan Ave., Toronto 12.*

*The national director of the Christian Drama Council of Canada is the Rev. Gordon Parker, 71 Bloor St. West, Toronto 5.*

while, patience, perseverance and plain, ordinary, hard work is required by all. Actors and actresses volunteer and receive no remuneration.

The play, the source of a good message and presentation, must meet several qualifications. Of a challenging nature, it must fit into the pattern of worship in the church, be conceivable in terms of chancel drama, alive and vivid in its message. A small cast is necessary. Also, the play must be adaptable to any situation. The story in the play must have universal application for Christians everywhere. It must have something to say to you and to me.

The Company of Pilgrims has staged over 95 performances to date. These have taken the group as far east as Montreal, north to North Bay and south-west to Leamington. Most popular among their plays have been "Christ in the Concrete City" and "Cry Dawn in Dark Babylon", both by W. P. Turner. On Sundays they form part of the evening worship service following a brief devotional period. During the summer months the group performs at young peoples' conferences and before audiences of interested church leaders.

The origin of the Company of Pilgrims lies in the Christian Drama Council of Canada, formed in 1954. The council came into being largely through the efforts of a deaconess, Isabel Squires, now Mrs. John Clark, Vancouver, B.C., who came to Canada on loan from the Methodist Church in England. Because of her interest and experience in religious

There is a library in Toronto available to all. Weekend workshops are held in many centres throughout Canada. These are set up for representatives from an entire community or area and are proving successful in acquainting people with religious drama.

The council does not present plays as part of its function. Thus the origin of the Company of Pilgrims as the "acting arm" of the council. A living replica of what the council is striving for in each community, in each congregation, the use of such an "acting arm" shows to laymen and clergy alike the potentialities of drama as a medium of Christian education.

Drama has proved, since history began, one of the most effective methods of communication. This is especially true when a large audience is involved. Likewise, Christian drama, through proper use, can open up great possibilities in your congregation. How? Because it involves participation and results in communication.

In this magazine last month we were told how some 200 persons in a Toronto church were involved annually in their Christmas pageant. Their performance gives rise to greater interest on the part of the players. It also communicates in a new and effective way the age-old implications of the Gospel story to the capacity crowds who view the pageant. This same thing happens in other churches across Canada. It can happen in yours! ★



# Church Cameos



New Westminster Church, Hamilton, Ont., honoured Rev. T. G. and Mrs. Marshall on November 28 to mark 18 years successful ministry there. Hugh Karns, clerk of session presents an illuminated address and cheque, while Mrs. W. Johnston, for the W.M.S., presented a bouquet to the minister's wife. The couple will visit the British Isles for three months.

◆ The first stage of the new building of **Elmwood Church, Winnipeg, Manitoba**, was dedicated by the presbytery of Winnipeg on December 8. A sketch of the proposed church appeared in The Presbyterian Record in November.

◆ At the 56th anniversary service of the founding of the congregation of **New Westminster Church, Hamilton, Ontario**, on November 27, a memorial carillon was dedicated by the minister, the Rev. T. G. Marshall.



— National Defence Photo

At Renfrew, Ont., a naval ensign from the destroyer escort HMCS Crescent was presented to the Presbyterian Church, December 18. A union jack was dedicated at the same service. Shown in front row, from left, Lieut. G. Heatley, Ottawa, Alan Froates and William Logan, Renfrew navy veterans, and C.P.O. Gordon Foster, Ottawa. In the rear, Rev. G. W. Murdock and Dr. E. G. B. Foote, chaplain of the fleet.

◆ **Parkdale Presbyterian Church, Toronto**, helped Thomas Ross celebrate his 99th birthday on Christmas Day when the kirk session presented him with an engraved silver tray and a Bible. Mr. Ross has been a member of Parkdale for 63 years and an elder there for 45 years.

◆ A new congregation has been authorized at **Amherstview**, a suburb of **Kingston, Ontario**, by the presbytery there. Church services and church school opened in November, with the Rev. Stanley D. Self as interim-moderator supported by an assessor session from St. Andrew's Church, Kingston.

◆ Five stained-glass windows were presented to the congregation of **Rosedale Church, Toronto**, by the church choir on Sunday, January 8. The service of dedication was conducted by the minister, the Rev. Eoin S. Mackay. Mr. Clare Taylor is the organist and director of music at Rosedale. The windows signify the various acts of worship which centre in the chancel area; prayer, baptism, the Lord's Supper, reading of Scripture and praise.

◆ Gowns for the junior choir were dedicated at **St. Andrew's Church, Hespeler, Ontario**, by the Rev. Stanley Gentle on December 18. The gowns were presented by Mrs. K. Pearce and Mrs. C. Beaver on behalf of the Young Women's Association.

◆ The congregation of **Knox Church, Moose Creek, Ontario** was inspired by a visit from the Rev. Duk Sung Kim on the first week-end in December. On Saturday evening Mr. Kim gave an illustrated address on the work among Koreans in Japan, and on Sunday issued a challenge to Christian service. Mr. Kim is doing post-graduate work at Presbyterian College, Montreal.

◆ Original members of a group of nine who began the congregation in 1947, Mr. and Mrs. D. C. MacConachie and Jimmie, were honoured by members of **Fallingbrook Church, Toronto, Ontario**, on December 25, prior to their departure for Montreal. They were presented with an engraved silver tray.

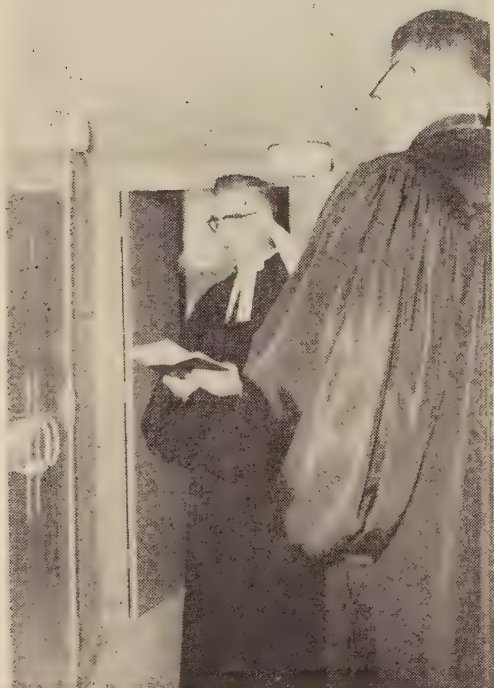




—Sudbury Star photo  
Mayor W. Edgar and Rev. G. G. Hastings laid the cornerstone of Calvin Church, Sudbury, Ont., December 4, with 200 in attendance.



A watch was presented to Rev. Alex F. MacSween and flowers to his wife by St. Andrew's Church, Kamloops, B.C., on December 29, in recognition of inspiring leadership in a period when a new church was erected. Senior elder A. F. Matthews, right, makes the presentation.



Rev. Ronald Davidson and Rev. I. R. Carroll at the dedication of the new Christian education centre attached to Knox Church, Weyburn, Sask., on the 60th anniversary of that congregation.



The first new church in Paris presbytery in 30 years, Greenbrier Church, Brantford, Ont., was dedicated November 25, two years after the congregation was formed.

## Personals

The Rev. W. W. MacNeill of Hartney, Manitoba, has been called to St. Andrew's Church, Scarborough, Ont.

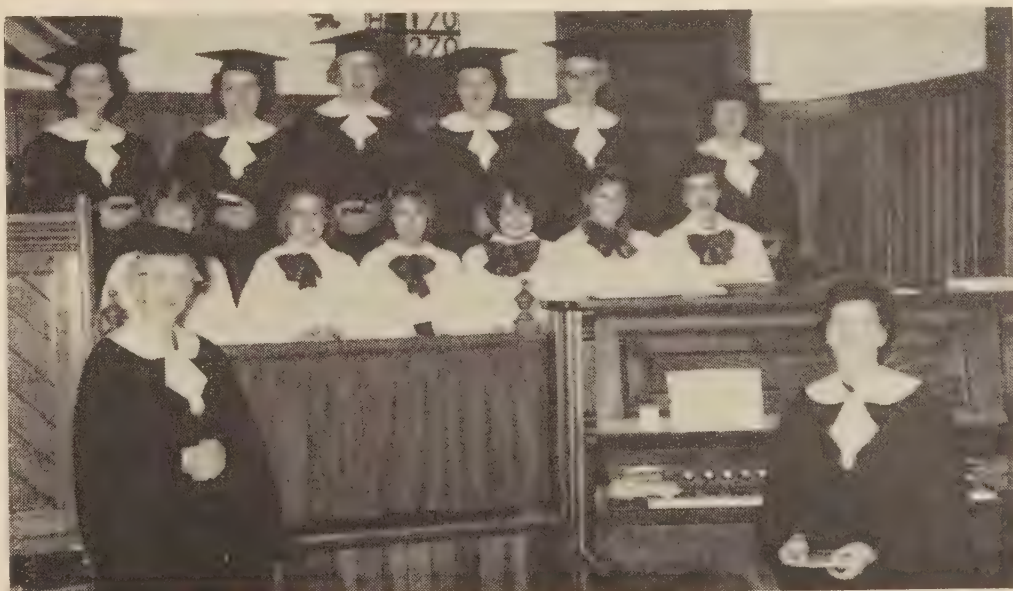
Wing Commander the Rev. James Dunn escaped unharmed when the aircraft carrying him to Winisk on Hudson Bay for chapel services crashed north of Winnipeg, January 7, fortunately in three feet of snow. Although the aircraft was a complete loss, none of the airmen was seriously injured.

The Rev. A. G. Scott, of Bowmanville, Ontario and the Rev. David Marshall of Whitby, Ontario, have asked for leave to retire.

The Rev. Dr. J. F. Goforth has retired from the army chaplaincy and is now minister of Farringdon Church (independent), Brantford, Ontario.

## Anniversaries

188th—St. John's Church, Windsor, N.S., December 18 (John C. Kay, catechist).



On Christmas Day at Erskine Church, Victoria, B.C., new choir gowns were dedicated. The choir leader is Mrs. F. Holmes and the organist Mrs. A. Colburn.



**A**N overflow congregation shared in the dedication of the new Chinese Presbyterian Church in Toronto, an event of great import in the Chinese community and of interest to many outside.

Present for the occasion were the lieutenant-governor of Ontario and Mrs. J. Keiller Mackay, the attorney-general of Ontario, the United States consul, the mayor of Toronto and other dignitaries of church and state.

An impressive service was conducted by the moderator of the presbytery of East Toronto, the Rev. Hugh Macdonald, and the sermon was preached by the moderator of the 86th general assembly, Principal Robert Lennox.

An historical statement prepared by the Rev. Dr. D. A. Smith, superintendent of Chinese work, was read by the Rev. Dr. J. A. Munro. The latter paid tribute to the 150 Chinese church members for their zeal in opening a project costing a total of more than \$400,000 free of mortgage indebtedness.

Memorials to the late Rev. Dr. W. A. Cameron were presented by his son, Dr. Gordon Cameron. An organ in memory of those of the Chinese community who gave their lives in World War II, was presented on behalf of the young people's society by Miss Ann Ling, president.

The building was designed by architects John Ma and Richard Y. Lee and is a credit to their professional skill. Mr. Ma is the son of the first minister of the congregation and Mr. Lee is the son of one of its senior members.

On the outside the gable roof and the wall of field stones are so placed as to contrast with brick and glass. The roof over the church nave is a series of steel fabricated truss frames with triangle gables.

The interior of the church has a distinctive beauty. Modern materials have been made to take on traditional forms. The lectern is supported by slender chrome rods, and the Communion table rests upon a burnished copper base of unusual shape.

Class-rooms, offices, the board room and gymnasium are clean and functional. The doors to the various rooms bear Chinese characters as well as names and numbers in English.

In addition to the minister the staff includes Mr. Daniel Too, part-time administrative secretary, and the appointees of the Women's Missionary Society, Miss Margaret Near, a deaconess, and Miss Gee Bun Lee, a graduate of a Bible school in Hong Kong. ★



Of striking design is the interior of the sanctuary, shown at right. Out of the photo at left is the exterior of East Toronto.

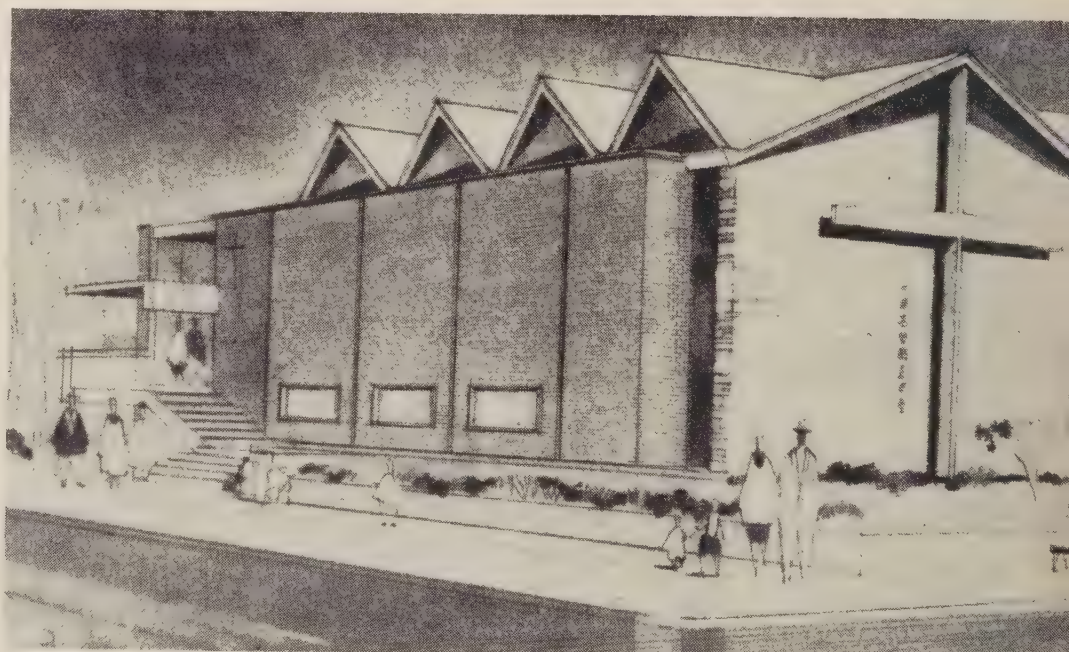
# New Chinese

Dedicated December



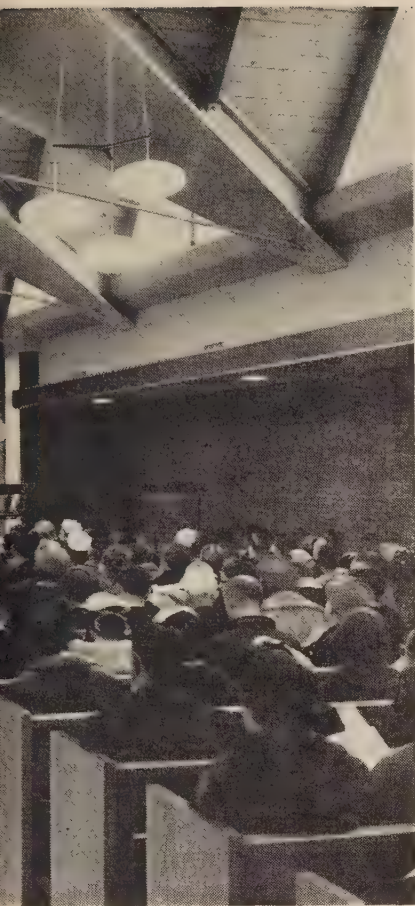
— Canada Pictures

The lieutenant-governor of Ontario, His Honour J. Keiller Mackay, enters the new church with the minister, the Rev. Dr. Benjamin Zi.



Designed to function as a church, school and community centre the new building is commodious and practical. The sanctuary is built above the gymnasium. The church seats 350 and includes an enclosed mothers' room by the architects.

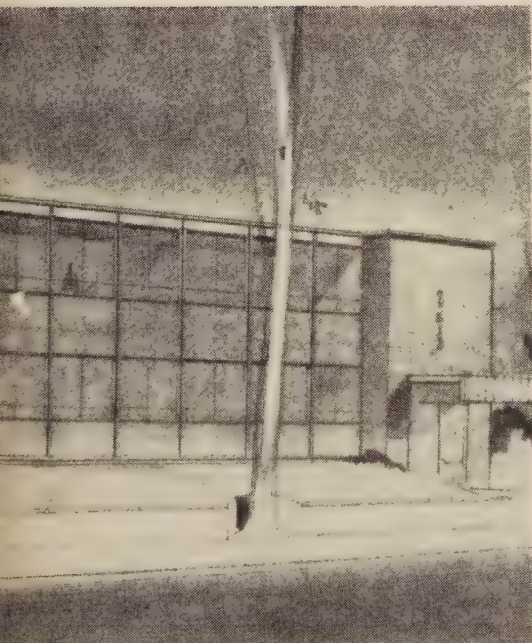




— Canada Pictures  
ation service conducted by the presbytery  
by the organist, Miss Ruth Ma.

# Church

1960

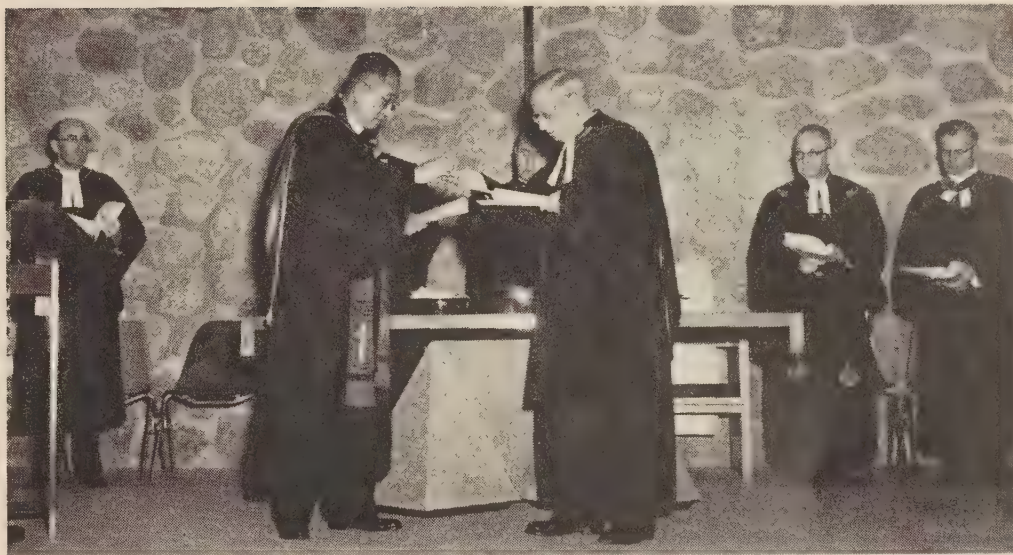


At the right is the educational wing, while on the left,  
erated by a glass wall and wired for sound. Drawing



— Daniel Too

Henry Mark speaks at the 50th anniversary of the Chinese Christian Association, which became incorporated as the Young Men's Christian Institute and is now part of the church activity.



— Canada Pictures

The minister, Rev. Dr. Zi, receives the keys of the church from the retiring clerk of presbytery, Rev. Dr. W. T. McCree. Others on the platform, from the left, Rev. John Forbes, new clerk of presbytery, Hugh Macdonald, moderator of presbytery, Rev. Dr. J. A. Munro, home missions secretary, Rev. J. F. Nute, moderator of the synod of Toronto and Kingston.



— Daniel Too

The celebration of the 50th anniversary of the start of Chinese work continued at a supper meeting in a local restaurant on the Saturday following the opening of the new church.



# Some pungent and pertinent opinions that are timely . . .

## ALMOST IMPERTINENT ?

by Murdo Nicolson

St. Andrew's, Saskatoon

FOR ministers and people alike, Dr. McLelland's article in the last issue must have made strange reading. How disconcerting for our people to discover that after all our pious talk about "the purity of worship presently practised in this Church," they have all along been deceived, imposed upon and defrauded. So far from feeling grateful for what the services of the sanctuary have meant to them, they should all the time have been thinking resentfully of "what laymen have to suffer week by week". And as for the perpetrators of this outrage, the ministers, they "do good things badly on Sunday and bad things well during the week", we are told, "have become mere beauty counsellors serving the fancies of ignorant Presbyterians", and have not wit enough even to know how to conduct a service! And all this is said, forsooth, in the interests of a larger use of liturgical forms.

On my own behalf, and no doubt on behalf of many of my maligned brethren in the congregational pastorate, I protest that this is altogether too much. Now, it would appear, we are to be damned if we do and equally damned if we don't. Formerly we were accused of creating a liturgically impoverished service, bare, bald and barren; and now we are charged with having obscured the face of the Church under a heavy layer of cosmetics and excessive ornamentation. Once we were accused of being mere M.C.s to the neglect of our proper priestly functions; and now Dr. McLelland takes us to task for our growing priestliness—and this despite the fact that liturgical usages are almost exclusively characteristic of the sacerdotal or "priestly" churches!

If we are to believe the writer, things must be in incredibly dreadful shape in the Presbyterian Church in Canada, have been so, indeed, within Presbyterianism the world over for a very long time. But before giving way to complete dismay, we might do well to note the general tone of the article as a whole. Not only are we all wrong, according to Dr. McLel-

land, *everyone is wrong*, and always has been—not only the Presbyterian laity of today in feeling thankful for their churches, not only the Presbyterian ministers of today in their inept and self-obtrusive conduct of worship, but romantics and reformers of the 16th century alike, and the whole body of our Presbyterian fore-fathers from then till now. The reformers, we learn, blundered in adopting a form of service derived from the low mass of Roman Catholicism, and so Presbyterian worship has ever continued to be no more than "the old form of low mass, or more precisely matins with a sermon tacked on". Worse still, Presbyterianism has ever lacked a theology of worship. In the light of such strictures, perhaps "Pungent and Impertinent" might have been more accurately descriptive of Dr. McLelland's diatribe.

Even his asides are grotesquely misleading. Take, for instance, the statement that the reformers approved equally of Presbyterianism and Episcopacy. Quite an intellectual feat, one might say! On the other hand, be it conceded, there is no difficulty in quoting chapter and verse in apparent support of the statement.

But, by way of serious qualification, three things should be said. (a) Taking into account the abnormal conditions at the time of the reformation, the fact that the reformers did occasionally countenance the episcopal office could be explained on the grounds that extraordinary situations may sometimes permit, may even seem to require, the adoption of extraordinary measures. (b) The whole question of church government at first occupied but a minor place in the thinking of the reformers, and both early practice and statement in this regard were later, on more mature reflection, modified and even reversed. This was particularly true of Luther. (c) They themselves claiming no higher office than that of presbyter, while they might consider it not unlawful for one pastor to exercise a certain measure of control over others as circumstances seemed to render it expedient, the reformers explicitly denied the scriptural authority of the episcopate as a distinct and superior order essential to the church and

with exclusive rights to ordain and confirm. Here one might quote chapter and verse almost ad infinitum. And this, let it be remembered, is the real issue.

So, when Dr. McLelland says that the reformers approved of Episcopacy, the statement is admissible only when properly understood. The Episcopacy which the reformers recognized, having little in common with what the term denotes today, actually constituted a complete negation of the diocesan Episcopacy distinctive of the various hierarchical systems that we know.

Coming back to the main thesis, "We need dialogue," says Dr. McLelland. "The clerical monologue, in which the choir now shares, must be broken in behalf of genuine dialogue in worship." True, Presbyterian worship includes exercises where the activity of the minister contrasts with the apparent passivity of the congregation. But why not? Is the minister not trained, ordained and appointed to conduct the devotions of the worshippers, and, with all authority to teach, to rebuke, to exhort? And in any case, surely no one is so naive as to think that genuine participation in worship must necessarily be vocal, or even that when the minister's role is most active the congregation's must therefore be passive. When he alone says, "Let us worship God", does this mean that he alone will do so? When he leads in prayer, does he alone pray? When he announces psalm or hymn, does he alone offer praise? When he reads from Holy Writ, does he alone hear, mark and inwardly digest? When he is active in preaching, must not the congregation be equally active in hearing?

Having in mind that the article was written apparently to commend the work of our committee on revision of the Book of Common Order, one wonders how the members of the committee may react to some of its statements and, even more, to its general tone. Conceivably, it might suggest to them the propriety of including within the "Prayers for Special Occasions" a fervent petition to be sometimes delivered from one's friends! ★

## MUST BE SCRIPTURAL

by R. Keith Earls

Cobden, Ontario

IN my opinion some of the implications of Professor J. C. McLelland's article "Religious Cosmetics" should not go unchallenged. Whatever the final form of the Book of Common Order may be it should, even if used only as a guide to worship, contain nothing unscriptural.

Early in the article it is suggested that the ministry, whether structured on Presbyterian or Episcopal form, is in both instances scriptural. This I deny.



Our Episcopal brethren fully acknowledge that the title "bishop" is never employed in the New Testament in a single instance to denote the class of officers to which they now exclusively apply it. They with one voice grant that all that we read in the apostolic writings concerning bishops is regarded as pertaining to presbyters, or the ordinary pastors of churches: in other words to what they call "the second grade" of ministers. They allege however that the apostles occupied a place of ecclesiastical pre-eminence in the primitive church: that they alone were endowed with the power of ordination: that they as they deceased transmitted this power to certain successors: and that to these successors the title of bishop alone pertained so that since the apostolic age to these bishops alone and exclusively belongs the power of ordination.

To no part of this claim does the New Testament afford the least countenance. It is manifest that ordination was not confined to the apostles officially or technically so called, for nothing can be plainer than that Barnabas, Timothy and Titus, who were not apostles in the appropriated sense, were invested with the ordaining power and actually and abundantly used it.

Since however the apostolic office is not the heart of the article let us proceed to other considerations.

The second point has to do with "the key documents of the early church" in respect to worship. Whatever documents the reformers may or may not have had available, and whatever the fathers say in these documents, they do not constitute a deciding voice. If a form of worship when brought to the test of Scripture cannot stand, we may feel satisfied to leave to those who "receive for doctrines the commandments of men" the use of it—that many liturgies were composed when piety and learning declined is notorious. As Augustine says "some ministers in his day, lighted upon prayers that were composed not only by ignorant babblers, but by heretics". I think it perfectly evident that no forms of prayer or prescribed liturgies were used in the apostolic age of the church. We read of none, nor do we find the slightest hint that anything of the kind was used in public or social worship. Did Paul use a prescribed form of prayer when he took leave of the elders of Ephesus? Acts 20 (32): or when he kneeled on the seashore at Tyre? Did Silas read from a book when at midnight he prayed, and sang praises to God in the prison at Phillippi? Whatever the ceremonial practices of the Jewish synagogues they were types and shadows, and are in no way incumbent upon God's people after the coming of our Lord and Saviour Jesus Christ. There is one particular matter

that I believe demands special consideration—it is not mentioned in the article, but it is suggested as acceptable in the draft revision of the Book of Common Order—namely: kneeling at the Lord's Supper.

This posture was not used when the supper was administered by the Saviour himself. It was unknown in the Christian church for a number of centuries after the apostolic age. Indeed in the second and third centuries it was accounted unlawful even to kneel on the Lord's Day, this posture being reserved for days of fasting and humiliation. The essential nature of the eucharist renders the attendance upon it, in a kneeling posture, incongruous and unsuitable. It originated in gross error with the doctrine of transubstantiation, and is adopted to nourish it.

Whatever cosmetics we need to wipe off our church face we had better be certain we do not substitute the mask of liturgical practice for the spirit of prayer: true piety: and learning. ★

## LET'S FACE REALITY

by Donald V. Wade  
Knox College, Toronto

THE recent pot-pourri on "Religious Cosmetics" prompts brief note and comment. I fear that even when the "cosmetics" are removed plastic surgery will be required, or at least a facial massage! Perhaps we had better start with unmasking the unmasker.

Let us be serious! All this talk about the "face of the church" is misleading. If Jesus Christ is the Head of the church, then surely we must talk about the face of Christ. I take it that on any normal body the face is usually on the head. Presbyterians by "tradition" are usually keen to detect ecclesiastical anatomical monstrosities.

It was a delight to read that Professor McLelland wants to deny "the growing priestliness of our ministers". Indeed! "Let all the people say Amen" to this. However, the reference to our order of service today as "just the old form of low mass" will call forth from many another kind of response, that of violent expectoration.

The article implies that listening is a passive thing. This is not the case. To hear the Word of God, which includes the receiving of the sacrament, is the most dynamic of all events. It is involvement. It is a "coming in". It is the act of being dealt with and renewed. One wonders whether it ever occurs to many preachers, in their alleged "monologues", that they are as much on the receiving end of their own words as the "pew-warmers".

A theology of worship is called for. I agree. We need a theology of everything, of producing and of consuming, of things, of mission, of discussion, etc., but even such theologies won't better our situation one whit vis-a-vis the living God unless the radical requirements of the Gospel itself are met in humility and openness and attested in joy and thanksgiving. What does Professor McLelland want anyway? Does he expect us to erect Jewish synagogues beside our churches? What does he mean by such terms as "apostolic" and "norm"? He speaks of submitting to a "liturgical truth". Surely such truth, even in the form of the venerated and alleged "primitive fact" to which he refers, and no matter how vaunted in and by the church, must be submitted to the living Word of God.

Dialogue is needed. Let it be said, however, that dialogue is more than talk, more than a shower-bath of words. Both parties, clerical and non-clerical, can engage in an encounter and be none the wiser or better if they merely ring the changes on the old clichés and shibboleths and fail to get down to the serious business of grappling with the real issue, namely, the Word of God in the lives and life-situations of flesh-and-blood realities today. I appeal to the church, in the face of the urgent challenge confronting us all at this hour, to struggle in seriousness and in depth with *this* issue. It is not a question of how to worship, but of how to survive in a world that is tottering on the edge of the abyss. ★

## NON-PAR WORSHIP

by J. C. Cooper  
Toronto, Ontario

AMEN to Dr. J. C. McLelland's plea for dialogue and participation of the people in worship. Away with the priestcraft that has Presbyterian ministers and choirs "performing" before an audience.

Christianity comes alive when the worshipper ceases to be a mere observer and engages in a dialogue with God in worship. The minister can make this miracle possible or he can render it virtually impossible, depending on how much he monopolizes the activity of worship.

The first step in achieving the miracle is to recognize that Christian worship is a dialogue or encounter. So far as the order of service is concerned, God approaches us principally through the scriptural call to worship, the Scripture lessons, the sermon, the sacraments and the benediction. Our response to Him is in the praise (including choir selections), psalms (read or sung), confession of faith



(creeds), prayers, and offerings of self and substance to Him. The trouble is that these things so often follow one another simply as items on a program. The movement is from minister and choir (the stage) towards an audience, with the audience occasionally helping out by joining in the singing. (Remember the bouncing ball in movie houses?)

The second step then is to permit the congregation to participate actively and intelligently in an encounter with God. *The Scriptures*: In the prophets, law, history, Gospel, and epistles, God speaks to man. Therefore the congregation will not be asked to read them responsively or in unison, but rather to "hear the Word of God." On the other hand in the Psalms man is responding to God in praise and prayer, therefore the people will not normally hear a Psalm as an Old Testament lesson, but will be permitted to join in the responsive, or better, unison reading and/or singing of it as part of their response to God. Unison is better because the verse divisions in the English Bible are in the wrong places for proper responses.

Prose Psalm books will not be provided for the congregation, but instead, the congregation will be encouraged to bring their Bibles to church, follow the Scripture readings and join heartily in responsive and unison readings. Parents will follow the reading on the page with their fingers so the young children can participate also. The open Bible in the hands of the people has always been the strength of Presbyterianism. It reminds us that this is the Word of God which belongs to the people, and not the script for the minister's performance.

*The Prayers*: The people will participate where possible in prayers, including at least the Lord's Prayer and saying "amen" to make the minister's prayers their own. And the choir will not rob the people of participation in the Lord's Prayer by using it for an anthem or a solo. The minister will talk to God in prayer and not refer to Him in the third person while preaching to the people, under the cloak of prayer. Also he will not simply say what he wants in prayers, because they are not his private devotions. He will study to pray on behalf of the congregation, and really lead them to the throne of grace.

It would be a good practice to observe an occasional short period of silence in prayer. At first some congregations would fear something dreadful had gone wrong because the performance had stopped! We would learn, however, to fill this silence ourselves with prayer and waiting upon God.

*The Praise*: The music in our Book of Praise is written for part singing, i.e. for choirs and not for congregations. The tune is in the soprano part, but we are not all sopranos! Unison singing requires

music written several tones lower so the men can participate also. The chief objection to this will come from choirs because they enjoy singing in harmony, and admittedly it would be a sacrifice to forego the sheer satisfaction that comes from part-singing. But if you have ever heard one of our Hungarian congregations singing in full-bodied unison, you will agree that the advantages to congregation and choir alike far outweigh this one disadvantage.

Then too, hymns should be selected with the question in mind "can the majority of the congregation sing this hymn with honesty and integrity?" Participation is again the keynote. Hymns are often thought of as primarily a means of indoctrination, and so the direction of movement from people to God in honest praise, is again replaced by a movement from minister (who chooses the hymns) to people.

Just as the minister should observe occasional periods of silence to urge congregational devotion, so the organ should take occasional rests for a verse or two of well-known hymns. After all, our people got along without a "kist o' whistles" for a good many generations. The best singing I ever heard in First Church, Winnipeg, was when the 1950

#### EDITOR'S NOTE

The response to Prof. McLelland's article on "Religious Cosmetics" has provoked lengthy replies. All but one are from ministers, we would like to hear from the men and women in the pew, to get their thoughts on the form and order of divine worship.

flood knocked out the organ. The people knew it was up to them! Unfortunately a piano was produced for the next Sunday.

The minister should not read a verse or verses of a hymn when announcing the number. Praise is the major part of what little participation is left to the people. Let us not think ministers have to fill all gaps with words. Wordiness is a temptation to be avoided.

The choir should be in the balcony if possible, to get away from the concert-stage effect. The objection is raised "but then nobody would see us!" Precisely! If this is not possible then the choir should face the Communion table to indicate that their offering is to God on behalf of the people and is not a religious performance directed towards an audience.

*The Offering*: The congregation should be permitted to stand when they dedicate themselves and their gifts to God (in response to the Word of God preached). To remain seated is the height of non-participation.

Then there are the managers who carry the offering to the Communion table, only to turn aside and set it where it can be slipped out to be counted before the service ends!

The offering is the place for the doxology—it is part of the congregation's response, and as a response it is not suitable at the beginning of the service. Paul's epistles never begin with a doxology—rather as a response to some previous thought on the greatness and goodness of God, he breaks into a doxology. *The Benediction*: Here the minister should refrain from the temptation to invent flowery blessings. The least he can do is be scriptural. Flourishes have a place in opera but not in worship. Some ministers also prefer to turn the benediction into a prayer by prefixing the word "may" in an unscriptural way. The minister is God's spokesman. Why should he send His people away with the hope that his prayer may be answered, instead of with the blessing from God received in faith? Why should we blunt the edge of the encounter with God? If it is a performance by the minister, then humility will prevent "pronouncing" God's benediction. But this is false. It is God's blessing and should not be withheld.

The next time you hear people as they leave church talking of how the minister or choir "did", reflect on whether you were worshipping or observing, part of a congregation or of an audience.

Much more could be said, even if there are few toes left to step on. And perhaps Dr. McLelland will not recognize this as arising from his article. But it will suffice to show the direction in which this writer feels we must move if worship is to become a meaningful and real encounter with God, and if the miracle of new life in our church, which we all desire so much, is to come to pass.

This is not a question of formalism. Everyone has some form of worship, but some forms are more helpful than others.



## THE COMMUNION SERVICE

by Stephen Robinson

Smith's Falls, Ontario

AFTER reading the pungent and pertinent opinion of the Rev. Walter Jackson pertaining to the Communion service suggested by the revision committee of the Book of Common Order, I feel that some cause for uneasiness is ill-founded. Mr. Jackson is of the opinion that the following quotation from the draft revision gives the minister "priestly rights", it reads, "to all who thus repent and seek Jesus Christ for their salvation, I declare absolution of sins to be granted, in the name of the Father, and of the Son,



and of the Holy Ghost". This proclamation leaves no suggestion of priestly control, for the minister is not placed in a position to be the judge of the sinner. The quotation turns to God's judgment from the very beginning when it reads, "to all who thus repent", furthermore, the minister does not say, "I grant absolution", but rather affirms Christ's teaching in proclaiming that the truly repentant sinner will be pardoned in God's name, hence the minister neither passes judgment nor grants absolution. Declarations concerning the teaching of Christ are made in sermons every Sunday, and so the word "declare" is hardly a reason for uneasiness.

The second point in the draft revision which disturbs Mr. Jackson is the right of church members only to take communion. The draft communion reads, "I invite to this table all who are members in full communion with any branch of the church of Christ". Surely this is logical, for if the invitation were extended to all people, it would take much of the significance from the service for the confirmation of baptized persons, and make church membership meaningless. Holy Communion is a sacrament to be partaken by believers in Christ, and if this belief is such that a person fails to realize the significance and importance of the Christian church, and does not become a part of it, then that person is unworthy of the Lord's table.

Finally Mr. Jackson declares that the closing prayer is a prayer for the dead, thereby indicating that the minister is asking God's favour for those who have departed. Of course this would be "un-Presbyterian", but the prayer does not read as such, it is a beautiful testimony thanking God for what we have received from the holy fellowship, and vision of those who have passed from us.

The draft revision of the Book of Common Order is an achievement attained through an endless amount of study, research, and discussion, by a committee of professors and ministers of our church. The result merits careful study, and it is my hope that other ministers in the Presbyterian Church will follow Mr. Jackson's example in putting this work to use. ★

**REPLY:** "Mr. Robinson misses the point. The proposed communion service is startlingly different. Prayers for the dead and a formula of absolution are certainly different. Modern Presbyterians don't notice the difference. In my experience, you can do what you like with the communion service and say what you like as long as it isn't in the sermon, but don't change the communion hymn".—Walter Jackson.

#### BUDGET RECEIPTS

Incomplete returns for 1960 at press time totalled \$1,535,321 for the general assembly's budget, \$169,990 short of the amount needed for authorized expenditures in 1961.

February, 1961



#### PRESBYTERIAN PUBLICATIONS

## UNEXPECTED GUESTS?

The GUEST BOOK provides a permanent record of visitors, also valuable follow up information on prospective members. Bound in genuine or simulated leather with gold stamping. Guest books are available for 500 or 1,000 names and in a variety of colours, size 9" x 12". Pages are edged in gold. Write to-day for additional details and prices.

12 GRENVILLE STREET  
TORONTO 5, ONTARIO

#### Five More Missionaries Join Those Now Overseas

Two research pharmacists and a high school teacher have now joined other missionaries in Nigeria.

Mr. and Mrs. Samuel W. Harder were designated for overseas work by the presbytery of Montreal on December 18 in St. Andrew's Church, St. Lambert, Quebec. Both are graduates of the University of Saskatchewan and were working in Montreal in pharmaceutical research when they offered themselves for full-time service in the church. After a year of training in hospital dispensing at the University Hospital in Saskatoon and a further course at the Ecumenical Training Center, Stony Point, New York, they were designated for missionary service in their particular field.



Mr. and Mrs. Harder

The Harders have gone to the staff of the Queen Elizabeth Hospital, Umuahia, Nigeria.

Ronald McGraw was designated by the presbytery of Assiniboia at a service in Knox Church, Yorkton, Saskatchewan, on December 15. Mr. McGraw is a graduate in Arts of the University of Saskatchewan. While studying chemical engineering there he accepted a call to full-time service and changed his course. Further studies were taken at the University of Manitoba and the Ecumenical Training Center, Stony Point, New York.

Mr. McGraw left for Nigeria on January 2 and will teach at Hope



Mr. and Mrs. Muchan

Waddell Training Institution at Calabar in Eastern Nigeria.

The Rev. Joseph and Mrs. Muchan arrived in British Guiana just after Christmas. Mr. Muchan was appointed by the general board of missions as field missionary, and he and his wife were designated by the presbytery of East Toronto at a service in Knox Church on December 14.

Mr. and Mrs. Muchan served overseas on the Jhansi field in India for ten years, then for five years as missionaries in British Guiana. For the past four years Mr. Muchan has been in charge of Evangel Hall, the mission in downtown Toronto, and volunteered to return to British Guiana for further service there.

#### Summons of the Spirit

Every Presbyterian home should have a copy of "Summons of the Spirit", the new popular account of the mission of our church in the nation and in the world today.

Illustrated with maps and photographs, the booklet contains graphic reports of The Presbyterian Church in Canada at work amidst new and changing conditions. Order at 50c a copy, with lower prices for quantities of ten or more, from "Summons of the Spirit", 12 Grenville St., Toronto 5.

#### Presbyterian Men

The Presbyterian men of Bruce presbytery have divided their congregations into three districts, namely the Hanover, Paisley and Owen Sound areas. This system of dividing into districts is proving successful in helping to reach more congregations.





From BRITISH GUIANA comes this photo of PRESBYTERIAN MEN being trained as discussion leaders by Rev. David Murphy, who was associated with the PM movement in Victoria presbytery before taking up his post in South America. This group in Georgetown may be the first step in the spread of Presbyterian Men to the overseas fields of our church.

**Secretary to the Queen  
Acknowledges The Record**

Through the office of the governor-general of Canada the private secretary to Queen Elizabeth has acknowledged receipt of the December issue of **The Presbyterian Record**, in which photographs appeared of the Queen in Edinburgh.

Her Majesty has expressed her "warm thanks" and was "most interested" in our magazine, according to Sir Michael Adeane, her private secretary.

**Armagh Committee Reports  
On Disposition of Funds**

More than \$107,120 was the total received from the church at large for the Armagh Home for unmarried mothers, it was reported at a recent board meeting. The amount received completely covers the cost of the property at Clarkson, Ontario, the buildings and the furnishings. It was agreed that any further gifts for Armagh will be used for building and property maintenance.

**To Be  
Well Informed**

Lisez: **"RÉFORME"** fondé en 1945  
Hebdomadaire de la pensée protestante sur les problèmes  
de la France et du monde  
CHANGE SA FORMULE — DOUBLE SON TIRAGE  
For a free copy, write to:  
Rev. A Poulain, 6316 - 30th Ave. Montreal 36, P.Q.  
Representative for Canada and U.S.A.

**Migration Conference Planned  
Near Geneva For June**

Geneva—The first World Council of Churches' conference on migration will be held June 11-16, near Geneva, Switzerland.

Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council and president of the United Lutheran Church in America, will be chairman of the conference. Member churches of the World Council will send 150 church experts in the field of migration to the conference. The exact site of the conference will be announced later.

The conference will explore the migration problem in the total context of world population pressures and social and economic needs. The churches in recent years have resettled thousands of refugees, but the migration conference will tackle the wide problem of the Church in regard to migrants other than homeless political refugees.

Such problems as how to prevent failure of migrants in their new countries will be discussed. The delegates will discuss the effects that ethnic churches organized for the benefit of immigrants have upon the total Christian community.

The role of the churches toward non-Christian migrants from Asia and Africa will be discussed.

One of the questions to be raised is "How realistic is it at this point to aim for a multi-racial society in every country of the world?" The conference will consider a statement made by the East Asia Christian Conference which says that the World Council has a responsibility beyond encouraging its member churches to minister to those people who are migrating. It is also



**EXTRA MONEY  
FOR YOU OR YOUR GROUP -**

Here's an easy, friendly way to turn a few spare-time hours into money for you or your church project: show the complete line of popular Monarch all-occasion cards, gift items and stationery to your friends and neighbours. You need no experience and you or your church group easily can earn more than 100.00 in a season as many others are doing now.

**MONARCH  
ALL - OCCASION CARDS**

BIRTHDAY AND GET-WELL ASSORTMENTS • EASTER CARDS • GIFT WRAPPINGS • STATIONERY AND NOTES • GIFT ITEMS • TOYS AND BOOKS

**FILL IN AND MAIL COUPON TODAY**

Monarch Greeting Card Co. Limited  
Dept. PR, 47 East Ave N., Hamilton  
Please send immediately your full-colour catalogue, full particulars and samples on approval.

NAME .....  
(Please Print)

ADDRESS .....

NAME OF GROUP .....  
(if writing for an organization)

Monarch extends  
**CONVENIENT TERMS  
TO ORGANIZATIONS**  
making it easy to  
finance purchases.



the responsibility of the Council "to exert its maximum influence against the political, economic, and racial barriers to migration which Asian peoples . . . frequently suffer".

The delegates will consider the implications of the East Asia Christian Conference's statement: "It is our conviction that the voice of the churches should be unmistakably clear that the objective for all parts of the world is the establishment of truly multi-racial fellowship. We believe that only against this clearly defined objective can the church contribute effectively and consistently to particular problems.—(WWC)

#### The Tom Rees Mission

Tom Rees, the well-known British evangelist, together with a party of ministers from Great Britain, plans to visit every province in Canada conducting evangelistic rallies in approximately 100 centres from February-June, 1961. The commissioning service of this nation-wide inter-church mission will be conducted in the Metropolitan United Church, Toronto, on Tuesday, February 28, at 7:45 p.m.

#### C.G.I.T. Leaders' Conference

A "summit conference" for C.G.I.T. leaders across Canada will be held July 22-29, 1961, at Bishop's University, Lennoxville, Quebec. Subjects to be discussed include a new look at leadership, the role of the Canadian Girl In Training in the world church, the value of Bible study in the small group, a new understanding of the teen-ager and meaningful worship. The cost of registration, room and board amounts to \$65. Further details may be obtained from your provincial C.G.I.T. office.

#### Christian Endeavour Rally

Plans disclosed following the executive meeting of the Ontario Christian Endeavour Union held in Stevensville,

## HALF ENOUGH

Last year the 23 Bible Societies of the world produced 29,000,000 copies of the Scriptures.

It is estimated that this was half the number that could have been intelligently distributed.

At a time when millions of people need the Bible and want it in their own language the Bible Society ask your help to meet the need.

Twice as much is needed.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario

Ontario, on November 12-13, included a spring rally to be held on April 15 in Waterloo. Members of the junior societies will meet in Hamilton, on May 13, for the Junior Convention. The summer conference will again be at Chesley Lake in August.

#### Reform Grew Out of Demand Montreal Audience Told

"Although John Knox has very often received credit, or blame, for the Scottish reformation, the historical facts show that the movement grew out of a national demand for the reform of both church and society", Prof. W. Stanford Reid told a large congregation in the Church of St. Andrew and St. Paul in Montreal on December 4.

Dr. Reid was preaching at the celebration of the 400th anniversary of the Scottish reformation under the auspices of the presbytery of Montreal. "Knox it is true", he allowed, "gave leadership to the movement once it was well underway, but it had begun before his birth and continued long after his death. The reformed churches in the English-speaking world owe much to the Scottish reformation. At such a time as this, they should re-examine themselves to see how far they have kept and improved the heritage passed on to them by the

Scottish reformers of the sixteenth century".

Worship was conducted by the moderator of presbytery, the Rev. J. S. McBride, assisted by Principal R. Lennox, the Rev. Dr. R. J. Berlis, the Rev. William Brown, and Prof. H. K. Markell.



## PLANNING AND DEVELOPING ONTARIO'S FUTURE!

For the past 15 years the Province of Ontario has enjoyed extraordinary prosperity, with a rate of industrial expansion unprecedented in Canada and envied throughout the world. There are more people employed in the Province today than ever before and the income of these workers is the largest in the history of the Province.

To maintain this ever-expanding economy, the Government of Ontario, through the Trade and Industry Branch, Department of Planning and Development is establishing a Products Research Division which will have the function of stimulating production and employment in manufacturing industries of Ontario. New products will be sought out and defined which can be manufactured by existing companies. A primary objective of this Division will be to assist manufacturers to find replacements for present importations.

With the changes being experienced in the economic climate, the Government's policy of expansion and development has assumed new importance. As a great producing Province in manufactured, agriculture and other primary products the goal for continued prosperity is an expansion of markets.

The facilities of the Trade and Industry Branch, including offices in London, New York and Chicago, are at the disposal of manufacturers desiring new products information on a free and confidential basis.

For further information write to the  
Director Mr. F. J. Lyle

## ONTARIO DEPARTMENT OF PLANNING & DEVELOPMENT

Hon. W. M. Nickle, M.B.E., M.C., Q.C.  
MINISTER

## You Were Asking?

**Question: My son, 12 years of age, recently asked me what is the Holy Ghost? How does a parent answer this?**

**Answer:** The word used for spirit in the Bible is the same as **wind** or **breath**. The movement of air, although invisible, creates certain effects which may be seen. The wind can shake trees, move sailboats, even blow down buildings, but the wind itself is not seen.

Thus, the Holy Spirit, which is the same title as the Holy Ghost, is God at work in human hearts and human societies. God is not seen, but the effects of his work are seen in changed lives, holy living and love for one's neighbour.

**Question: Why do some preachers refer to the altar in the church when quite properly they ought to refer only to the Communion Table at which we remember the supreme and complete sacrifice for sin made by Jesus Christ.**

**Answer:** In the Presbyterian Church

we do not use the term altar to designate the piece of furniture on which Communion vessels and elements are placed. It is called the Communion Table, or the Holy Table. Newspaper accounts of weddings and books of etiquette sometimes do refer to altars in churches as though all possessed such but this is a careless form of speech which in most cases means little more than a prominent place at the front of the church. I know of no current movement in our church to change the designation of our Communion Table. Indeed, I would resist it strongly for the Table is a place of fellowship where Christ is present in the midst of His people, and it is the place of celebration of a victory banquet which anticipates the great victory banquet of Christ at the end of the age.

— Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.



**TIPTOES MAKE A DIFFERENCE.** Extra inches mean so much to children. When they are growing up, time can't move fast enough. They can hardly wait for their future to materialize.

What about the future? Like extra inches, it comes before you realize it. All of a sudden—they are no longer little children standing on tiptoes, reaching. They go to high school, to college—they marry and have little children of their own.

And all of this is splendid indeed! Why not guarantee as much of it as you can, while you can. Plan now for your family's future—review your insurance protection today.



*look to your growing family now*





# Book Chat

**CREATIVE IMAGINATION IN PREACHING.** By Webb B. Garrison, G. R. Welch Co. Ltd., Toronto. \$3.00.

● **THIS BOOK IS CONCERNED PRIMARILY** with the art of communicating the Gospel. The writer finds material in the every day happenings of life, which can be helpful in the presentation of the Gospel message. The message must be seen first as a message to oneself and not simply material to fashion messages for others. Ministers will find the chapter "New frontiers in your study" especially rewarding.

(Rev.) Douglas G. Seaton  
Leaside, Ont.

**THE GRACIOUS CALLING OF THE LORD.** By Robert John Versteeg, G. R. Welch, Co., Ltd., Toronto. \$2.50.

● **THE AUTHOR'S PURPOSE** in this book was "to help the Christian evangelist to a fresh appraisal of his work". He has succeeded admirably. It is full of suggestive theological insights which make for interesting and rewarding reading. He describes evangelism as the work of God's love, whose concern is to communicate to men the very Word of God, Jesus Christ. The objective of evangelism is "men created anew by God and responding to Him in love and freedom". He warns against a superficial evangelism which fails to confront people with the necessity of decision for Christ; that lacks "the intensive depth evangelism of the cross", and seeks to call men out of a sinful world but leaves the sinful social structure untouched.

(Rev.) A. J. Gowland  
Don Mills, Ont.

**A CHURCH HISTORY OF SCOTLAND.** By J. H. S. Burleigh, Oxford University Press, Toronto. \$9.00.

● **THE 400th ANNIVERSARY OF THE SCOTTISH** reformation has been aptly commemorated in this book by the moderator of the general assembly of the Church of Scotland. No comprehensive one-volume history of the Scottish church has been available for many years, and its need has been widely felt. Principal Burleigh has written a continuous story of the development of the church through successive periods — Celtic, medieval, reformation and modern. The council of Whitby, the foundation of the Franciscans, the reformation revival of the parish ministry, and the modern struggles for the independent national church are recounted and illumined. The hero who emerges from the story is not Columba and not Knox, but Thomas Chalmers, backward-looking, often unwise, but nonetheless the architect of the best emphases of the present-day church, and a great preacher. Church extension, education

for the ministry, the concept of the established church as an instrument of evangelization were just a few of the concerns which were his legacy to the church. The author is professor of church history in Edinburgh University, and his book is at once scholarly and lucid. It contains maps, tables, a select bibliography and a splendid index.

(Rev.) Ian S. Wishart  
Regina, Sask.

**WE CALL THIS FRIDAY GOOD.** By H. G. Hageman, Muhlenberg Press, Philadelphia. \$1.50.

● **THERE IS PENETRATING THOUGHT** and strong meat in this Lenten book. Based on the seven words from the cross, the author stresses that these utterances reveal the greatness of God. Or as he points out in chapter three, Christ's reply to the request of the penitent thief, displays, "the measure of His magnificence". For private devotional material or as thought-provokers for pre-Eastern sermons Dr. Hageman's volume is worthwhile.

(Dr.) John McNab  
Toronto, Ont.

**MAKING THE MINISTRY RELEVANT.** Edited by Hans Hofmann, S. J. Reginald Saunders & Co., Ltd., Toronto. \$4.00.

● **ASKING THE RIGHT QUESTIONS** is often more important than receiving all the right answers. Such notable scholars as Paul Tillich and Reinhold Niebuhr join five specialists in pastoral theology and medicine to investigate the image of the ministry and the role it fills in modern society.

The book is both scholarly and pleasant to read. Not the least of its merits is the humorous sentence which crops up here and there, but the humour is always designed to stimulate knowledge. Hence, the book is doubly valuable.

Ministers, and especially professors, ought to read the first paragraph on page 124.

(Rev.) Donald R. McKillican  
Knox College, Toronto.

**THE THOUGHT OF REINHOLD NIEBUHR.** By Gordon Harland, Oxford University Press, Toronto. \$6.00.

● **THE AUTHOR, A CANADIAN** by birth, is a member of the church history department at Drew University.

Niebuhr, it is pointed out, seeks to clarify the relation between Christian faith and social responsibility. The person and work of Christ are the perspective from which he views man in history. At the cross we learn that the norm of life is love—sacrificial, heedless and uncalculating. We also learn

## PROTECTION TODAY FOR THE NEEDS OF TOMORROW



In planning protection for your family, always begin with insurance on your own life—you are the breadwinner, the hub. This is exactly what a Ministers Life Family-Life policy does for you, with an important exception. It extends your policy to insure your family, too.

**FOR YOU**—a \$5,000 Paid Up at 65 policy that builds cash and loan values. No more premiums to pay after 65—lifetime protection. If you should die, your beneficiary receives \$5,000 and your family's term insurance provisions (below) are maintained at no cost.

**FOR YOUR WIFE**—\$1,000 term insurance on her life, including the right to convert to permanent insurance. Also a valuable monthly income benefit.

**FOR EACH CHILD**—\$1,000 term insurance on each child between 15 days and 19 years. Guarantees the right to convert to a permanent policy up to \$5,000.

The time to plan for the future needs of your family is now. Write today for literature and costs.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario

"Select risk" insurance designed especially for ministers—available also to others in full time religious occupation such as seminary teachers and students, YMCA-YWCA secretaries, Salvation Army officers and their families.



## Our "2-Account Plan" helps you to save

1. Use your Savings Account strictly for saving.
2. Keep a separate Personal Chequing Account for paying bills.

Try this new plan at any "Royal" branch.

**THE ROYAL BANK OF CANADA**



### *The Story Behind the*

## **FALLING STEEPLE**

Few people appreciate the work, the self-denial, the sacrifices of a congregation for a church of its own . . . human stories lived out almost daily behind the collection plate.

Your community needs your church. Today's replacement costs are rising. Be sure your church is *adequately* insured against fire.

6010



**THE  
WESTERN**

**BRITISH AMERICA**

**GROUP OF CANADA**

Head Office: 40 Scott Street • Toronto • Canada

## **"CHOIR ROBES"**

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## **THE CHORISTER**

WRITE FOR SAMPLES

## **CHORISTER ROBES LTD.**

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.

"the depth of our own self-contradiction and hear, for the first time, our true name pronounced: Sinner, beloved of God". Theological liberalism is unaware of the depth and power of sin. The chapters relating doctrine to the problems of war, economics and race are particularly valuable.

Niebuhr's influence on American theology, social ethics and political thought has been revolutionary. This is a clear, comprehensive, but uncritical, exposition of the thought of one of the creative thinkers of our time.

(Prof.) DONALD N. MACMILLAN

**DYNAMIC PREACHING.** By James W. Clarke, G. R. Welch Co. Ltd., Toronto. \$2.50.

● IF ANY MINISTERS have grown weary of the constant task of sermon production, they should read what James W. Clarke says about the sheer glory of the preacher's work: "The preacher is significant because of his vocation, one an archangel might covet." The tone of the book is positive, enriching and thrilling; and from beginning to end it is powerfully and excellently written.

**NEW DIRECTIONS IN BIBLICAL THOUGHT.** Edited by Martin E. Marty, G. R. Welch Co., Ltd., Toronto. 50c.

● JAMES D. SMART is among the four who contribute to this attempt to make the laymen aware of the theologian's approach to the Bible today. An enlightening and thought-provoking paperback produced for the Y.M.C.A.

**AN ANTHOLOGY OF CANADIAN ART.** Edited by Robert H. Hubbard, Oxford University Press, Toronto. \$5.50.

● AN ESSAY ON ART IN CANADA since its beginnings in the 17th century and a catalogue of the main landmarks makes this a good reference book. It contains reproductions of many paintings, examples of architecture (such as St. Andrew's Church, Niagara-on-the-Lake), sculpture and the crafts.

**THE HOSPITALITY COOKBOOK.** By Elizabeth Bonnell McCuaig, Clarke, Irwin and Co., Ltd., Toronto. \$4.75.

● FAVOURITE RECIPES from ministers' wives and notes on entertaining in the Christian home make this book by the daughter of John Sutherland Bonnell of interest, particularly in manses.

**MACLEAN'S CANADA.** Edited by Leslie F. Hannon, McClelland and Stewart, Ltd., Toronto. \$8.50.

● THIS IS A BIG BOOK, in size and in scope, drawing upon the best from the back files of Maclean's magazine. Some of the best of Canadian writing, preserving fiction, news and biography and reflecting the activities in our country, are in this volume. Plus colourful and rare photographs, sixty-four pages of them. A book to cherish and keep.

PRESBYTERIAN RECORD



# Personals

The **Rev. B. Simpson Black**, formerly of Uxbridge, Ontario, has retired from the ministry and is now living at 25 Crescent Road, Oakville, Ontario.

The **Rev. L. M. Cheng** of Formosa, who is doing postgraduate work at Princeton Theological Seminary, visited Canada during the Christmas vacation. He will teach church history at Taiwan Theological College when he returns.

The **Rev. Ronald and Mrs. Con** are doing language study at the University of Hong Kong under the Oriental Institute. Mr. Con has been assigned to new cantonese work in our church under the general board of missions.

The **Rev. Dr. James Dickson** returned to Formosa in January and has assumed his duties again as principal of Taiwan Theological College in Taipei. As the result of his deputation work in Canada during the last six months, a number of contributions of \$300 for stone churches for the people of the mountain tribes have been received.

The **Rev. J. Charles Hay**, lecturer on the staff of Presbyterian College, is now pursuing graduate studies in Edinburgh, Scotland.

The **Rev. W. C. Hu**, a member of the Bunnun tribe in Formosa, has taken up intensive linguistic studies at the Kennedy School of Missions, Hartford, Conn., on a scholarship from our mission board.

The **Rev. Prof. H. Keith Markell** is acting principal of Presbyterian College, Montreal, when moderatorial duties take Principal Robert Lennox away from his office.

**President James McCord** of Princeton Theological Seminary delivered the L. W. Anderson lectures at Presbyterian College, Montreal this year.

The **Rev. Dr. C. K. Nicoll** of Knox Church, Oakville, Ontario, has asked the presbytery of West Toronto for permission to retire from the active ministry due to age.

The **Rev. W. Oliver Nugent** has moved to British Columbia to become superintendent of missions there after seven years of leadership in this capacity in the synod of Alberta.

The **Rev. James and Mrs. Sutherland** will return to Formosa in mid-February after study in New York and at the Chinese Language School, Yale University. Mr. Sutherland will return to his teaching post at Taiwan Theological College in time for the opening of the new term in March, 1961.

**ABOVE ALL...  
GIVE YOUR CHURCH  
THIS MEMORIAL  
THAT LIVES  
FOREVER**



What loftier tribute to the memory of a loved one than the pure and inspired voice of Schulmerich® Memorial Bells! A living voice that *remembers* daily and keeps a revered name alive forever. Large or small, your church welcomes a gift of Schulmerich Bells in your own name, too . . . now in your lifetime. Appropriate plaque, if you wish. No bell tower needed. Write for details.



**SCHULMERICH  
CARILLONS, INC.**

SUITE 412, DEPT. 2921  
77 YORK ST., TORONTO 1, ONT., CAN.

®Trademark of Bell Instruments  
Produced by Schulmerich Carillons, Inc.



## Easter is a time for devotions

Make Easter more meaningful . . . in your family, your church, and your personal life . . . through the practice of daily devotions during the Easter season.

The Upper Room provides the guidance for a deeper spiritual approach to this holiest day of the Christian calendar.

Weekly devotional themes for March-April include "Submission to God's Will," "God's Mercy and Grace," "Known and Loved by the Shepherd," "The Suffering Servant," "The Seven Last Words," "The Meaning of the Resurrection."

Order The Upper Room now for delivery by March 1. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions by mail, \$1.00; three years for \$2.00.



# The Upper Room

The world's most widely used  
daily devotional guide

37 Editions - 31 Languages  
1908 Grand Avenue - Nashville 5, Tenn.



# Mission to Canada

February — June, 1961

## COMMISSIONING SERVICE

METROPOLITAN UNITED CHURCH  
TORONTO

7:45 TUESDAY, FEBRUARY 28, 1961

*The Primate of The Anglican Church*  
*The Moderator of The United Church*  
*The Moderator of The Presbyterian Church*  
*The President of The Baptist Federation*  
*Commissioner W. Wycliffe Booth*  
*and other Church Leaders*

*Soloist: Frank Boggs*  
*Toronto Bible College Chorale*

## THE NORTH TORONTO BAND OF THE SALVATION ARMY

### Missioners include:

Frank Boggs (Soloist)	Rev. Arthur Rose
Rev. A. LeDrew Gardner	Rev. Lex Smith (Organist)
Tom Rees (Leader)	Rev. C. Alan Stephens
Rev. Maurice A. P. Wood	

## FEBRUARY—MARCH ITINERARY

### FEBRUARY

CORNER BROOK, Newfoundland. Wednesday 22nd  
Captain Leslie Rowsell, 74 Reid St., Corner Brook  
GRAND FALLS, Newfoundland. Thursday 23rd  
Rev. C. Hobbs, Bishop's Falls  
HARBOUR GRACE, Newfoundland. Friday 24th  
ST. JOHN'S, Newfoundland. Saturday 25th and Sunday 26th  
Rev. S. J. Davies, St. Thomas' Rectory, King's Bridge Road, St. John's  
TORONTO, Ontario. Tuesday 28th—Commissioning Service

### MARCH

DARTMOUTH, Nova Scotia. Sunday 5th  
Rev. J. W. Scott, 58 Hastings Drive, Dartmouth  
TRURO, Nova Scotia. Tuesday 7th  
Rev. Stanley G. MacQueen, 147 Queen St., Truro  
WOLFVILLE, Nova Scotia. Wednesday 8th  
Rev. J. D. Archibald, 4 Seaview Ave., Wolfville  
YARMOUTH, Nova Scotia. Thursday 9th  
Rev. A. E. Todd, Arcadia, Yarmouth Co.  
BRIDGEWATER, Nova Scotia. Friday 10th  
Rev. R. H. Noble, United Baptist Church, Bridgewater

*Details of itinerary will be published regularly in these columns.*

## GET RIGHT WITH GOD

"Canadian Cavalcade", the Mission to Canada Handbook, gives full particulars of the time, place and local organisers of each rally. Containing 36 pages of interesting articles and photographs, this book may be obtained price 30 cents (post free) from:—

### MISSION TO CANADA

(Organising Secretary—Rev. A. LeDrew Gardner)  
National Headquarters: 227 Bloor Street East, Toronto 5, Ontario.

# Obituaries

### THE REV. C. J. BECKLEY

The Rev. Christopher John Beckley, minister of Knox Church, Woodville and St. Andrew's Church, South Eldon, Ontario, died on Christmas Day in hospital after a lengthy illness. He was 72 years of age. He had served as clerk and then moderator of the presbytery of Lindsay. Mr. Beckley was received from the United Church of Canada in 1946, and was inducted as minister of Thornbury, Ontario in October of that year. He was called to Woodville and South Eldon in 1952. He is survived by his wife, three sons and a daughter.

### REV. A. W. HARE

A retired Presbyterian minister, the Rev. A. Wesley Hare, 86, died in St. Catharines, Ontario, on December 9 after a two-month illness. Mr. Hare was a graduate of the University of Toronto where he played football before the turn of the century. His charges included Botany, Arkona, Jarvis, Hillsburgh, Beaverton, St. Mary's, North Pelham and Port Dover. He is survived by his wife, Ethel Oakes Hare, and three daughters.

The funeral was held in Knox Church, St. Catharines, with the moderator of Niagara presbytery, the Rev. J. K. Ross Thomson, in charge, assisted by the Rev. Dr. C. L. Cowan of Hamilton and the Rev. Richard Stewart of London, Ontario.

### MR. WILLIAM D. COTTON

Elmvale Church, Ontario, suffered a severe loss on November 30 in the death of William Duncan Cotton, 79. Elected an elder in 1922. Mr. Cotton was clerk of session for 25 years and served on the board of managers as well.

### MRS. J. BERNARD DAVIDSON

On November 28, Mount Pleasant Church, Ontario, suffered loss in the death of Mrs. J. Bernard Davidson, wife of one of its elders. A person of great energy and devotion, she served her church in varied capacities. Surviving are her husband and son, George.

### MRS. JOHN H. DEWAR

The Presbyterian Church lost one of its finest members in the death of Mrs. John H. Dewar at Cote St. George, Quebec, on November 26. Born in that Scottish community on the border of Ontario 77 years ago, Mrs. Dewar had been largely responsible in recent years for maintaining services in the stone church near her farm. Her home was always the abode of student ministers and of the local school teachers.

A gracious Christian lady, Mrs. Dewar was secretary of the Cote St. George congregation, president of the W.M.S., and secretary-treasurer of the Bible Society branch for some 30 years. She was active in the Red Cross, and was always on hand to help neighbours in time of need or sorrow.

Her husband predeceased her in 1953, and she is survived by one brother, Angus D. McCuaig, Aldergrove, B.C.



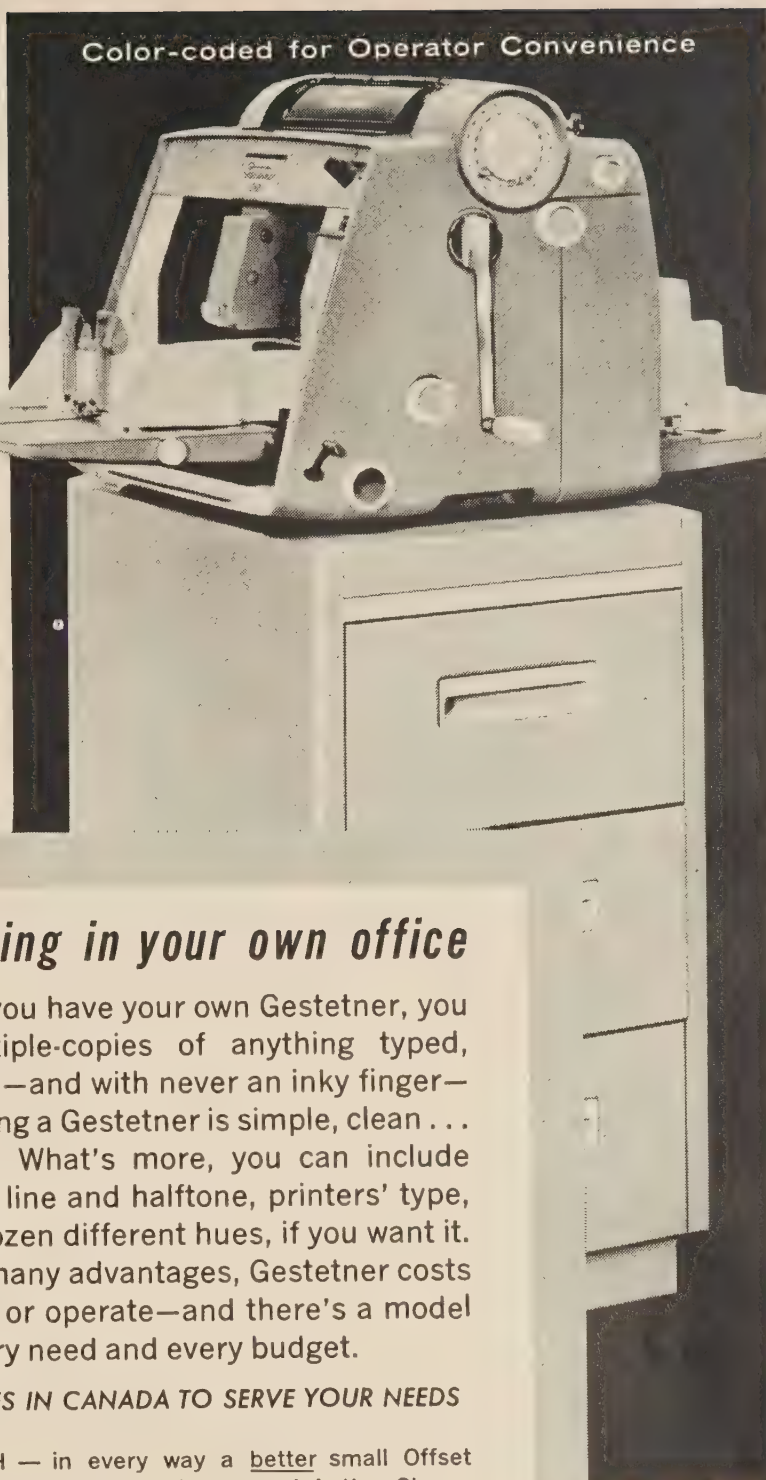
# Gestetner

... the only

## STENCIL DUPLICATOR

that gives you

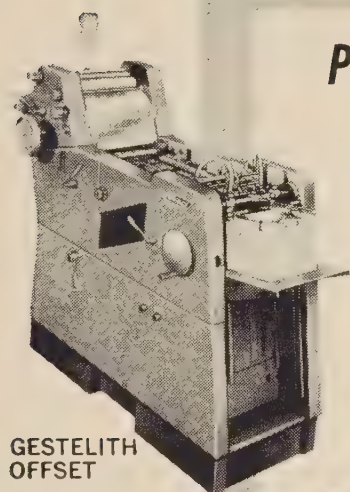
## "PRINT-LIKE" COPIES



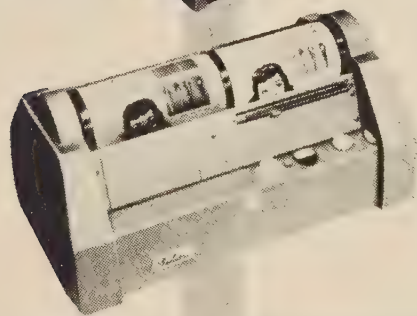
### *Perfect Duplicating in your own office*

It's true! When you have your own Gestetner, you can have multiple-copies of anything typed, written or drawn—and with never an inky finger—because operating a Gestetner is simple, clean ... and automatic. What's more, you can include pictures in both line and halftone, printers' type, and color in a dozen different hues, if you want it. Yet, with all its many advantages, Gestetner costs no more to own or operate—and there's a model and size for every need and every budget.

**TWENTY BRANCHES IN CANADA TO SERVE YOUR NEEDS**



GESTELITH  
OFFSET



GESTEFAX  
ELECTRONIC

GESTELITH — in every way a better small Offset Duplicator for Offices, Printers and Letter Shops. Let us show you.

GESTEFAX cuts stencils electronically in minutes, even from paste-up copy. Ask about our stencil-cutting service.

# Gestetner

Since 1881 ... the world's oldest and largest manufacturer of stencil duplicators.

117 KING STREET WEST, TORONTO, CANADA

Sales and Service Offices in all Principal Cities of the World.

**GESTETNER, 117 King Street West, Toronto**

Please send me a "Profit Ideas" Portfolio of Gestetner specimens applicable to my business.

Stencil Duplicator ☐

Offset Duplicator ☐

Please send me, FREE, your new Brochure

"How To Cut Better Stencils." ☐

Name .....

Firm .....

Address .....

1 .....



#### MISS ANN J. HIGHET

Motherwell-Avonbank Church, St. Paul's, Ontario, lost one of its members in the death of Ann Jeanette Highet, 92, on December 20. Graduating as a registered nurse from New York City Hospital in 1906, Miss Highet spent some time with the Indian Mission Hospital at Birtle, Manitoba. She was predeceased by four brothers.

#### MRS. RETA HILL

St. Paul's Church, Simcoe, Ontario, suffered loss in the sudden death of Reta Hill, 59, wife of one of its elders, on December 6. Active in many of the church's organizations, Mrs. Hill was also a leader of the Explorer Group last year. She is survived by her husband, three sons and a daughter, Barbara, whose husband Rev. Murray McBride is studying at Yale Theological College, U.S.A.

#### MR. JOHN T. JOHNSTON

Knox Church, Port Carling, Ontario, lost a respected and devoted member in the death of John Taylor Johnston, 68, on December 23. Mr. Johnston served his church as chairman of the board of managers and as a member of the choir. He is survived by his wife, daughter and son.

#### MR. JAMES S. KILPATRICK

An elder in St. Andrew's Church, Moosomin, Saskatchewan, Mr. James Stinson Kilpatrick died at his farm home near there on December 18. He was in his 95th year. Mr. Kilpatrick migrated from Lambton County, Ontario, over 75 years ago and was one of the pioneer homesteaders in the Stanley District. A life-long Presbyterian, he had served for many years as an elder and was one of the senior members of the Orange Lodge. Mrs. Kilpatrick predeceased him. Surviving are four sons and two daughters, one of whom is the wife of the Rev. D. B. Cram of Norwich, Ontario.

#### MISS VIOLET J. MacLEAN

A member of St. Luke's Church, Salt Springs, Pictou County, Nova Scotia, Violet J. MacLean, 81, died on December 18. She had been an active worker in her church and a member of the Woman's Missionary Society, E. D. Predeceased by her sister four months before, Miss MacLean was the last surviving member of her family.

#### MR. NORMAN MacLEOD

Calvin Church, Loch Lomond, Cape Breton, Nova Scotia, suffered loss in the death of one of its elders, Norman MacLeod, 88, on November 7. Born in North Framboise, Cape Breton, Mr. MacLeod went to the United States in 1915, returning to Loch Lomond in 1946. Unmarried, he is survived by a sister.

#### MR. ANGUS McDONALD

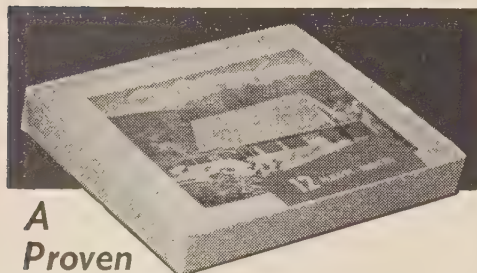
In the death of Angus McDonald, 84, on December 28, Geneva Church, Chesley, Ontario, lost an esteemed elder. Ordained an elder in 1925, Mr. McDonald served his church faithfully on the board as well as the session. Surviving are his wife and daughter.



### PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.



A  
Proven  
Money-Maker

# NATURAL COLOR

HASTI-NOTES

## Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

### Natural-Color Christmas Cards

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

**ALEX WILSON PUBLICATIONS LIMITED**  
DRYDEN — ONTARIO

A Canadian product from start to finish.

THE SHIELD THAT  
PROTECTS MILLIONS  
THROUGHOUT THE WORLD



The local agent representing  
the "L & L" Group is ready at  
all times to review your present  
insurances.

**The LONDON &  
LANCASHIRE GROUP**

Head office for Canada: **TORONTO**  
Offices at: Saint John, Quebec, Montreal,  
Toronto, Winnipeg, Calgary, Vancouver

**SEVENTH ANNUAL  
European Tour, July, 1961**

**PRESBYTERIAN  
INTER-FELLOWSHIP PARTY**

Open to all members of the  
Presbyterian Church  
and their friends.

Leaving Montreal:

June 22 Empress of England.  
June 29 Empress of Britain.  
July 6 Empress of Canada.

Visiting

Scotland, Belgium, Germany, Austria,  
Italy, Switzerland, France and England.

Arriving

Montreal, August 8, 15, and 22,  
respectively.

45 days; Inclusive cost \$990.00.

**A NON-PROFIT ORGANIZATION.**

Itinerary and details:

William Brown, F.S.A.

Travel-Secretary

United Church Manse,  
Minto, Manitoba, Canada.

### WHAT DO PRESBYTERIANS BELIEVE?

We are unable to fill further  
orders since the 3rd printing  
is now sold out.

#### MATRON WANTED

Applications will be received for the position of Matron at the Protestant Home for Children, Indian Head, Sask. Nursing experience necessary. Live in. Duties to commence immediately. Protestants apply, stating age, experience, salary required to — Secretary-Treasurer, 1961 Angus St., Regina, Sask.



**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO



**Memorial Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST

## HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.,  
Toronto 1, Ont.



LePAGE INDIVIDUAL  
COMMUNION CUP CO.

86 Hallam Street - TORONTO

## STAINED GLASS MEMORIAL WINDOWS

Since 1895

**Pringle & London Studios**

162 Parliament St. - Toronto  
EM. 4-8879



For Quality

## CHOIR GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

**AL. GERVAIS**

**CHAIR  
RENTALS  
TABLE**

RU. 3-5616

654 COLDSTREAM AVE.

## STACKING CHAIRS

AND TABLES

- Inexpensive • Durable
- Comfortable • Light

H. H. FREEMAN MFG.

Box 72 Toronto 19

RU. 3-5290

### CARILLONIC BELLS

Schulmerich Carillon Bells, also Organ Tubular  
Chimes. Write for literature to J. O. Morel,  
86 Haddington Ave., Toronto 12.

### MR. HUGH M. MCKENZIE

St. Andrew's Church, Biggar, Saskatche-  
wan, suffered loss in the death of Hugh M.  
McKenzie, 89, on December 13. A member  
of the original session, Mr. McKenzie had  
been a faithful elder since the congregation  
was organized in 1928. He is survived by his  
wife, two sons and a daughter.

### MR. ALEXANDER D. MCKINNON

St. Andrew's Church, Barrie, Ontario,  
suffered a great loss in the death of  
Alexander D. McKinnon on November 23.  
A faithful member of the board of managers  
for many years, Mr. McKinnon was ordained  
an elder in 1947. He is survived by his wife  
and son.

### MISS MABEL McMULLIN

Saint Stephen's Church, Saint Stephen,  
New Brunswick, lost a faithful member in  
the sudden death of Mabel McMullin, R.N.,  
on December 20. For many years director  
of the junior choir, Miss McMullin was a  
member of the senior choir and the Mary  
and Martha club. She is survived by a sister.

### MR. WALTER MOFFATT

St. Paul's Church, Winchester, Ontario,  
lost an elder in the death of Walter Moffatt  
on December 14. Active in the church, Mr.  
Moffatt had served on the board of managers,  
was a former church school superintendent,  
and, at the time of his death, was a trustee  
of the church. He is survived by his wife  
and daughter.

### MR. LOUIS D. THOMPSON

Organist and choirmaster of Melville  
Church, Brussels, Ontario, for many years,  
Louis D. Thompson died on December 25  
in his 72nd year. Originally from England,  
Mr. Thompson was a devoted and much  
beloved teacher of piano, organ, singing,  
and theory in the community. He will be  
remembered for his keen sense of service  
for His Lord.

### MRS. J. E. VARNELL

Olivet Church, Toronto, Ontario, suffered  
loss in the death of Mrs. J. E. Varnell, 96,  
following an illness of two months. Her life  
was a radiant witness to her faith. She is  
survived by three sons and three daughters.

### MR. JOHN D. E. WILEY

Rockway Church, Rockway, Ontario, suf-  
fered a great loss in the death of John Davis  
Edward Wiley, 39, on Christmas day. A  
dedicated elder and clerk of session for seven  
years, Mr. Wiley was also superintendent  
and teacher of the church school. He was  
also active in the community, being past  
president of the Junior Farmers Association,  
president of the Jordon Fruit and Supply  
Co., and a trustee in the East Louth school  
area. Surviving are his wife, daughter and  
son.

## PLEASE NOTE

Obituary material must be  
submitted within two weeks of  
the date of death in order to  
be considered for publication in  
The Record.

## RESEARCH



Research goes on continuously at the  
House of Casavant — research into new  
materials, new machines and new tech-  
niques — aimed at making the Casavant  
organ still more reliable and its production  
more efficient. But research also goes on,  
as shown here, into such basic problems as  
wind consumption of pipes. All of this is  
part of Casavant's remarkable history of  
pioneering in organ design which pro-  
duced the capture-type combination action  
and the incomparable roller contact. To-  
day's research assures that the Casavant  
organ will continue to unite the most  
advanced techniques with the finest artistic  
tradition.

## Casavant Frères

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

## MEMORIAL WINDOWS

Stained Glass

## LUXFER STUDIOS

162 Parliament St. - Toronto  
EMpire 4-8276

## BALDWIN

## ORGANS & PIANOS

THE LYE ORGAN & PIANO CO.

252 MARKHAM ROAD

AM. 1-1731 SCARBOROUGH, ONT.

## GOWNS

FOR PULPIT AND CHOIR

MORTARBOARDS  
AND CAPS

Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

## WALTER & SON

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



## ORGANIST AND CHOIRMASTER WANTED

By St. Andrew's Presbyterian Church,  
Owen Sound, Ont.

For further information, please  
contact — Mr. C. W. Lowther,  
St. Andrew's,  
Owen Sound, Ont.

## ELLEN OSLER MEMORIAL HOME DUNDAS

Homelike residence for elderly ladies. Private  
rooms, good meals, moderate rates, no nursing.  
Write for application forms to The Matron,  
34 Hatt St., Dundas, Ont.





### FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

Designers and Manufacturers  
of  
Distinctive

**CHURCH FURNITURE**

for over 65 years

**The Globe Furniture Co. Ltd.**

Waterloo, Ontario



**Stained  
Glass**

Modern and traditional designs.  
Installations across Canada.

**Celtic Studios**

Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Donina Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

### CHOIR GOWNS

Western Canada's leading manufacturer of gowns, collars, caps, stoles, etc., for choirs and choral groups. Samples sent without obligation if requested on church stationery.

**MALLABAR**

375 Hargrave St. - Winnipeg, Man.



DESIGNERS AND MANUFACTURERS OF  
**CHURCH LIGHTING FIXTURES**  
BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS

Catalogues on request  
(State requirements)

**METAL INDUSTRIES  
LIMITED**

99 Ashley Street, Hamilton, Ont.

### GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST  
Write

F. GRISÉ REG'D

7559 Lajeunesse St. Montreal 10, P.Q.

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Bass River, N.B., Rev. W. E. Whyte, Box 930, Chatham.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P. E. I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clyde River, Canoe Cove, Nine Mile Creek and Churchill, P.E.I., Rev. Donald Nicholson, Belfast.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.  
West River, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulonge, St. Andrew's, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Lochwinnoch, Stewartville, Braeside, Ont., Rev. George Murdoch, 460 Raglan St. S., Renfrew.  
Manotick, Knox and Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond, Ont.  
Morrishburg, Ont., Rev. Wm. Sutherland, Winchester.  
Ottawa, St. Andrew's, Ont., Rev. Dr. Peter C. Witherspoon, 1099 Chelsea Drive, Ottawa.

#### Synod of Toronto and Kingston:

Amherst Island, St. Paul's, Ont., Rev. M. C. Young, Box 732, Gananoque.  
Bowmanville, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Creemore, Ont., Rev. W. L. Young, 212 Pine St., Collingwood.  
Dixie, Ont., Rev. Dr. D. K. Perrie, Box 548, Streetsville.  
Dromore, Normanby and Holstein, Ont., Rev. Dr. L. H. Fowler, Harriston.  
Duntroon, Ont., Rev. J. J. Jennings, Box 27, Clarksburg.  
Erin and Ospringe, Ont., Rev. J. B. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Georgetown and Limehouse, Ont., Rev. W. Weir, 48 Church St. E., Brampton.  
Havelock, Norwood and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Hillsburg and Price's Corners, Ont., Rev. J. F. Nute, Orangeville.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Oakville, Knox, Ont., Rev. W. J. Adamson, 15 Lambeth Rd., Islington.  
Port Carling, Ont., Rev. James A. Thomson, 232 John St., Orillia.  
Thornhill, Ont., Prof. Donald Wade, 59 St. George St., Toronto 5.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Uxbridge and Quaker Hill, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Belgrave and Brussels, Ont., Rev. W. J. S. McClure, R.R. No. 1, Listowel.  
Brantford, Knox, and Mount Pleasant, Ont., Rev. W. Kennedy, Box 871, Paris.  
Chatham, First, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.  
Duart and Turin, Ont., Rev. K. Guergis, Box 178, Thamesville.  
Embro and Harrington, Ont., Rev. J. P. Schissler, Innerkip.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
Kirkwall and Sheffield, Ont., Rev. V. W. Raison, R.R. No. 1, Dundas.  
London, Hamilton Rd., Ont., Rev. D. J. Firth, R. R. No. 11, London.  
Milverton and North Mornington, Ont., Rev. D. Black, Box 124, Atwood.  
North Caradoc, Mount Brydges and Komoka, Ont., Rev. D. MacDonald, R.R. 2, Walkers.  
Stoney Creek, Cheyne, Ont., Rev. M. DiGangi, 1209 Main St. E., Hamilton.  
Tiverton, Knox, Ont., Rev. H. G. Funston, Box 182, Paisley.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wyoming-Aberarder, Ont., Rev. G. H. Young, 308 Wellington St., Sarnia.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313-1st Ave., Neepawa.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Winnipeg, Norwood, Man., Rev. W. G. Maclean, D.D., 191 Harvard Ave., Winnipeg 9.

#### Synod of Saskatchewan:

Indian Head and Qu'Appelle, St. Andrew's, Sask., Rev. I. R. Carroll, Box 1574, Weyburn.  
Moose Jaw, St. Paul's, Sask., Rev. M. S. McLean, 1135-2nd Ave. N.W., Moose Jaw.  
Moosomin and Whitewood, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Regina, Calvin, Sask., Rev. I. S. Wishart, 1900 Grant Rd., Regina.  
Regina, Northside, Sask., Rev. N. D. Kennedy, 191 Leopold Cres., Regina.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Banff, St. Paul's, Alta., Rev. R. M. Esler, 1924 Georgia St., Calgary.  
Calgary, St. Andrew's, Alta., Rev. Dr. F. S. Morley, 9th St. & 15th Ave., S.W., Calgary.  
Three Hills and Orkney, Alta., Rev. G. Doran, 421-19th Ave., N.E., Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingworth, 1680 Nanton Ave., Vancouver.  
Chilliwack, Cooke's, B.C., Rev. J. M. Pollock, Box 509, Mission City.  
Cranbrook, Knox, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Nanaimo, St. Andrew's, B.C., Rev. Basil Hartley, P.O. Box 1516, Duncan.  
Penticton, St. Andrew's, B.C., Rev. A. F. MacSween, 253 Battle St., Kamloops.  
Sooke, Knox, Vancouver Is., B.C., Rev. Dr. E. A. Wright, 872 George W., Victoria.  
Vancouver, Robertson, B.C., Rev. K. J. Wilson, Apt. 202, 3865 Sunset St., South Burnaby, B.C.

#### INDUCTIONS

St. Andrew's, Barrie, Ont., Rev. W. Ross Adams, December 21.  
St. John's, Dalhousie, N.B., Rev. R. D. Bhe, December 16.

#### CLERKS OF PRESBYTERY

Kingston, Ont., Rev. Robert Sinclair, Madoc.  
Red Deer, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.  
Winnipeg, Man., Rev. Gerald Rennie, Ste. No. 7, 397 St. Anne's Rd., Winnipeg 8.

#### DEATHS IN THE MINISTRY

Beckley, Rev. C. J., Woodville, Ont., December 25.  
Hare, Rev. A. Wesley, St. Catharines, Ont., December 10.





## For Boys and Girls

### Dr. Albert Schweitzer, A Different Kind of Man

The Republic of Gabon in Africa has issued its first stamps and on the 200-franc airmail, used for overseas air mail letters, it proudly presents to the world the portrait of its most distinguished citizen, Dr. Albert Schweitzer.

This is a vivid illustration of how fast things are moving in Africa. Gabon embraces the territory of the former colony of French Equatorial Africa and the peoples of the jungles and bush country along the Ogowe River whom Dr. Schweitzer has been serving since 1913 in his clinic at Lambarene. They are now the citizens of an independent country.

The people of Africa have known two kinds of white men in their history. By far the most numerous have been the explorers and exploiters. They ventured up the Ogowe River and other streams looking for gold, ivory, and mahogany. Behind them came the vultures of a more vicious trade, looking for human slaves, whom they rounded up, drove aboard ship in chains, and took to America to sell as they would cattle.

Fortunately, however, there also came to Africa another kind of white man. They saw the Africans as children of God, in need of the gospel of Christ. They came as missionaries — to serve, teach, educate and to help the natives attain the dignity that comes from recognizing the Fatherhood of God and the brotherhood of all mankind.

From among the ranks of these self-sacrificing servants of God who gave up lives of comfort to establish missions in the jungles, none has attained such world-wide stature as Dr. Albert Schweitzer.

We may safely assume that few of the new African nations are going to honour on their postage stamps any of the first kind of white men. But Gabon

has pictured Dr. Schweitzer who stands today as the symbol, both to Africa and the world, of the other kind of man.

Today he is one of the most famous and widely respected men in the world. The very fame and honour he shunned has sought him out and, at 86, he has lived to see that which few men ever do, the kind of world fame that is immortal, that will increase rather than diminish with his passing.

This postage stamp is a rare symbol of Albert Schweitzer. We see his rugged but kindly face, and at the right, a mighty pipe organ, the symbol of his great talent, and at the left the thatched roofs of Lambarene Hospital, for which he sacrificed so much.

The stamp of Gabon pictures a white man, the kind of white man who built a bridge of understanding between Africa and the rest of the world. Albert Schweitzer is very much the "other kind of man," the kind God needs so much.

Boys and girls! Who will follow after? Will you?

—Adapted from "Religion in Stamps"  
by Glenn D. Everett

### Three Famous Generals

Winston Churchill, another remarkable man of our generation said, "The three most famous generals I have known in my life won no great battles over the foreign foe, yet their names, which all begin with 'B', are household words". They are General Robert Baden-Powell who founded the Boy Scouts Association which is a world-wide youth movement, General Botha of United South Africa and General William Booth, founder of the Salvation Army.

"In this uncertain world we cannot be sure of much, but it seems probable that 100-200 years hence, or it may be more, these three monuments, which we have seen set up in our lifetime, will still proclaim the fame of their founders, not in the silent testimony of stone or

bronze, but as institutions, guiding and shaping the lives and thoughts of men."

On February 22 we observe the birthday of Lord Robert Baden-Powell. Girl Guides, too, will be observing their "Thinking Day" then because that too is the birthday of Lady Robert Baden-Powell.

### Youth Too Has Served

We have spoken of the contributions of several men of advanced age who have served well their generation. Let us not forget that youth too has served.

In the realm of literature young men have contributed much. Robert Burns died when he was thirty-seven, Lord Byron when he was thirty-six, Shelley when he was thirty and Keats when he was only twenty-five. Yet all these left behind them great truths and thoughts.

The Rev. Robert Murray McCheyne died when he was thirty. Many years before that he was beloved by all Scotland. Hardly out of his teens the Rev. Charles Hadden Spurgeon crowded every tabernacle with a congregation held spellbound by his preaching.

Our Lord led a crusade of young men. It has been said that if we had seen Jesus with His disciples trudging over the hills of Galilee they would have appeared to us as a group of boys. Yet it was these young men who were to turn the world upside down.

*"We live in deeds, not years."*

I would advise boys and girls who enjoy reading to include some books of biography — the lives of great men and women. As we read I hope we shall be inspired to follow where they have lead but first let us give ourselves to Christ Jesus for He has been the inspiration in so many "great" lives.

*"Lives of great men all remind us,  
We may make our lives sublime,  
And departing leave behind us,  
Footprints on the sands of time."*



# A TALE OF TWO CHURCHES

## CONGREGATION 1

### A SPONGE

For 120 years this congregation has  
lived upon the life stream of the  
church — receiving an unbroken

succession of ministers.

BUT — this congregation  
has never given back to the church —  
a single minister,  
or missionary  
or deaconess

## CONGREGATION 2

### A FLOWING SPRING

In 100 years this congregation  
has given to the church  
a continuing stream of

Christian leaders  
and ministers  
and missionaries  
and deaconesses



## Which is your congregation?

The Christian leadership of our church  
must come from its congregations  
and its families

What has your congregation contributed  
to the leadership of the  
Presbyterian Church in Canada?

# THE COMMITTEE ON RECRUITMENT FOR FULL-TIME SERVICE

THE PRESBYTERIAN CHURCH IN CANADA

63 ST. GEORGE ST.  
TORONTO 5, ONTARIO



# *The Presbyterian Record*

MARCH, 1961



Come before His presence with singing.

Psalm 100:2



## Our Neighbours in Canada

WEEK after week the citizenship courts of Canada are filled with solemn men and women who gather expectantly to become citizens of this country. The ceremony is meaningful. To many it represents final escape from the tyranny of a slave state, while to others it is the last step in a deliberate break with the familiar past.

Courage and conviction are needed to start life in a new land. Hope and ambition are the motives that have made many migrate to Canada. When the oath of allegiance is sworn they become equal in status with second and third generation Canadians. They are free to vote with us, these folk who already work with us, whose children share classrooms and playgrounds with ours.

Officially Canada welcomes the new citizens, in the formal ceremony of naturalization. At the ports of entry the churches have met them, to offer facilities for fellowship and faith.

Yet how well do we as individuals get to know our new citizens, even when we encounter them in daily work? So often they are left to their ethnic clubs and their language congregations. They may be citizens in name but still dwell as foreigners in this new land.

Of course the Presbyterian Church in Canada is concerned over all newcomers. Have we not thirty-two congregations which bear the label of origin, eighteen Hungarian, five Chinese, four Ukrainian, three French and two Italian? Able men are ministers, and many of the congregations set a standard so high that it is a challenge to other churches.

But this is a plea for individual action, not for the extension of church work. The friendly Christian outreach of your person and personality, aimed at mutual understanding and appreciation.

It can be done on a group basis, of course. In the city of Calgary not long ago the presbyterial of the Women's Missionary Society held its annual meeting in the Hungarian Church, and sat at a sumptuous native supper prepared by the ladies of the congregation. The few hours of neighbourly contact and informal exchange did more to promote genuine fellowship than many days of book study.

You and the group in your church can visit a congregation that speaks a different language and observes distinctive customs. If you can't find a group close by, there must be at least one family of new Canadians ready to share in church work and worship if a welcome is extended.

Bridges of brotherhood are needed as much in Canada as they are in the Congo. Christ calls us to love others with a concern that compels us to seek them out and make them neighbours in the full Christian sense.

New Canadians may soon become old friends if we do our part. Casual acquaintance may blossom into mutual affection and respect. Make the effort, offer your friendship, try it and see!



The  
Presbyterian  
Record

CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton  
CIRCULATION  
Isabel S. Farquhar  
ADVERTISING  
Christine B. Ferguson  
SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name of  
your congregation.

Deadline:  
Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.

Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario  
March, 1961

OUR NEIGHBOURS IN CANADA	2
Editorial	
THE VOLUNTEER CHOIR	4
Henry Rosevear	
HYMNS AND HYMN SINGING	6
Victor E. Graham	
THE ORGAN AND THE CHURCH	8
Carman H. Milligan	
A BUSH MINISTRY DOWN UNDER	10
Bruce Molloy	
PUNGENT AND PERTINENT OPINIONS	13
from the laity	
HAVE YOU?	18
John McNab	
A DEVOTIONAL MESSAGE	21
Joseph Wasson	
YOU WERE ASKING?	28
Allan L. Farris	
CHILDREN'S CORNER	35
May C. Smith	

COVER PHOTO — Under the direction of Henry Rosevear,  
students from our two colleges rehearse  
for the choir tour in Knox College chapel.  
— Photo by Canada Pictures

MARCH, 1961

Vol. LXXXVI, No. 3

PUNGENT AND PERTINENT

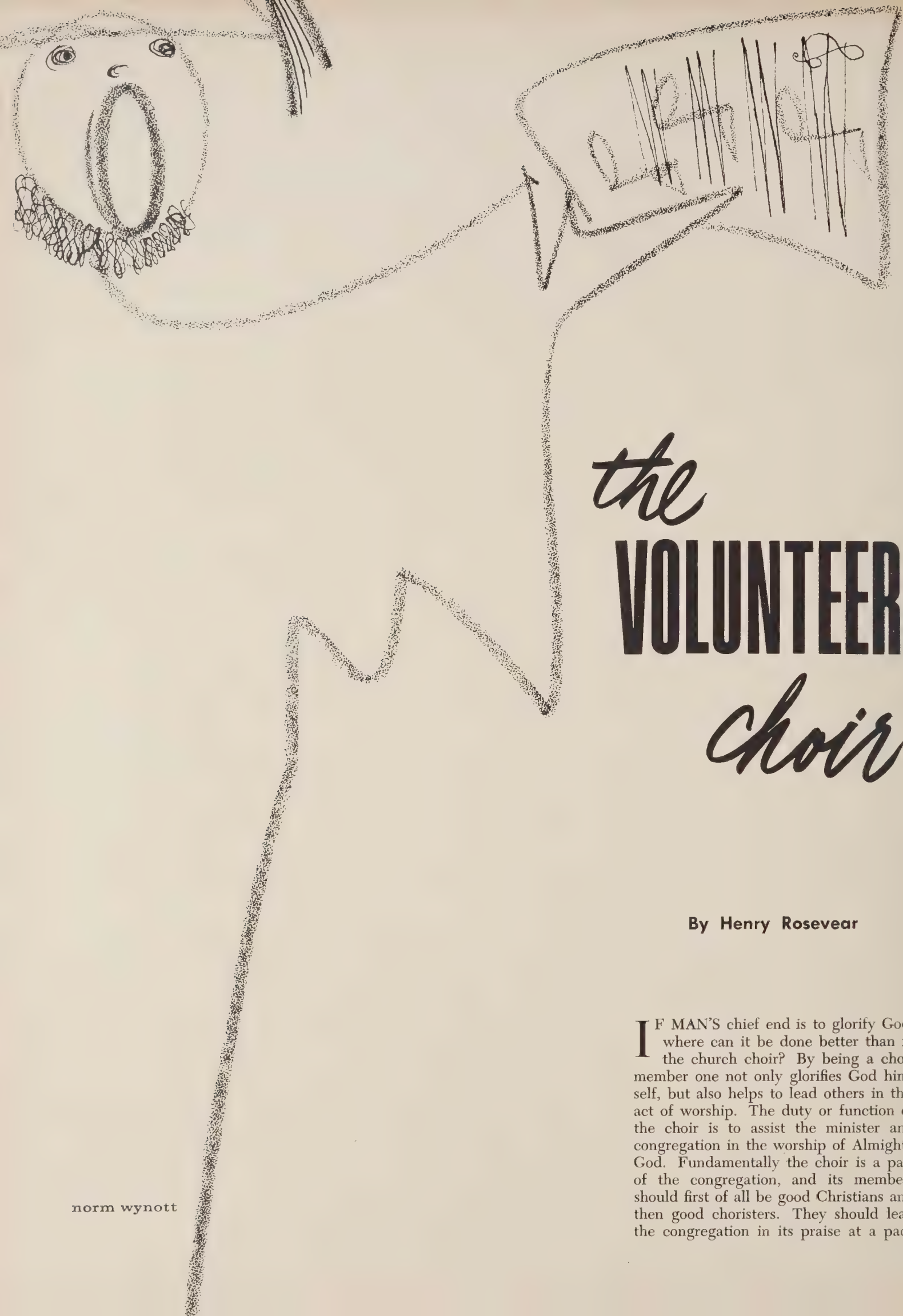
Overwhelmed as we are by comments on Professor  
McLelland's article, the Pungent and Pertinent pages in  
this issue have been confined to remarks from the laity.  
Other replies will be printed in April, together with  
Dr. McLelland's rebuttal. The committee on the revision  
of the Book of Common Order will present a feature  
article in May.

\* \* \* \* \*

Although Presbyterians gave two and a half times as  
much for inter-church aid and refugee relief last year, only  
379 of our 1,178 congregations gave anything. Generous  
gifts came from many small churches, one with only a  
dozen families gave \$105 to the special appeal. Read Dr.  
McNab's article to learn the reason why you and your  
congregation should help in 1961.

A Special Church Music Issue





# *the* **VOLUNTEER** *Choir*

By Henry Rosevear

**I**F MAN'S chief end is to glorify God, where can it be done better than in the church choir? By being a choir member one not only glorifies God himself, but also helps to lead others in this act of worship. The duty or function of the choir is to assist the minister and congregation in the worship of Almighty God. Fundamentally the choir is a part of the congregation, and its members should first of all be good Christians and then good choristers. They should lead the congregation in its praise at a pace



that encourages active participation. (Often this word "lead" is misinterpreted as a very loud volume. True, sufficient tone needs to be produced, but not a harsh quality of tone). Then the choir often acts on behalf of the congregation in its choral responses.

In the anthems, it should seek to lead the worshippers' thoughts nearer to God, through the words used, which may be prayer or praise. At no time should there be any suggestion of entertainment or display. Very often an anthem can create a feeling of reverence that makes all concerned know that "the Lord is in His holy temple." We read in II Chronicles 5, v. 13 and 14, that after the singers and instruments were heard together, "The house of God was filled with a cloud, so that the priests could not stand to minister, for the glory of the Lord had filled the house of God." If this could happen in the days of the Old Testament with their crude instruments and music, surely it should be so much more effective to-day with all our trained choirs and music development. If in our worship all choir members would forget self and think only of the object of worship (which is God), singing their praises to Him, the work of the ministry would be more effective and our people better prepared to face the tasks of the week ahead.

Creating a reverent atmosphere doesn't just happen, but it can often be attained with a great deal of prayer, thought and preparation on the part of the minister and choirmaster in the first place, then the loyal support of the choir in its attendance at practice. How many times do we find the anthem poorly sung because there was not a good attendance at the practice? How can a choirmaster get any degree of perfection, balance of parts or good reverent singing if members are irregular and disinterested? So often people say "Oh, I know that anthem!" It is not knowing the anthem that matters, but what the choirmaster expects of me in its performance through his interpretation. Words and notes were mere symbols that make the desired results or the end in itself. For this reason a choir member should be a faithful Christian, for then he will make the music his offering to God as well as leading the congregation nearer to God. If all choir members accept this as their privilege, there will be a wonderful Christian fellowship in all our choirs, and its influence will be felt throughout our Church.

In a choir practice one has to be prepared for the unexpected to happen. Every choirmaster will have his own view on methods, etc., but the main thing is to get good results. The choir practice should always begin promptly and with a prayer. The "Lord's Prayer"

is very appropriate, for the second phrase "Hallowed be Thy name" should remind us that what we are to prepare must be worthy both in content and rendition. The hymns for Sunday are a good thing to practise first, to enable the choir to get warmed up to its other work. The hymns should always be rehearsed, and one can often determine the standard of a choir by its hymn singing.

The directing of the choir is important, for the arms should not be swung about aimlessly. The first beat of the bar should always be strong and shown by a downward stroke of the hand. The last beat being weak is shown by an upward motion. A free movement of the hand and arm, without tension, is necessary, and one should not indulge in unnecessary movement. The choir members should hold their music in such a position that they can see the director and follow his directions. Too often choir members ignore the direction of the leader.

Sight reading is very important, and if those who claim they cannot read would learn, they would derive more pleasure by increasing their knowledge. If a choir does not practise sight-reading, its progress is limited. In sight-reading it is good to attempt to go through a piece (or as much as possible) no matter what sounds are produced, but remember that correct time is as important as correct notes. Quite a percentage of choirs find reading music is difficult, and must be taught by rote. When teaching by rote, it is advisable to learn one or two lines thoroughly before proceeding to the next phrase. Do not allow an error to be repeated, for it is much easier to learn something new than to correct an established mistake.

Some choirs are able to do unison singing only. In fact, it is good practice for all choirs to learn to sing in unison. Often this is poorly done because the under parts prefer to sing parts, yet unison singing is thrilling when done well. It also helps each member and each part to sing in tune, which is very important, provided members will make the physical and mental effort.

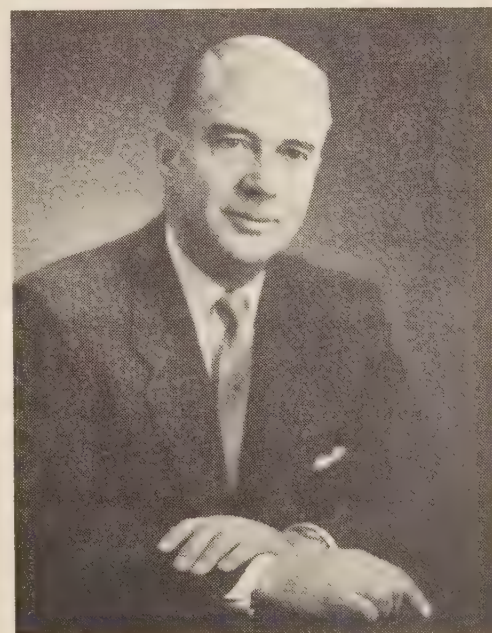
There are many reasons for untuneful singing. Shallow breathing and poor breath control are the main causes of flat singing. This can be avoided if choir members would learn to breathe deeply and develop their control from the diaphragm instead of a sagging chest and shoulders. Then, too, a correct placing of the tone also helps. It should be the aim of all singers and speakers to feel the tone in the mask of the face, for this is where the resonance is produced. In choir practice it

is good to hum through the anthem, for this helps to get the tone into the correct channel and also makes the diaphragm take over its responsibility. Sharp singing is often caused by forcing the tone. One should always try to preserve the voice and not force it. Another undesirable aspect is a breathy tone. This means that a great deal of the breath is being wasted instead of being used to produce good tone. In a practice, get your choir to stand and sing occasionally. One does not wish to tire the members by having them stand too much, but the best singing is always achieved when standing, for the body is then in a better position to control.

Good enunciation is very necessary. How can we be an inspiration to our congregations if they do not understand our words? The correct vowel sounds must always be used, and this will often produce a good quality of tone. Care needs to be taken to shape the mouth properly for each vowel, and hold the pure vowel tone throughout the length of the note. Freedom of action of the jaw is needed at all times. The consonants rarely get the attention they deserve. The final "t" is perhaps one of our worst offences. How many times do we hear "Send out Thy lie" instead of "light?" These final consonants must be articulated crisply, even exaggerated at times. They do not have the carrying power of the vowels, and we must be sure that each consonant reaches the worshippers in the back pew.

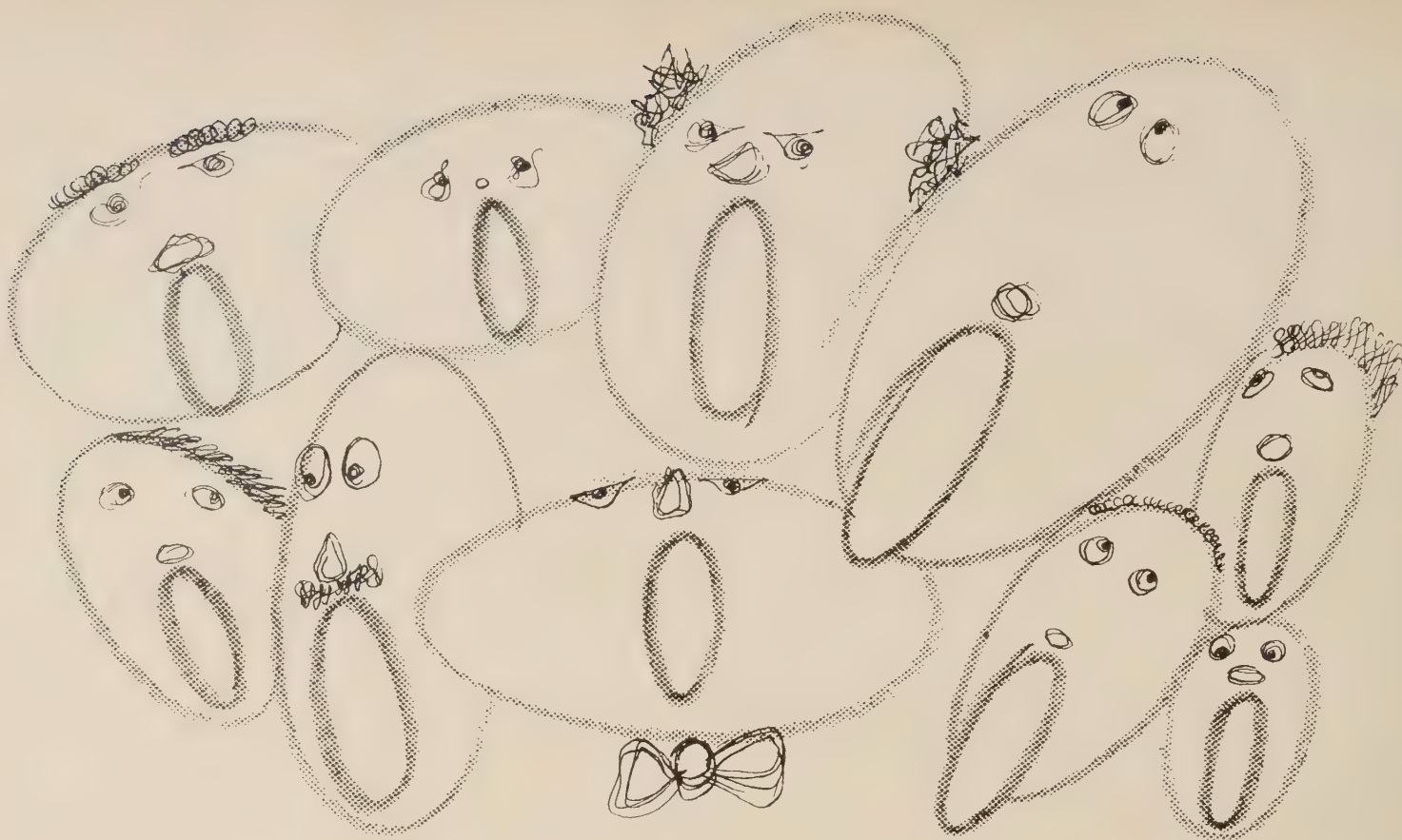
Choice of music plays an important part in establishing a continuity of

*(Continued on page 29)*



Lecturer in hymnology at Knox College, Henry Rosevear, F.C.C.O., F.T.C.L., has trained and travelled with the Presbyterian student choirs since 1953. He came from England 35 years ago, and has been organist at Glenview Church for ten years. Mr. Rosevear is vice-president of the Royal Canadian College of Organists.





## HYMNS AND HYMN SINGING

By Victor E. Graham

**T**HE trouble with hymn singing is that each of the three people involved has a different point of view. The organist wants the hymns to be of acceptable quality musically, the minister is mainly concerned with the significance of the words and the man in the pew just wants to sing what he knows and likes. How to reconcile these viewpoints can be a problem in any church.

If there is one subject on which the average church-goer considers himself an authority, it is hymn singing. He may not profess to appreciate the organ preludes or the anthems. He may admit that the theology underlying the sermon is occasionally beyond him. But no one can persuade him that his opinion on hymns is not as good—indeed better than that of either the organist or the minister!

There is no more controversial issue and none more fundamental to the spiritual welfare of the congregation. Unless the singing of hymns is improving all the time, something is wrong and immediate measures must be taken to remedy the situation.

The problem of unfamiliar tunes has plagued the church for centuries. It is unreasonable to suppose that a life-time repertoire of hymn tunes should be acquired in one's youth. Tastes change, not only with age but with the times, and means must be taken to encourage varied and better hymn singing.

In the early church sacred words were often written to familiar secular tunes. Many carols were composed in this way. The Elizabethan melody "Greensleeves" was secular in origin, but, like many others, it is now essentially sacred in connotation. This is not always the case. Take for example the "Battle Hymn of the Republic (John Brown's Body)" or a dreadful hymn to the tune of "Danny Boy" which appears in at least two well-known hymnaries. And what can one say about the deplorable collections of parlor songs with sacred words? A good example of this is the following set to "Old Black Joe".

*I'm coming! I'm coming!  
For He died on Calvary;  
I hear His gentle voice a-calling,  
calling me!*

These may encourage group parti-

cipation, but surely it is at the expense of dignity, sincerity and good taste.

Like the Bible, great hymn tunes are a common heritage. Nothing prevents us from picking and choosing the best for our purposes. Few are aware of the sources commonly used—German, Welsh, Scottish, Genevan, English, French. No denomination can lay claim to exclusive rights. Even the great Plainsong melodies written for the common church of the Middle Ages are available for use. There is nothing popish about "O Come, O Come Emmanuel" or "Of the Father's Love Begotten".

The choice of a hymnary is of basic importance because of the hymns it provides (or does not provide!). Even more important is the format of the copies placed in the pews. These should always be the large style with music and words. If the initial expense seems high, individuals can often be encouraged to donate copies as a memorial with a commemorative plate inside the cover.

Ideally, the words for the hymns should be printed between the two lines of music instead of bunched together at the bottom of the page. If there are



alternative tunes, then the words should be printed with each tune. This not only helps in learning new melodies but also encourages congregational part-singing thereby eliminating the complaint that certain tunes are too high for the men.

In the Christian Science Church, the only denomination I know where no other type of hymnary is ever used, the congregational singing is the best I have ever heard. It is just possible, of course, that the absence of a choir has a beneficial effect on the congregation!

The choice of hymns for Sunday services is a ticklish question. Usually the minister chooses the hymn after the sermon to fit in with his text. The other hymns may also be chosen by him or by the organist.

What is most essential, however, is to keep a permanent record of the times hymns are sung. In the best system I have seen, one church, over a period of thirty years, kept track of the date of use of all hymns and psalms. The information was entered in the margin of a large hymn book kept for that purpose—e.g. 6 Feb. 58, p.m. Such a record encourages the widest possible use of the hymnary and prevents constant repetition of a few chestnuts. It also provides continuing valuable statistics for those in charge of services.

In a recent survey conducted by the *Christian Herald*, an effort was made to determine America's favorite hymns. Results tabulated from over 30,000 questionnaires showed the most popular ones to be "The Old Rugged Cross," "What a Friend we have in Jesus," and "In the Garden" in that order. This is depressing enough but a similar survey to discover favorite singers or writers would produce equally depressing answers no doubt.

It is the responsibility of the organist and the minister to satisfy the congregation and at the same time strive for the very best. A well-known hymn to counteract one less familiar, never more than one new hymn in a service,—these are sound principles to follow in service planning.

Many churches are using processional and recessional hymns. Where the architecture of the church permits it, much can be said in favour of the procedure. It unifies the service and eliminates the conspicuous clutter when the choir enters before the minister or straggles out during the postlude. It adds great dignity to the service and also permits the choir to sing from a distance an ethereal "Amen" which will float over the heads of the congregation after the benediction.

Often there is the mistaken idea that processionals and recessionals must be in 4/4 time so that the choir can march in time to the music. This is false. The

choir should merely walk at a regular slow pace without any attempt to keep in step with the music. One rule to follow is that the organist should allow exactly one complete extra bar between verses sustaining the last chord after the choir and congregation cut off the last syllable at the proper spot. In this way, everyone knows exactly when to come in. Everyone has time to swallow and get a breath.

Most common in accompanying hymns is playing them too slowly. The tempo should be vital. There should be no slowing up at the end of every verse or even of every hymn. One complete verse should be played over first, setting the proper tempo. This tempo should then be maintained throughout the singing of the hymn. The organist should, however, change registration for each verse, paying particular attention to soft verses. Congregations soon respond and become aware of the phrasing which often requires carrying the words of one line onto the next without breaking. A good example is to be found in the first and second lines of each verse of "Faith of Our Fathers".

Some organists occasionally have a verse sung unaccompanied. This is a practice I deplore. Pitch is liable to suffer and the lack of support is distressing to untrained singers. It is most satisfactory to have the first verse sung in unison. This establishes the tune and gives the men a chance to sing the melody instead of just providing harmony. The following verses can be sung in harmony with the last in unison again. This helps the organist if he has lost count of verses! It also allows him to use a different harmonization if he wishes. This device can add great interest to a hymn or provide a stunning climax on occasion but it should be used sparingly.

For organists who hesitate to launch out on their own, let me recommend "Varied Accompaniments to Thirty-Four well-known Hymn Tunes for Union Singing" by Eric Thiman (Oxford University Press, 1937). It is an excellent sample of the sort of thing that can be

done. There are similar collections by T. Tertius Noble and others.

The organist is *accompanying* hymns—not giving a concert performance. Whatever he does should be designed to enhance the words or the mood of each verse. This is no place for rippling arpeggios, superfluous harmonies or other cheap tricks. An occasional descant or faux bourdon setting (tenors singing the tune while the other parts add harmony) adds interest to a hymn. But the practice should not be abused. A wonderful example of the sort of thing that more accompanists should provide is John Goss's magnificent setting of "Praise my Soul, the King of Heaven".

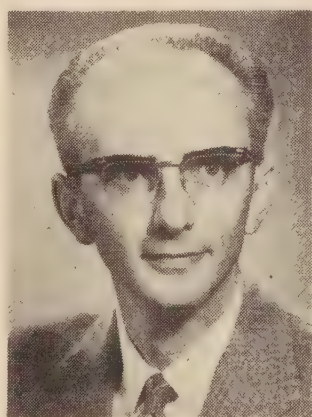
A more controversial device is improvising between verses and particularly before the last verse. This is really a virtuoso trick which should be used rarely. It is effective in festive services but it is fraught with perils. Even the great Johann Sebastian Bach almost lost his job as organist for improvising too often and too long!

Hymns are designed primarily to praise God. That is why we stand when we sing them. For the choir, the organist and the congregation, nothing should be allowed to interfere with that purpose. The tune is only a vehicle for the expression of the words—not an end in itself. The music should reflect the spirit of the words and should be subservient to them. If this principle were put foremost, all the rest would look after itself, and we would not need to worry about being like the birds in the limerick which goes like this:

*There were three little birds in a wood,  
Who sang hymns whenever they could.  
What the words were about,  
They could never make out,  
But they felt it was doing them good.*

Some hymns are prayers and they should be sung as such. It is appropriate then to add at the end an "Amen", but the practice of singing "Amen" at the end of every hymn, psalm, paraphrase or carol is completely irrational. Amens are almost always sung perfunctorily and

(Continued on page 30)



*Dr. Victor E. Graham is a professor of French at the University of Toronto who has been an active church musician for many years. From 1951-8 he was organist of Grace Presbyterian Church, Calgary, his native city. Contributor of other articles to this magazine, he is a former Rhodes scholar.*



*Carman H. Milligan is musical instructor at Ottawa Technical High School, and has been organist of St. Andrew's Church, Ottawa, since 1937. For four years prior to that he played at First Presbyterian Church, Edmonton. For nine years he lectured in church music at Knox College and Presbyterian College, and trained the student choirs 1951-3. Degrees: Mus. Bac. (Toronto) and M.Mus. (Rochester).*

# the ORGAN

By Carman H. Milligan



IN ALMOST all Christian communions of the western church, the organ has been for centuries the favoured instrument in their services of worship. The great organs of the world are found in churches and the world's greatest musicians, Bach, Handel, Mozart, Beethoven, to mention but a few, have been organists. They have written some of their finest compositions for this instrument.

Yet, although these great masters have shown such interest in the organ, it has been treated too often as a stepchild by the purely music-loving public. Perhaps the use of the organ in church raises some suspicion of its equal ability to express great music for music's sake alone. Or it may be that the organ, among all other instruments, is the one

which is played badly more often in public than any other. In any case, it would be difficult for most of us to imagine a church service without organ music, even though I am sure that we have come to rely on it too much and it is taken very much for granted.

What is the organ's real function in divine worship? We must first take into account just what we believe music's role in worship to be. But before this point can be discussed, we must understand in what terms we regard true worship. Unquestionably there are many in the church much better qualified than I to deal with this phase of the subject. However, I do feel that most would agree with me in the following simple definition. It is my belief that we go to church primarily to find God, to

honour and praise Him with our heart and soul, and to share this out-reaching act of devotion in fellowship with one another.

Church music is one of the means we possess to direct ourselves heavenwards. It must surely be apparent that music in divine worship must always be nothing more than the ministering agent or, as someone has expressed it, "music, the handmaid of religion". For many music provides a high form of entertainment, but it must be regarded very differently when it is employed in connection with worship. To the extent in divine service to which the music itself entertains us, to that extent do we cease to worship. So long as the music clothes the words of hymn and anthem with that heightening of emotional expression of which it



is so eminently capable, or gives a greater depth of realism to the words than they would have had otherwise, then music assists in conveying our expressions upwards. But when the meaning begins to be unimportant to us and the music becomes pleasing in itself, then we have lost contact with God and the real reason we came to church is no longer valid.

Obviously our views of worship and music's role in worship will profoundly affect the design of the acceptable organ for the church service. Assuming that true worship is aimed at, the organ needed is one whose chief characteristic is its accompanimental potentialities. Will it really accompany the congregation and the choir in psalms, hymns, anthems, solos? In other words, will it support and blend with voices and not take a separate or even opposing line? Will people be encouraged to sing with it and not be inclined to listen to it, or worse, be discouraged with the competition? Will people shout to drown it out or will they feel a sense of union of voices and instrument which come together in a fusion of sound leading to spiritual experience? This ability to

sign must, then, insure a variety of stop combinations which will provide a real blend with voices, and at the same time guarantee satisfactory rendition of the literature written for the instrument.

Of importance also are the blending qualities in sound. Every sound has two main characteristics: first, a fundamental pitch with which is heard a series of overtones (individually inaudible to the average ear). It is the general strength along with the relative strength of overtone to overtone which distinguishes the violin from the flute, the trumpet from the French horn, or for that matter, Mrs. Smith's voice from that of Mrs. Jones. It is a well-known fact that some instruments and some voices possess better blending qualities than others. This is usually due to the fact that good blending voices seem to approach a sort of mien or natural balance between fundamental and overtones. The unforced voice in which is developed some head resonance is the one which will blend most acceptably. In other words, the good carrying and blending voice is the one which possesses a natural make-up of the essential character of sound.

All of this is equally true of the organ.

congregation of a good organ. The organ in most churches is its most valuable single piece of equipment. It is long lived. (There are two stops in the organ of Westminster Abbey which were played upon by Henry Purcell who was organist there until his death in 1695). It will outlive the services of many organists and committees, yet it can affect the church services for good or ill for years and years. Notwithstanding these facts the purchase of an organ is often subject to the whims and caprice of organists, ministers and church officials. One likes this stop and someone else likes that. The over-zealous actions of managers trying to effect economies also take their toll. I know that organs are expensive in these days. Could a committee but realize however, that skillful design and careful siting can often reduce the costs by thousands of dollars and at the same time provide an organ which is infinitely more satisfying. Be that as it may, I have seen congregations challenged to secure what seemed to be an impossible sum for an organ at first. On their financial objective being reached and their organ installed, their pride and joy knew no bounds and their interest in the music of the church greatly deepened.

If you are seeking a suitable instrument for your church, retain the services of an experienced impartial consultant to guide the committee. No church committee and few organists can be expected to understand the intricacies of so specialized a craft. The consultant will collaborate with the organist, agree on a site, draw a tentative specification suited to the size of the church, the agreed-upon site and the funds available. These details will be presented to the committee for discussion along with the names of two or three reputable organ builders. Quotations will then be

(Continued on page 31)

# and the CHURCH

accompany satisfactorily is the *sine qua non* of the good church organ.

There are, however, other desirabilities in a good organ. Many find that pure organ music holds for them a measure of deep inspiration. As a means of leading people to a feeling of meditation and communion with God in the music played before the service and, as a means of assisting the worshipper to express his thanksgiving for God's blessing at the end of the service, it plays a much more important role than is commonly recognized. A fine organ well played provides real spiritual experience for many people. The design of an organ is hardly satisfactory if it cannot adequately express the church organ music provided by such great musicians as Sweelinck, Pachelbel, Buxtehude, Frescobaldi, Bach, Handel and Mozart. And what about the music of the English and French masters of more recent times and the fine and extensive repertory of our own Canadian, Healey Willan, for example? Most of these and many more composers have devoted their God-given talents almost entirely to providing great church music. Our instruments should certainly be designed to play such pieces satisfactorily. Good church organ de-

An organ is made up of several stops or voices. The really good organ will have these stops in combination with their fellows so designed and voiced that they will fuse and blend with each other. Within the specification (stop list) will be stops and families of stops intended for various functions. But over all will be a master plan or design which will operate to guarantee a natural balance of sound and will make for a satisfactory blend within itself and blend with voices as well.

In the early part of this century, organ builders went to extremes with the advent of motor-driven wind. Wind pressures went up out of all reason. Pipes were forced and this natural balance of sound destroyed. While soft effects were not affected too much by this, the louder combinations of voices were decidedly noisy and unblending. Only now are we beginning to realize the folly of overblowing and we are producing organs again which aim at restoration of the older idea of sound. These new old organs may seem bold and blatant to our ears on first hearing, but when skillfully voiced they certainly blend with and encourage singing.

Let me stress the importance to a



The author





Official insignia

Australian  
minister

**BRUCE  
MOLLOY**

describes



"Anyone wanting the Flying Doctor come in please . . ." Dr. W. Scott Kennedy in background listens intently for calls from patients in his 280,000 square mile district.

## A BUSH MINISTRY DOWN UNDER

"IT'S the vastness, the size of the place! We can never forget it!" This vastness is usually the first and lasting impression of a visitor to any part of what is popularly called the outback or bush area of Australia. The size of the charge of Bourke-Brewarrina certainly confirms the visitor's impression.

My area of ministry was one of approximately 80,000 square miles, some 500 miles in width, with the headquarters located in the township of Bourke. The furthest parishioners westward of the manse were 340 miles distant, while eastward some parishioners were distant 170 miles.

For purposes of governmental administration, the area



fell into three divisions — eastern (Shire of Brewarrina), central (Shire of Darling) and western (Western Division). This was also followed for purposes of church administration, a general meeting of elders and managers held in Bourke twice a year.

Perhaps the most immediate way in which to convey an impression of the people and country of the western portion of the charge is to refer the reader to the "Flying Doctor" series of telecasts, which I understand, have proven popular in Canada. This western area is much the same outback country — a land of sheep and cattle, of kangaroos, emus, wild pigs, dingoes, foxes, rabbits, brumbies (wild horses), wild camels, goannas and snakes. A land of dangerous and exciting work, of stockmen and jackeroos, of horse-breaker and ringer, of doctor and pilot buzzing the rough airstrip to clear it of animals before landing.

But it is also a land of absentee owners preferring the comforts of the coastal cities, a land whose harshness often keeps the managers' womenfolk and children in the cities, a land in which aborigines live in the most squalid and wretched of dwellings. This is the land of vast holdings, properties measured in thousands of square miles or millions of acres, of one main road travelling some 180 miles on one man's property, of distances of 100 miles or so between neighbouring homesteads.

Here is the land of heat waves of 125 degrees, of mirages and of men dying of thirst (three deaths over Christmas period 1959), but also of cold driving westerly winds which bite through the clothing and kill the shorn lambs. A land of smiling herbage when the rains come, but also a land of red sand and of duststorms which reduce visibility to five feet or less, a land where artesian wells are named "the life-blood of the outback".

Here where telephonic communication is economically impracticable due to installation and maintenance costs, a transmitter/receiver set is maintained at many station homesteads. Thus are the loneliness and silence of past years broken, and school and Sunday school are conducted by this medium.

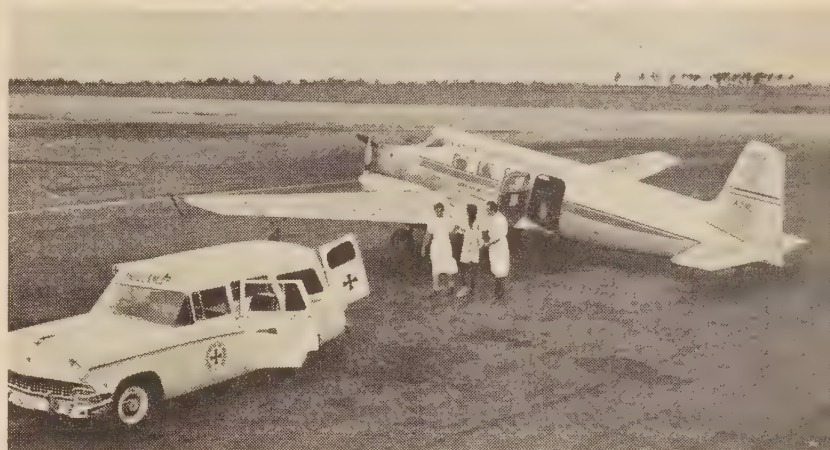
The eastern portion of the charge covers an area of some 20,000 square miles and is what we call rich country. Here grow the herbages and grasses which enable men to run their flocks and herds on properties as small as 20,000 acres. Here the annual rainfall is much kinder than further west, rivers are more plentiful, and regular rail services permit an easier movement of stock. As a result sheep and cattle studs are found in this country of rich soil and rich grasses. Here the people are settled in closer proximity, as little as two or three miles being the distance between some neighbouring homesteads. The town of Brewarrina boasts a population of over 1,000 and is a fine town and social centre. Regular air services place Sydney only three hours away.

Unlike the far west however, floods are a more frequent and serious source of trouble. The black soil is extremely heavy and renders land transport most difficult. Due to the horizontal and vertical shift of the soil great cracks and holes appear in the ground. Into these holes sheep and cattle stumble and as a result bones are often broken. Lost lambs are sometimes found to have disappeared down such cracks and holes. Brick and concrete buildings crack and timber buildings may slope in a variety of degrees.

The central portion of the charge covers an area of some 30,000 square miles of which the township of Bourke is the centre. Bourke (a town of some 3,000 population) is the big town of this vast area, serving both central and western divisions, plus a little of the eastern portion. Bourke has well been called an oasis in the midst of a harsh and rugged country, a town of cool white houses and green lawns, modern stores and buildings, an air-conditioned hospital, olympic swimming pool, modern theatre and other social amenities. A modern abattoir employs several hundreds of



Sheets indicate airstrip and a fire shows wind direction to enable the flying doctor to land on a homestead.



A patient is helped from aircraft to waiting ambulance on the way to the hospital.

townspeople, sells most of its beef to North America, and is the largest of the all too rare industries in the outback.

This is the country of our Australian romance literature — the bush ballads of Banjo Patterson, Will Ogilvie and Henry Lawson, the prose that tells of "When Cobb and Co. were King", the coaching and bushranging days. As with the eastern portion the Darling River area is essentially black soil with all its attendant dangers and worries. The manse at Bourke had quite a lean in the westward direction due to certain foundations sinking, while the writer's horses, in common with most mounts, often stumbled (but rarely fell) on the holed ground.

What then was the nature of the ministry in this largest of all charges within Australia? — The answer is threefold.

First, it was essentially a pastoral ministry, a ministry of homes, an itinerant or quasi-patrol ministry.

Second, it was a teaching ministry. So many years of isolation from the teaching of the church made teaching sermons welcome. So many questions as to the church's views upon problems confronting them, and always the questions asked by their children made teaching doubly welcome. So many children wanted to hear of Jesus from a minister.

Third, it was a sacramental ministry. So many baptisms (both adult and children) to be administered and a great desire to partake again of the sacrament of the Lord's Supper.

It must be said in explanation that for many people no Presbyterian minister had been to them for over 50 years, and for some, no minister or priest of any denomination had visited during their lifetime.

The greatest problem in a charge of this size was of course the problem of getting around it. There is a much respected saying in the bush — "the best tracks a man can find upon his property are his own footprints" — and this principle held true for the pastoral emphasis of the ministry. This necessitated the minister's travelling approximately 45,000



miles per year, a task, which though somewhat arduous, was very rewarding.

Unfortunately the roads and tracks were all too often extremely rough gibber (large stones) country and hardened sand ridges. Dry-bogging in the sand and wet-bogging in the black soil were always a menace. It wasn't just the bogging, it was the difficulty of bogging miles from the nearest habitation. On one particular occasion being dry-bogged in the sand near the border fence (a very high meshed wire fence running between New South Wales and Queensland, erected to keep the dingoes from crossing into New South Wales) I was obliged to unroll the remains of the coils of meshed wire lying nearby, lay them ahead of the front wheels of the car, thereby giving the wheels a grip, continue for the distance of the length of wire, place the wire again in front of the wheels and repeat for whatever distance of miles had to be covered to reach a good surface. And all this in a temperature of 120°.

The black soil, when wet, was not such an easy matter to overcome. When stuck in the black soil, you're stuck! This usually meant walking to the nearest homestead (fortunately for me only once further than 10 miles) and getting a tractor to tow your car to the nearest dry ground. Of course flooded creeks permitted no vehicular crossing, but demanded either wading or swimming with clothes and robes (and in one instance communion vessels, bread and wine) held high.

Please do not think that there was anything extraordinarily difficult in these occurrences. Such incidents were taken for granted, most of the bushmen performing similar acts and enduring more severe trials in their everyday work. Often to come to church they would have miles of difficult and boggy roads to cover as well as flooded creeks to cross but church was important and come they would and did. No inconvenience was going to prevent their attendance at church. Furthermore we all knew that those who had opened up this country, both as pioneering graziers and ministers, had overcome difficulties of such magnitude as to make our trials by comparison pale into insignificance.

"Church" as one loosely called it in the bush meant a service of worship and was usually held in either homestead or hall (we had only three church buildings in the charge, one in Bourke and two in the eastern portion, the latter two built in 1958-59). In such buildings all gathered, Roman Catholic as well as Protestant, black and white. As the temperature would often be well over the century, formal dress for the men consisted of white shirt (sleeves rolled up) and tie. At least 70% of the congregation would be male. Service was held according to the rites of the Church of Scotland—suitably modified in the gum-leaf tradition of the Australian outback.

Invariably a supper or refreshments of some kind would follow the service, for this was a time of fellowship both spiritual and social. People had long journeys to make (one family 60 miles each way) with kangaroos a constant menace

on the road by night. Others would spend the night as guests and travel home next morning.

Apart from the strong desire for worship on the part of the people, a ministry of homes engendered a tremendous loyalty. If the minister would "have a go" in Christ for them, then they (the "outback" people) would "have a go" for Christ's church. Attendance at church would approximate 95% with apologies from those absent due to illness, holidays or business in the city.

What I have said here seems all too inadequate to convey the great importance of this pastoral aspect of the bush ministry. In an environment where the home was unquestionably the most vital and binding unit of existence, the ministry of homes was unequivocally the most vital aspect of the ministry.

In New South Wales and most Australian states, religious instruction is not only permitted by law, but actively encouraged by educationalists and ministers alike. As a result most ministers teach for an average of three hours or more per week, and this provides a wonderful opportunity of reaching many young people otherwise unrelated to the Christian church. Informed laymen often assist by taking classes but this teaching is primarily the work of the minister.

The teaching element in pastoral work in the outback is of special importance, since parents as well as children are usually ready and eager pupils. A very significant element in the outback station life and work, as well as in gatherings for church, is the number of young men who work as stockmen and jackeroos. A jackaroo is an apprentice to the pastoral industry, usually aged about 17 years, and treated as one of the owner's or manager's family. These fine young men are usually of a rugged type both physically and mentally, used to long hours of hard work. They contribute much to the nature of the church gatherings, seeking as they do the strong, loving, Son of God.

By many standards I would imagine that the outback of Australia is considered a hard country, engendering a way of life not only severe, but perhaps even wild. This impression is presented in so much of historical and current literature. While there is much truth in this popular concept, it is also true to say that not only do bushmen work hard and play hard, but they also regard church in this hard way. Though womenfolk are very much in the minority, what women there are, are invariably gracious and hospitable ladies, and place great value upon the church's influence upon the outback way of life.

In common with much of the far west of New South Wales and southwest of Queensland, the charge of Bourke-Brewarrina has suffered from much neglect—long vacancies and short-term ministries being all too often the pattern—while the indifference of church offices (Sydney headquarters of the Church in New South Wales) did not help the position. The congregations held on however, and of recent years the pattern has much improved. To have ministered there was not only an unique experience, but an exciting privilege.★

Australian Information Bureau photos, pages 10 & 11. Two below by Bruce Molloy.



With nets and horses ready to play cross polo.



Brewarrina, an outback town.



# Pungent and pertinent opinions from the laity...

## THE SESSION'S DUTY

The storm which is whirling around the proposed revision of the Book of Common Order leaves me, a lay person, slightly confused and bewildered. Maybe this is caused by a lack of religious education, indifference or misunderstanding but my reaction to all this is — so what!

I was not brought up in the Presbyterian Church, in fact, I was not brought up in any church. My parents were confirmed and practising atheists. My first encounter with the Christian faith was in the Church of England with its responses, chants and breathless prayers. This church has, I understand, been described as 'liturgical'.

I have since attended services of worship of many other denominations. All, for the most part, are different. This is understandable, but I soon found that just because a church was of the same denomination did not necessarily mean that the service of worship would be the same. Some churches might have one gowned being, some might have a regalia of fifty, but it was staunchly pointed out to me they are all worshipping the same God.

Before going on I will agree with Dr. McLelland. I suffered, for the most part, and how!! Now I know the reason for the custom of stained glass windows. At least there is something beautiful to look at while the choir sings off key or the minister rambles on.

Thank goodness there were a few persevering friends who took me past the cosmetics into the real Christian community. The importance of Christianity lay in its application to every day living and not in how one might prefer to worship on Sunday. The Christian community was made up of many different types of people, housewives, teachers, musicians, artists, businessmen and scientists. Their one thing in common — Jesus Christ. Each of these persons has preferences as to how he may like to worship. One type of worship may appeal to one and not to another. Does this mean that one is right and another wrong?

In the Book of Forms, under the duties and powers of the kirk session it states: "The session regulates the hours and the forms or modes of public worship". May I ask who can better judge what type of worship will best suit a

particular congregation than the elected and ordained session? It is to this group of men that the average person in the congregation can express his wishes and desires. Whether he wants to say Amen at the end of the prayers or sing responses to the Ten Commandments.

By all means let us have the revision and the previous Book of Common Order since the session can obviously choose which suit their particular congregations from *any* book of Common Order. As a lay person I do not see what difference it makes when or where we place the sermon or prayers in the service of worship.

Beaconsfield, Que. (Mrs.) Jean Ford.

## FROM A SESSION

I HAVE been instructed by the session of St. Giles Church, Ottawa, to transmit the following expression of their views concerning the ideas expressed in two articles which appeared in the January *Record*—the suggestions for a more ornate order of service in the article by the Rev. J. C. McLelland entitled *Religious Cosmetics*, and the revisions to the communion service in the suggested Book of Common Order as stated in the article by the Rev. Walter Jackson. These two articles exhibit conditions among the ministry and people which ought to be of deep concern to every Presbyterian.

At this point let it be clearly understood that there is a difference between Presbyterianism and the other member faiths of the reformed tradition. Presbyterianism stands for a doctrine of church government, a theology of worship and a high spiritual interpretation of the Lord's Supper.

Dr. McLelland's thesis would seem to be: we Presbyterians have never developed a theology of worship; our order of service is not distinctively Presbyterian; there is a liturgical revival going on in the world; therefore we should follow suit and adopt an ornate liturgy including the weekly celebration of the communion.

In our view the whole history of the Presbyterian Church denies the first two statements of Dr. McLelland's thesis. Since its beginnings in the 16th century the Presbyterian Church has been noted for the order, dignity and simplicity of

its service with its emphasis on the reading and preaching of the word of God, the singing of psalms, and the reverent celebration of the Lord's Supper. This is clearly set forth in chapter 25-V of the Westminster Confession, 1649. This simplicity of service and these emphases should, we believe, be stoutly maintained. Anything else is not Presbyterian and not to the taste of those of us who are Presbyterians. There are other denominations whose service is highly liturgical where those who yearn for a more ornate service would, no doubt, feel more at home.

The simplicity and directness of our service was a revolt against, and a turning away from the liturgy of the medieval church which, to the reformers, was a strange mixture of Christian and pagan rites with far too much emphasis on form and symbol, even unto superstition. The Word of God and the Spirit of God were buried beneath all this rubbish. They sought to return to a service as simple as that used by the disciples themselves, and instituted by our Lord at the Last Supper. Who, "the same night on which he was betrayed, took bread . . ."

Apparently there are those in the ministry of our church who would revert to this emphasis on form and ceremony at a time when the crying need is for a bold preaching of the Word and for strong leadership against the social and religious laxity of our times. Surely this is a sign of decadence.

If the Communion service becomes a weekly service, it may, by its very frequency, become meaningless. The quarterly Communion came into being because, under the conditions of an earlier period, considerable time was required for the instruction and preparation of those desiring to enter the fellowship of the church by profession of faith. Communion ought not to become a routine service nor yet a soporific to such as may erroneously believe it to be necessary to salvation or even magically soothing to their minds and consciences. Rather it is a holy sacrament to be partaken only after solemn preparation and observed at stated periods, thus maintaining its primary purpose as showing forth the Lord's death until He come.

We believe the three changes in the service of Communion as suggested in the draft of the revision of the Book of Common Order are contrary to the basic teachings of our faith and as such merit our strongest condemnation.

Communion would be limited to members of the Presbyterian Church. Our Confession is careful to call this sacrament the Lord's Supper. Now, if it be the Lord's Supper it must be offered to all whom He invites, to all who believe on the Lord Jesus as their Lord and



Saviour. If the invitation be limited to a particular group then it is *their* supper; it is no longer the *Lord's* supper.

As for the absolution of sins, it is true that the officers of the church have the power to denounce the impenitent and give assurance of forgiveness to the penitent as do the Gospels, but surely no minister of our church, in this day and age would declare unto a person that his sins are forgiven him. It is imperative that each and all of us go before the Throne of Grace, confess our sins and call upon God to forgive us our sins. For God alone can do this and communicates the realization of forgiveness through the Holy Spirit. Man can only forgive those sins, or supposed sins, against himself.

The concluding prayer is a prayer for the dead. The Westminster Confession says (Chap. 32-I):

*The bodies of men after death return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous . . . are received into the highest heavens, where they behold the face of God . . . ; and the souls of the wicked are cast into hell . . . Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.*

That is clear enough. If the dead be righteous they have no need for our prayers. If the dead be unrighteous our prayers are of no avail. And there is no alternative state to these two.

We agree with Mr. Jackson that there is an internal weakness in our church. In fact we dare suggest that there are not only weaknesses but foci of infection. There is clearly a lack of knowledge, and more serious still, an apathy on the part of the membership towards the fundamental beliefs of Presbyterianism.

In the light of what is taking place there must be, in places of influence in the church, a considerable number who, though they have sworn to uphold the beliefs of the church as stated in the Westminster Confession, no longer believe these tenets; men who are more concerned with superstitious rites and ceremonies than with a full Gospel ministry. If this be true, then it appears that the courts of our church and our congregations have not taken the stand that they should to squelch these heresies and maintain the essence of Presbyterianism.

Everywhere about us are the signs of social degeneration and tendencies which no Christian can countenance, yet we find in our church a deplorable lack of leadership and desire to take a positive stand against this degeneration in our church and in society.

We would urge kirk sessions to set apart at least some time of each meeting to study the fundamental beliefs of our church and those principles of our faith greatly cherished by us.

Ottawa

Neil Mathies

## JOINT PERCEPTION

The reformers and their successors believed, as did Paul, in doing things "decently and in order". Many of them also believed that the worship service culminated in the sermon.

It follows that participation from the pew was expected to reach its high point in the sermon also. As a layman with some pulpit experience I can personally testify that such participation is possible and not only can there be a "dialogue" between pulpit and pew but there may also be a real consciousness of joint perception and reception of the objective truth of revelation. Such experiences are far too uncommon in our day but they greatly transcend any mere mechanics of liturgy. An essential prerequisite is sound pulpit exposition of the Word and a taught auditory with both seeking that "indispensable aid" to enable them to worship "in spirit and in truth".

Dr. McLelland's courage in recording his discomfort is to be admired.

Toronto, Ont.

P. J. Baldwin.

## PREACHING PARAMOUNT

As one who knows and deeply loves much of the liturgy of many branches of the Christian church, I should not object to opportunity for a little more congregational response in our Presbyterian service; but I feel that Professor McLelland has gone off the deep end in the matter, and is overlooking a most—perhaps the most—significant point.

A liturgical church is not necessarily a worshipping church nor a verbally responsive people necessarily an obedient people. "To obey is better than to sacrifice", in this as well as in all other areas of Christian experience.

Conversely, as Dr. Wade so aptly points out, a listening people need not be, and thank God, in hundreds of cases is not, a passive and a non-responsive congregation.

If the New Testament is a liturgical book, it is so for one reason only: the people, their hearts inflamed by the reality of a personal, vital experience of the living Christ, could not but speak the things that they had seen and heard.

Does Professor McLelland think that the restoration of liturgy to our services will bring about a revival of such basic principles of worship? Do we not rather need a new relationship to Jesus Christ

on the part of our Presbyterian membership, brought about by a ministry more wholly committed to the teaching of the great Scriptural doctrines and their required practical outworkings in our everyday lives; by a greater emphasis on personal faith and holiness; by a revival of the true spirit of prayer in our congregational and individual lives? When these things are right and real, congregational worship *in whatever form* will also be right and real—and not till then; and *no* change in our order of service, liturgical or otherwise, can bring about the desired results apart from such reality. It is here that we must start, not with the face of our Presbyterian Church, but with its heart, corporate and individual.

For the many true ministers among us who have recognized our real need and have resolutely set themselves to meet it in God's appointed New Testament way, have made and are making for us in the pews every part of our public services to be acts of worship and devotion and personal response and commitment to Christ.

In our own Sunday services, spontaneous congregational "Amens", if somewhat subdued, are by no means unknown; while at our prayer services the most ordinary members take part freely. Bibles are carried and used by a great part of the Sunday congregations; and notebooks, including my own, appear regularly at sermon time, for too many good things are given from the Word to be entrusted to memory alone. During the silences often allowed for private prayer in our Sunday services, one cannot but be aware of the presence of the Holy Spirit and that business is being done with God on a person-to-person basis in the pews. Indeed, on sending an American friend to our service one Sacrament Sunday when I was unable to attend because of illness, I was not at all surprised when he wrote me later that he had been "equally if not more impressed by the congregation's response to the service as by the sermon"—and this from a liturgical Christian worshipping as a stranger in a non-liturgical church. And, I might add, during the frequent times when the organ drops to silence for greater emphasis during singing (att. J. B. Cooper) the congregation sings on wholeheartedly and well, much of it in parts, and never fails to keep true pitch. Many, although perhaps not all, of our membership, would be well aware if any innovations, doctrinal or otherwise, were introduced into our Communion service, for we are too involved personally in its meaning and worship to take it casually (att. Walter Jackson).

Is this because we are a superior people? Not for a moment; nor are we



alone in these happy experiences. I believe that they are shared by Presbyterian congregations in many places who, like us, have been blessed with a ministry rich in prayerful devotion, great in expository and doctrinal preaching, and strong in its emphasis on personal, practical Christianity. I submit that such a ministry is the single greatest prerequisite to congregational strength and worship, and that it is here that our Presbyterian Church should look to strengthen its stakes. Liturgy, lovely as it is, can never do for a man what a heart aflame with the "beatific vision" of God can do; and no amount of revision of our Book of Order of Communion service, however badly needed, can take the place of a personal relationship with the living God, which, activated by His Spirit, must start in the pulpit and spread by personal contagion to the pews.

Toronto **E. Margaret Clarkson**

## MORE COPIES NEEDED

I WONDER if the average layman really understands what is going on in the debate over the revision of the Book of Common Order. From my experience, it seems fair to say that church goers are in the dark on the matter. We don't know why we celebrate Communion quarterly, why the offering is placed where it is, why the minister has almost all the spoken dialogue, or the extent of sacrificial giving in Communion. We worship as we do because we have accepted methods of our fathers, methods which, in our limited knowledge, prove acceptable and agreeable.

The average layman reads these comments on the revision and perhaps he begins to wonder. "Why all the fuss to change something that seems quite acceptable?" "Why do we need a Book of Order? Our minister doesn't use one now." "Why is there so much controversy over something that is said to be founded on Scripture?"

He reads that our church has a "painted face". Perhaps he is indignant. Such an ideal! It may suggest that there is a 'plain face', and he wonders what that might be. Then he reads more comments, and begins to wonder whose face is plainest (or blackest?). And the sum and substance of it all is that I doubt that he is much better informed. Some may be shaken from their lack of interest in the 'how' and 'why' of worship, but if they are stirred, do they have a place to turn for help? And help is what is needed.

The 'help' has been that one copy only of the revision has been supplied to each congregation. It certainly won't get read or studied by many members.

It seems to me that someone is very derelict in not permitting the layman to give some thought to the matter, so that he may form intelligent opinions which should (I would hope) be considered by his session, then by presbytery, and finally by the general assembly.

Dr. Hay and other members of the committee, have often attributed the lack of enthusiasm, and in some cases open opposition, to the revision, to the lack of knowledge on the part of laymen and clergy. "You don't know your Church History". "You don't know your Bible, which provides Scriptural warrant for our stand". "You haven't studied the revision, and grasped its general intent."

Who is to blame for this situation? Is the layman to blame because he has been unable to read the revision? Is he to blame, because he hasn't read the commentaries which have been issued over the years by the committee, and generally sent out in limited quantities to ministers and sessions? Is he to blame because he hasn't read books on history, church government, liturgy, which are generally expensive to buy, or often unavailable for loan? He certainly is not!

If the committee were as interested in educating us in worship (institution, history, form, need) as it is in giving us what it feels the form of worship should be, then it would supply us with teaching aids. Then we would be better equipped to understand their reasoning and work. Some of our "ignorance" would be replaced with knowledge and understanding.

Now, it will be said that if it cost \$650 to print the revision on a one per congregation basis (there's about 1100), it would be financially impossible to put the revision in our hands. Is this a valid argument, when the charge is made by the committee that our present worship is in serious error, that it is a corruption of the Roman low mass, itself a corruption? If the charge is well founded, then it would seem imperative that we, the ones who need educating, be provided with material which we could study, talk over among ourselves, use in gatherings of instruction, and be the basis upon which to make decisions.

The session of which I am a member did want to study the revision, but it was impossible to do so from one copy. We therefore mimeographed the prelude, the service of Word and Sacrament, the first, second and third orders of morning worship, the services for baptism, preparation, confirmation and Communion. Word of this spread, and sufficient copies were prepared to be used by interested persons throughout the presbytery. We put out 200 for a cost of \$14. One thousand would have cost us \$54. This is what the committee

must do if it wants to hear the considered opinion of the layman.

This revision is creating considerable noise, but is it creating the knowledge it should? If it is the intent that our liturgy of worship be not only "Presbyterian", but also prepared in a "Presbyterian" fashion, then laymen should be permitted to take part in its consideration. This has not been permitted. Most laymen do not have the "tools".

The committee says most emphatically in word, intent and action that the layman must participate in worship dialogue. Have they equipped us to participate in the dialogue of consideration of the revision? I submit that they have not.

Pierrefonds, Que.

**Robert J. Burns**

## A PRACTICAL POINT

So the Presbyterian Church is in a flap over "cosmetics". The T.V. ads must have done their dastardly work in still another quarter. Church is the one place in this God-forsaken world where a person can meditate quietly and leave refreshed after having the word of God expounded by a man who has spent seven years in study and perhaps a quarter century in dedicated work. This is an age of specialists. Let us listen and heed the words of our men of the cloth rather than turn God's house into an open forum. That sort of thing is handled better at the United Nations and they have the added advantage of being able to take off their shoes and banging their desks if the discussion becomes heated.

If it is "participation" that is needed let us address ourselves to contributing enough to pay our ministers self-respecting salaries and perhaps the shortage of candidates for this high calling will be alleviated. Let's face it. We've got past the stage where only a staff and cloak are necessary. As I recall very vividly those drafty manses require a pile of coal to heat them and the youngsters pay the same tuition at college as anyone else. That money does not emanate from any bush. It comes from very active "participation" on the part of the people in the pew. It might even hurt a little to part with cash that had been set aside for a new rumpus room or a second family car but the experience would be more edifying than building choir benches in the attic of the church so that these dedicated people would be facing in the right direction according to one of your correspondents.

As for the suggestion of following the words in our Bibles with our fingers that method hasn't been used for years. In fact there are some people who can read without moving their lips.

**Margaret W. Campbell**  
Ormstown, Que.



# Church Cameos



Dedication of the new St. Andrew's manse, Edmonton, Alberta, took place January 8. Shown from left, Rev. Ian MacSween, Rev. W. O. Nugent, Mrs. W. Alexander, president of the Women's Guild, J. Burns, chairman of the manse building committee, and the Rev. D. J. and Mrs. Crawford, occupants of the St. Andrew's manse.

◆ A capacity congregation filled the new **Presbyterian Church at Chippawa, Ontario**, to attend the dedication service on January 8. Seating 285, the church bears many new features in design. The service was conducted by the moderator of the presbytery of Niagara, the Rev. J. K. Thomson, and the minister, the Rev. A. L. Sutherland, delivered the sermon. The old church building is being renovated and re-designed for use in Christian education activities.

## Anniversaries

**10th**—St. Laurent Church, St. Laurent, Que., January 8 (the Rev. Eric A. Beggs, minister).

**8th**—Church of St. Columba by-the-Lake, Valois, Que., February 12 (the Rev. W. Lorne Lemoine, minister).

**2nd**—Chedoke Church, Hamilton, Ont., January 22 (the Rev. D. G. Neil, minister).

◆ The Gold Bar Wing, a Christian education wing of **Eastminster Church, Edmonton, Alberta**, was opened and dedicated on January 22. The service was conducted by the Rev. J. S. S. Armour, moderator of Edmonton presbytery, assisted by the Rev. H. G. Marsh, minister of the church. The wing will be used for church services until the main part of the church is constructed.

◆ New choir gowns were dedicated in **St. Andrew's Church, Carleton, Ontario**, on January 8, by the minister, the Rev. L. M. Smith.

◆ Open house was held in the new manse for **St. John's Church, Cornwall, Ontario**, on the afternoon and evening of February 1. The minister and his wife, the Rev. Dr. W. L. and Mrs. MacLellan received more than 200 guests while members of the congregation aided with tours and served lunch.

◆ For the first time in over 35 years the presbytery of **Edmonton, Alberta**, is able to report that all its pastoral charges are filled with ordained ministers.

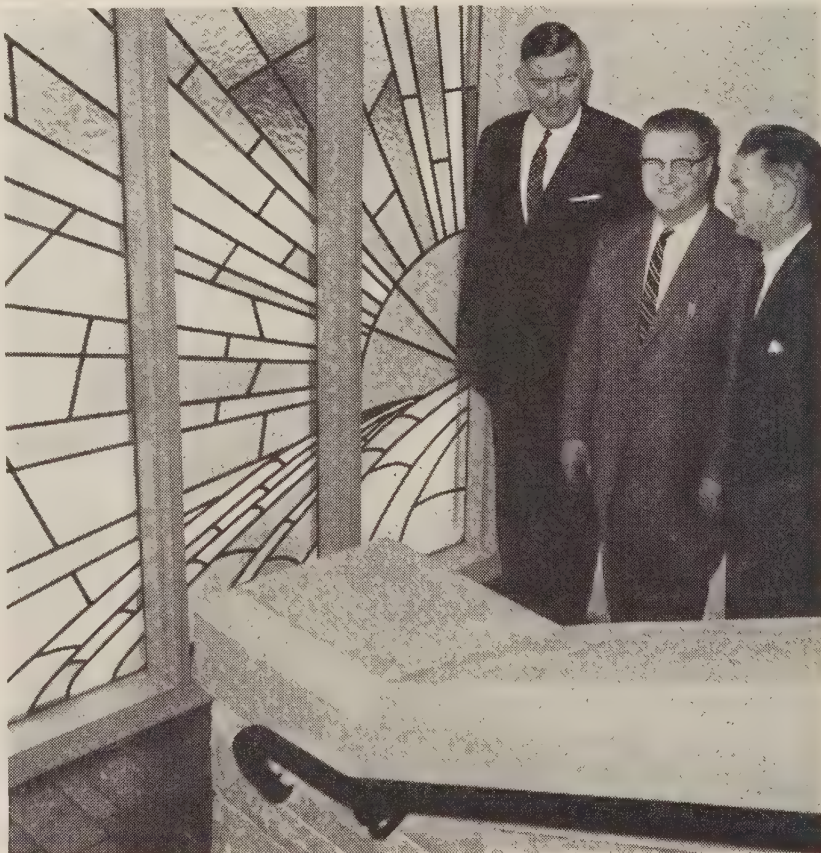
◆ The golden jubilee of the Alexander Bartlet Auxiliary of the Women's Missionary Society was celebrated at a dinner in **St. Andrew's Church, Windsor, Ontario** on January 16, chaired by Miss Jessie Smith. An honorary life membership was presented to Mrs. D. Yager, and a framed photograph of the minister, the Rev. William Lawson, was given the kirk session.

Guests included Mrs. Charles Turnbull and Mrs. James Gow, granddaughters of Alexander Bartlet, who was first clerk of session at St. Andrew's, serving in that office for 53 years until his death in 1910.



Walter Muir pipes in the haggis, carried by Robert Grant, at the fifth annual Burns Dinner of the Men's Club, First Presbyterian Church, Edmonton, Alberta. The large attendance at this popular event has enabled the Men's Club to sponsor various special projects.

Renovation of the sanctuary at **Drummond Hill Church, Niagara Falls**, includes a "sunshine" window at the entrance. Shown at the re-dedication February 5 are building committee members, S. R. Price, left, Albert Benson, centre, and E. A. McLeod. Across the front of the new narthex a modern window depicts the burning bush.





◆ At **St. Aidan's Church**, Topsail Road, **St. John's West, Newfoundland**, 27 boys and girls of the church school received a copy of the RSV Bible from the superintendent. The Bibles were the gift of the board of managers and were dedicated by the minister, the Rev. W. M. Moncrieff.

◆ Young people participated in both services at **Knox Church, Oshawa, Ontario**, on Youth Sunday, January 29. Fred Johnson of the David Rowland Youth Centre in Toronto was the speaker in the morning, and three members of the Y.P.S. gave short addresses in the evening.

◆ **St. Paul's Church, Ottawa, Ontario** has added 108 members in the past year and now has a total of 228 communicants. The congregation, under the Rev. William F. Duffy, voluntarily increased its budget allocation for 1961 by \$320 more than the previous year.

◆ The new wing of **First Presbyterian Church, Louth, Ontario** was dedicated at an evening service on January 27 by the presbytery of Niagara. The moderator, the Rev. L. Sutherland of Chippawa, unveiled a brass plaque. The Rev. Frank Gillespie is minister of the congregation.

◆ **Gale Church, Elmira, Ontario** has decided to build an addition to provide greater facilities for Christian education. The Rev. Walter McCleary is the minister.

◆ **Chedoke Church, Hamilton, Ontario**, added 21 new members in January, making the total 226. An average of 210 children attend church school in the nearby public school. A new Christian education building costing over \$132,000 is under construction.

◆ At **Cooke's Church, Chilliwack, British Columbia**, the congregation honoured their departing minister on Sunday evening, December 18. The Rev. J. E. Bigelow and his wife were presented with wrist watches, and their two sons with suitable gifts, at a well-attended congregational social.

◆ At **First Presbyterian Church, Regina, Saskatchewan**, Miss Christine Isabel MacBeth unveiled a memorial window in tribute to her uncle and aunt, Andrew MacBeth and Miss Eleen MacBeth, on December 18. The window was the gift of Miss Margaret Douglas and was dedicated by the minister, the Rev. Dr. Norman D. Kennedy. Mr. and Miss MacBeth were loyal Presbyterians who had been associated with the growth and development of the city of Regina.

◆ The Adult Fellowship Group of **Renfrew Presbyterian Church, Ontario**, has contributed \$300 towards the erection of a stone church in Formosa. The money was raised, with the full support of the congregation, through operation of a refreshment booth at the fall fair.



Presbyterians in Kitchener, Ont., are in the news:

ABOVE — cutting the ribbon of Westminster House, the new youth and adult instructional centre next door to St. Andrew's Church, by Harold Cruickshank, chairman of the Christian education committee.

RIGHT — Rev. Dr. F. G. Stewart turns the sod for the new Calvin Presbyterian Church, while the minister, Rev. James Weir, Mrs. Harold Seekins and Rev. John G. Murdock look on.

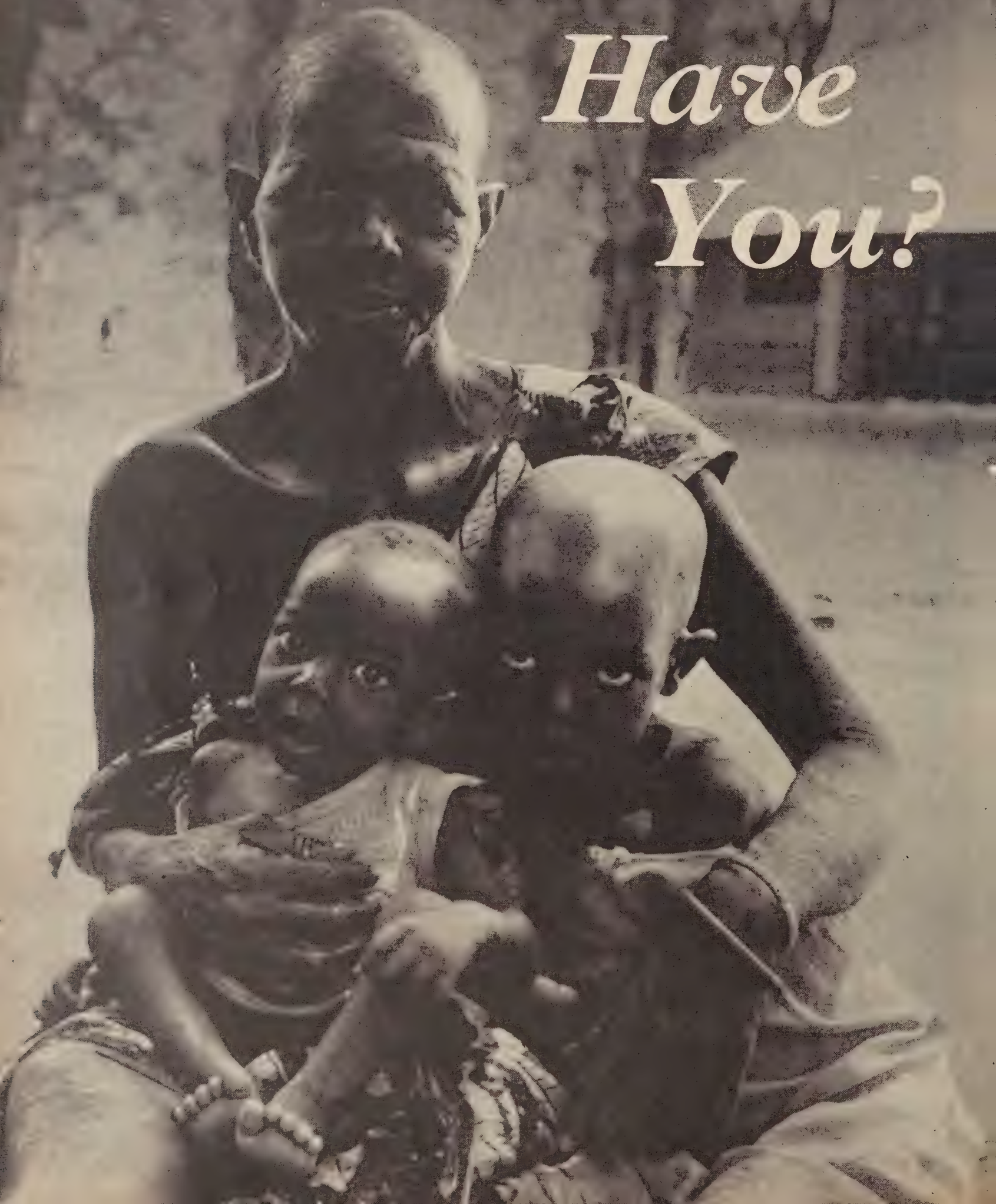
BELOW — Men of St. Andrew's burn the \$260,000 mortgage on Iona Hall, built seven years ago. Left to right, E. S. Smyth, Dr. John Ross, Wm. Meikle, John Martin, Albert Dunker, contractor, and Eric Hymen, architect.





*"Inasmuch as ye have done it . . ."*

*Have  
You?*





# By John McNab

(Editor emeritus of *The Record*)

**A**LONGSIDE Canadian soldiers and airmen in the Gaza strip is a camp of almost a quarter of a million Arab refugees. The poverty of these refugees, who are fed on a budget of two dollars a month for each person, is almost unbelievable. Year by year the 800 Canadian troops in Gaza have subscribed \$2,000 for food parcels for the children each Christmas.

International Refugee Year came officially to an end in July, 1960. But the men of the armed forces at Gaza noted that 35,000 people were living in the Khan Yunis refugee camp with the briefest of rudimentary medical care. There was a small maternity hospital on the verge of collapse. It did not even boast of running water, apart from facilities for sterilizing instruments. The men of our Canadian forces determined to build a new hospital.

The Royal Canadian Engineers drew the plans and the United Nations Relief and Works Agency gave hearty approval. The project was placed before the whole camp by the commanding officer and an 18-bed hospital was started in September to be completed early in 1961. Three hundred mothers and their babies or expectant mothers will be cared for each day in an outpatient clinic. Why this tremendous effort on the part of our soldiers and airmen? "If you had to live next door to these unfortunates, you'd realize the need", exclaimed Sergeant Bruce Godd.

This is only a fragment of the need. Across the eastern world it can be noted in different nations. Perhaps the Congo is now occupying more front pages in the newspaper world than any other country. We think of it largely in terms of fighting, but almost 300,000 people are starving.

Churches in the United States had 1,200 missionaries in the Congo prior to the uprising. These have given helpful leadership to conquer the devastation that civil war has wrought. The Congo Protestant Relief Agency has been working at top speed to bring necessities to the starving refugees that have clogged the roads and crowded the hospitals. But only where suffering has been most acute could relief be given to war casualties, to hungry and homeless.

Shipments of food and medicine are in continuous demand to overcome the devastation that a type of civil war has wrought. Governments in North America

and pharmaceutical manufacturers have made donations of surplus wheat and drugs. But all of these have to be forwarded and distributed by the Protestant Relief Agency. The call has gone forth for one million dollars for this particular task of distribution. Secretary-General Dag Hammarskjold has released figures of an estimated 200 dying daily from sheer starvation. Experts in the United Nations call the famine in the chaotic Congo the worst in 18 years, since 8,000 have already perished from hunger.

"Operation Doctor" requires additional funds. Medical personnel, particularly French-speaking Canadian physicians, surgeons and nurses are urgently required. These would replace Belgian medical personnel, who were forced to escape or were evacuated from the Congo.

World Refugee Year was an important success but not an unqualified one. Nevertheless, over \$85,000,000 was subscribed. Christian people were aroused. The consciences of many governments were stirred. Some nations opened their doors for the first time particularly to the handicapped. Over 5,300 persons who entered Canada in World Refugee Year could be classified as refugees. Then 563 tubercular patients and their dependants were permitted to enter Canada for the first time. Within six months almost one half of the 211 tuberculars were ready for discharge from the sanatoria. More tuberculosis persons will now be allowed to enter our hospitals.

Despite the gratifying response in World Refugee Year the problem is an ongoing one. The end of the old camps in Europe is now in sight. But in the Middle East there are almost one million Arab refugees, whose ultimate fate depends largely on political agreement. India, Pakistan, Algeria and Hong Kong hold millions more. Refugees are still trudging across the boundary line from Communist nations, "voting with their feet". Even the drive for nationhood in Africa has, as shown in the Congo story above, created many more refugees. Quoting again the secretary-general of the United Nations, "The refugee problem will be with us forever, unless the world becomes more peaceful".

The plight of the refugees is our great world problem, but floods, earthquakes and typhoons suddenly swamp an area or a nation with disaster. Your contribu-



← Congoese like this grief-stricken mother and her hungry children need our help now.

— RNS photo

→ Korean children depend for food upon Church World Service, supported by your gifts.





—Miller photo

Will the next meal come in time? Many die from hunger each week in the Congo.

tions to World Relief have one pocket that is labelled General Assembly Disaster Fund. This has been used in Canada when Hurricane Hazel struck and when miners were entombed at the Springhill disaster. When Japan and Formosa were stricken by floods and typhoon immediate help was telegraphed in response to the appeals of the Japanese and Formosan churches.

Such emergencies require immediate care. When floods swept the central part of Formosa about 1,000 lives were lost and almost 200,000 were left homeless. Two Sundays were set aside in all the Formosa congregations. Not in a few churches were gifts contributed but in *all*.

But the moderator and associate general secretary as they toured the area of disaster in Formosa lamented that the small amount they were able to distribute to each family was only a token of their great loss. Some churches had to be repaired, others had to be rebuilt, a heavy undertaking for those who were faced with devastation of their homes.

Fortunately the Rev. Donald Powell found after the typhoon hit Nagoya area in central Japan that no Korean Church members had perished when sea walls collapsed and dykes were broken. But several Christian families suffered the loss of their homes, and one church required repairs to its roof and sanctuary.

We must awake to the fact that refugees are stumbling to a sort of freedom on different continents and islands. Since Communist China invaded Tibet, forcing the Dalai Lama to flee, many of these mountain folk have crossed the Himalayas into India. These uprooted people

have left their carefree life to make the three months journey into a refugee camp where time hangs heavy on their hands. At home the new Communist rulers had confiscated their wheat and slaughtered their cattle. Malaria, tuberculosis and the shock of the horrors they experienced have created untold suffering. These Buddhists, many of them lamas or holymen, are being ministered to by Christian missionaries and lay leaders.

Hong Kong has countless refugees. These are living in little shacks. One reconstructed on this continent for a church gathering was like a treehouse that boys might build in the garden. Pieces of wood, lined with sackcloth and newspapers, covered with a cardboard and tarpaper roof was the house of a refugee, a Ph.D. of Yale, with his family of four, who had escaped from persecution on the mainland.

Homeless orphans found on the sidewalks of cold Hong Kong streets have been clothed in sweaters of pink, blue, yellow or white by Christian nurses in the St. Christopher's Orphanage. Little wonder that Roy and Dale Rogers of rodeo and television fame have adopted and taken into their own home two or three Korean children orphaned by war. Church World Service is sponsoring a new survey of the orphaned homeless children in Asia.

Since 1957 the Canadian Council of Churches has brought over 11,000 individual refugees to Canada. We cooperate with the World Council of Churches, which selects a refugee family through the Canadian Mission in Vienna. They advance the ocean fares and the Canadian church, community or congregation pays ahead the railway travel. Much of this is paid back by the refugees themselves.

Had the concerted attack of the churches on acute need not been so far-reaching thousands more would have died. We all long for world peace and every dollar given for victims of drought, famine, earthquake and war is bringing medicine, clothing, food, resettlement and a new life to many of the world's dispossessed and uprooted. All congregations are asked to open their ears, their hearts and their purses for those who are naked and need clothing, for those in prison who clamour for freedom, for the sick who need medicine and the refugee, the stranger seeking friendship. Such is Christianity in action. ★

**"Inasmuch . . .**

**All our congregations are asked to use the special envelopes provided for an offering for Inter-Church Aid and Refugee Relief on March 12.**

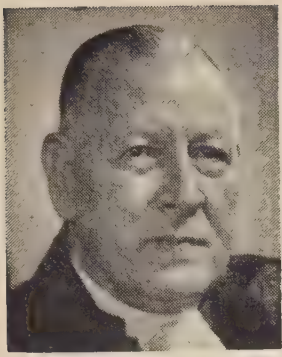
**. . . Will you?**

**Ground for Gaza hospital is broken by youngest Canadian soldier Brian Hannah of London, Ont.**

— National Defence Photo







# The Obedience of the Cross

*"Not as I will, but as thou wilt" — Matthew 26:39*

THE Garden of Gethsemane still remains: a small enclosure surrounded by a wall. The ground is laid out in flower beds which are carefully tended. The most interesting objects, however, are eight olive trees of tremendous girth. They stand in the majesty of their age and the pathos of their decay, deemed by some to be the most venerable of their race upon the face of the earth, and the most affecting of the sacred memorials in old Jerusalem.

Here Jesus went the night before His crucifixion to pray. The treachery of Judas Iscariot had already taken shape, and the swiftly gathering groups of soldiers and their confederates were about to carry Him on His way to cruel death on Calvary.

We cannot think that Jesus feared death. He, of all men, had the assurance that the dark valley led to the sunlit hills of the divine presence. He had come to earth to do the Father's will. All through His life He had been able with confidence to say: "I do always the things that are pleasing to Him." But the cup, of which He was now asked to partake, meant not merely death, but all that was implied in bearing the sins of the world in His own body on the tree. Could He accept that? We may think of His petition, "Let this cup pass from me" as revealing a natural human shrinking, yet Christ had no will but the Father's, and His perfect submission and perfect obedience is revealed in His words "not as I will, but as thou wilt".

At this season of the year, when the passion of our Lord is again remembered, there is much food for adoring meditation, but it may be that as we think of the words of His prayer we touch upon the essential sacrifice of Christ for the redemption of the world.

A wise philosopher has said that there is nothing really good on earth except a good will. It is only in the will that moral quality inheres. The will is the essential person: the part of us which transcends mechanical law and becomes a creative cause. Christ, in yielding His will, gives Himself.

Life, on occasion, presents us with

experiences which test us. Inclination and will come into conflict. This conflict, of course, is not ideally necessary to perfect obedience. But, as long as we live here in the flesh, the spirit of obedience cannot be fully tested or revealed in act to others, nor can it grow conscious of itself without conflict. Of our Lord Himself it is said that "He learned obedience by the things that He suffered."

There is inspiration and encouragement for us, as daily we battle against temptation, in the thought which the obedience of the cross can give to our faith—in the fact that our great high priest has indeed been tempted like as we are. That He has known the awful conflict between inclination and will in which we are often worsted, and offers

us in the record of His triumph the assurance of victory.

To bring our wills into harmony with the will of God so that we can say, not with a sigh of resignation, but actively and courageously "Thy will be done" is not easy. A child may obey a command through fear to disobey it. Or he may obey because the command is in line with his own desire. The outward obedience is perfect. But when the child, apart from personal preference, obeys promptly and cheerfully, then we have proof of inward as well as outward obedience. Such is the obedience of faith, and it is the high office of prayer and meditation to create it.

St. Paul laboured under some grievous disability. He felt that it was hindrance to him in the pursuit of his missionary labours. He prayed for deliverance time and again but the disability remained. Nevertheless his prayer was answered. It was not by the removal of his trial, but by an endowment of strength for its endurance. "My grace is sufficient for you" was the assurance given him and he won through.

Our love for God in its true nature is the response of the whole personality to Him—body, soul and spirit. Without this wholeness mere feeling hardens the heart, clouds the mind and paralyzes the will. This is love's counterfeit and negation. It forfeits the vision of God in insincerity, and for active service in the church and kingdom of God substitutes a sterile piety which leads nowhere and effects nothing. "This is the love of God that we keep His commandments." Love's final test is conformity to the character and dedication to the service of God.

## Prayer

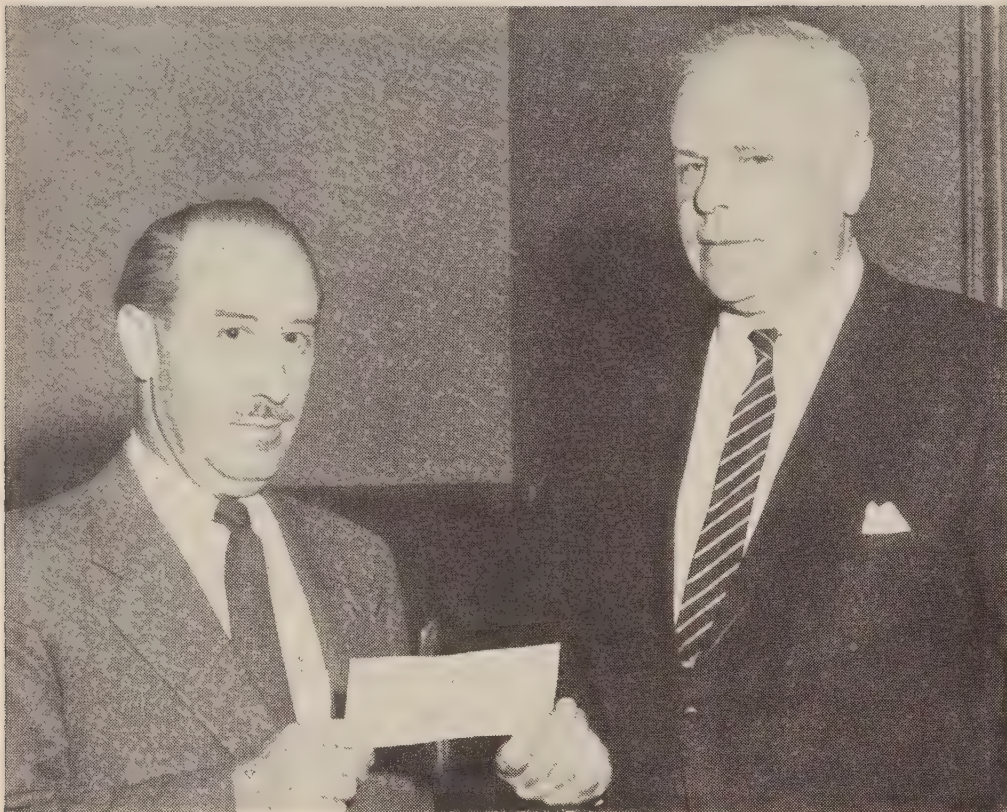
Almighty God, the Father of our Lord Jesus Christ, who endured the dread agony of Gethsemane, give us grace to know that our sin caused His sorrow. Give to us a like willingness of spirit, strength of heart, and patient quietness, that we may not shrink in face of life's bitter trials; but trusting in Thy love may courageously endure and triumph, through Jesus Christ our Lord. Amen.



## Bible Readings

March	1-2 Kings 5: 20-27
March	2-2 Kings 6: 1-12
March	3-2 Kings 6: 13-23
March	4-2 Kings 7: 3-11
March	5-2 Kings 7: 12-16
March	6-Matthew 6: 11, 12; 18: 23-35
March	7-Matthew 9: 18, 19, 23-26
March	8-Matthew 9: 20-22
March	9-Matthew 9: 27-31
March	10-Matthew 9: 32-38
March	11-Matthew 10: 1-15
March	12-Matthew 10: 16-23
March	13-Matthew 6: 13; James 1: 2-4, 12-15
March	14-Matthew 10: 24-33
March	15-Matthew 10: 34-42
March	16-Matthew 11: 1-6
March	17-Matthew 11: 7-15
March	18-Matthew 11: 16-24
March	19-Matthew 11: 25-30
March	20-Matthew 12: 1-9
March	21-Matthew 12: 10-21
March	22-Matthew 12: 22-30
March	23-Matthew 12: 31-37
March	24-Matthew 12: 38-42
March	25-Matthew 12: 43-45
March	26-Matthew 12: 46-50
March	27-John 18: 19-27
March	28-John 18: 28-40
March	29-John 19: 1-12
March	30-John 19: 13-24
March	31-John 19: 25-34





**EDITORIAL INSPIRES ACTION:** York Memorial Church, Toronto, claims it was moved to contribute immediately the balance of its \$1,500 allocation to the building fund for a new Deaconess School by the editorial in our January issue. Here the congregational treasurer, Gordon Keyes, right, hands over a \$1,000 cheque to J. D. McCormack, treasurer of the fund.

## Dr. Barclay Reports On Refugee Relief

With the \$44,472 given by Presbyterians in 1960 our church was able to aid in many disaster areas and to contribute substantially to refugee relief, the Rev. Dr. William Barclay reports.

Direct aid was sent to Chile, Formosa, Japan, Agadir, Algeria, Iran and Indonesia, and the sum of \$1,000 went to the All Africa Church Conference.

Contributions were made through the World Presbyterian Alliance and the World Council of Churches, and the sum of \$26,000 was the response to the World Refugee Year appeal.

The committee on inter-church aid and service to refugees, of which Dr. Barclay is convener, is asking all Presbyterian churches to make a pre-Easter appeal on March 12 or some suitable Sunday so that we may do our share to relieve suffering in 1961.

## Tenders Are Called For Deaconess School

Contributions to the building fund of the Presbyterian Missionary and Deaconess Training School are still coming in, and totalled \$376,391 in cash and written pledges at press time.

On the strength of this the board has called for tenders. When these are in official sanction will be sought to start construction in March on the present site at 156 St. George St., Toronto.

## Youth Urged to Consider A Christian Vocation

In conjunction with the general assembly's committee on recruitment for full-time service the students and colleges committees of the East and West Toronto presbyteries held a Christian vocation evening in Knox College, January 18.

More than 150 young people from high school and university backgrounds heard an address by Prof. Allan L. Farris of Knox College. The opening worship service was conducted by the Rev. John McBride of St. John's Presbyterian Church, Toronto, convener of the colleges committee of the East Toronto presbytery and the Rev. M. Drennan of Patterson Church, Toronto, convener of the colleges committee in the West Toronto presbytery. Following the address by Prof. Farris the boys and the girls divided into separate groups, and an opportunity was given for open discussion of the whole matter of personal Christian vocation.

Serving as advisors to the girls' group were Miss Margaret Webster, principal of the Presbyterian Missionary and Deaconess Training School, Miss Mary Whale, executive director of the overseas department, Women's Missionary

## BUDGET RECEIPTS

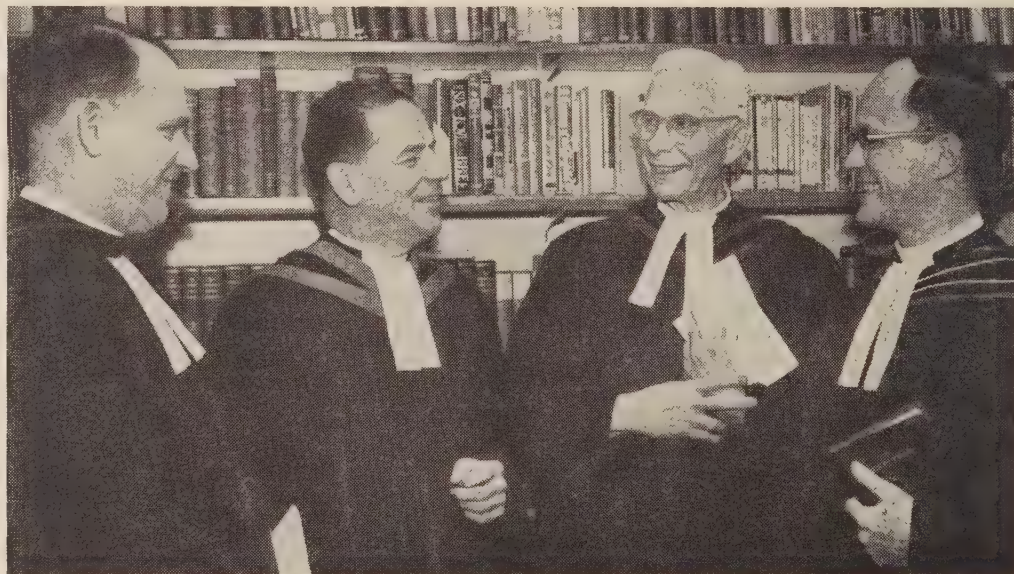
Final returns for the year 1960 (not audited) show receipts for the general assembly's budget of \$1,577,631.

Expenditures, excluding \$100,000 taken from mission reserves, amounted to \$1,569,301, leaving \$8,330 to be applied against the deficit of previous years.

In addition, Presbyterians contributed \$44,472 for inter-church aid and refugee relief in 1960. Bequests, which will be listed later, totalled \$559,900.

Deep appreciation is expressed to all who have helped to make this a record year.

W. S. Walton, treasurer.



The Rev. D. S. Campbell, Dr. J. S. Clarke, Dr. J. M. Macgillivray and Rev. F. J. Barr at the dedication January 8 of the new \$85,000 Christian education building, St. Giles Church, Sarnia, Ont., where Mr. Barr is minister. It is the third building in a congregation which began in 1945.



Society (W.D.), Miss Mary Leask, high school teacher on furlough from India, and Miss Merle McGowan, director of Christian education in Leaside Presbyterian Church, Toronto. Serving as advisors in the boys' group were the Rev. Stuart Coles, secretary of lay studies of the board of Christian education, Professor Farris, and the Rev. D. R. McKillican, dean of students at Knox College.

The large attendance was a result of the co-operation of the ministers of the two presbyteries who had undertaken to attend the meeting themselves and bring at least one carload of young people from their church.

Another recruitment meeting was held in St. Andrew's Church, Kingston, Ontario, following a supper on January 29. Sixty-five young people attended, after preliminary work had been done by the Rev. Max Putnam of Kingston and the Rev. R. A. Sinclair of Madoc.

The filmstrip "Ring the Jubilee" was shown and the challenge of a Christian vocation was presented.

At Port Arthur on January 29 a joint evening service for young people was held in First Church under the leadership of the Rev. Douglas Conlan. At the fireside hour afterwards some 60 young people saw "Ring the Jubilee" and received an invitation from the Rev. DeCourcy H. Rayner to devote their lives to full-time Christian service.

### World Presbyterian Alliance Discusses Current Issues

The North American area council of the World Alliance of Reformed and Presbyterian Churches met in Atlantic City, N.J., January 17-19, with 100 delegates representing 11 member churches from Canada, the United States and Jamaica with a communicant membership of 6,348,700.

The opening devotion was conducted by the Rev. Charles C. Cochrane of Montreal, vice-chairman 1960-61, and the meetings were presided over by the chairman, the Rev. Dr. James E. Wagner of Philadelphia. Other representatives of the Presbyterian Church in Canada besides Mr. Cochrane were Principal J. S. Glen (convener), Principal Robert Lennox, Dr. J. L. W. McLean and Mr. Clarence M. Pitts.

Africa was one of the focal points of discussion with two addresses of particular interest, one by the Rev. Dr. Edler G. Hawkins, of St. Augustines Presbyterian Church, New York City, and the other by a graduate student from the Congo now at Union Theological Seminary, Richmond, Va. Dr. Hawkins, who had visited central Africa recently to secure a better understanding of its intricate problems,

shed considerable light on the situation. The fact that he himself is a Negro and the vice-moderator of the United Presbyterian Church, U.S.A., was most impressive. The young graduate from the Congo was a living symbol of the struggle of the Christian faith in his native land.

The report of the committee on civil and religious liberty, as in other meetings of the council, was provocative of tense feeling and thought. Delegates from Canada who see the racial problem at a distance and read about it in the daily press receive somewhat of a shock to find themselves in the midst of those to whom it is a living issue.



100 YEARS OLD on January 6 was Mrs. Margaret Wallace Cruickshank of Neepawa, Manitoba, a staunch Presbyterian and a life member of the W.M.S. Telegrams of congratulation included one from Queen Elizabeth.

The report of the theological committee concerned the subject of catholicity which is the general theme adopted for the next meeting of the general council of the World Presbyterian Alliance to be held in Frankfurt, Germany, 1964. Preliminary material will be published in the form of study guides.

The council elected as its chairman for 1961-62 the Rev. Dr. H. Shaw Scates of Memphis, Tennessee, a delegate of the Cumberland Presbyterian Church. As a recent member of the Alliance this is the first time that the Cumberland Church has been honoured with the chairmanship. The new vice-chairman is Bishop Zoltan Beky of Trenton, New Jersey, a delegate of the Hungarian Reformed Church in America. The Rev. Silas P. Bittner of Philadelphia was elected treasurer, and the Rev. Dr. James A. Millard of Atlanta, Georgia, recording clerk.

—J. S. Glen

### Lecture on Suburbia

"The Ministry of the Church in Suburbia" will be the subject of the C. H. MacDonald memorial lecture at Knox College at 3 p.m. on March 15. It will be given by the Rev. Walter Welch of St. Andrew's Church, Humber Heights, Ontario.

### Brampton Study Conference Discusses Church's Nature

"Distorted Images" was one of the themes investigated by the Rev. G. W. Webber at a recent study conference with the committee on the laity. The conference was held in the commodious Christian education wing of the Brampton Presbyterian Church. Prof. Donald V. Wade served as chairman and the Rev. Stuart B. Coles as secretary.

Attending the conference were representatives of the various boards and committees of the church, and the Canadian Bible Society. Men and women from a considerable number of occupations participated.

Bill Webber is one of the team or group-ministry at work in the East Harlem Protestant Parish, New York City. His recently published "God's Colony in Man's World" tells the story of this EHPP venture in Christian obedience and church renewal. In a deeply provocative and instructive way, Mr. Webber shared with the conference members some of the key insights and lessons from the EHPP experiment.

"Distorted Images" dealt with the perversions that have become rampant in present-day North America regarding the true nature of the church and the true significance, training, and daily missionary action of the Christian. "The failure of the gospel to gain a hearing in the inner city and the too easy acceptance of its message by the churches in suburbia both point to the failure of the church to take seriously the radical nature of the gospel."

### A THEME FOR LOCAL STUDY

"Jesus Christ — the light of the world" is the theme of the third assembly of the World Council of Churches, which will meet in India on November 18.

A booklet providing material for study and discussion is being mailed to all Presbyterian ministers. Further copies, to use in encouraging lay participation in this theme, may be obtained for 50c each from the Rev. S. B. Coles, 63 St. George St., Toronto 5.



# Book Chat

## MUSIC IN PROTESTANT WORSHIP.

By Dwight Steere, Ryerson Press, Toronto. \$4.50.

• THIS IS AN EXCELLENT BOOK, and should be read by all ministers and church musicians. It is primarily written for ministers and is one of the few written for them by a church musician. Prof. Steere, who is head of the music department at Centre College of Kentucky, has written his book in three parts.

Part One—WE BUILD A CHURCH—deals with the place of worship in the church; the placing of choirs; advice on the position, choice and type of organ to be used; and the musical accessories of the choir. There are also many excellent suggestions for any congregation planning to build a new church or renovate their present building.

Part Two — WE BELONG TO A CHURCH — gives an outline of the minister's place as the captain of the team directly concerned with the worship of the church; the organist's duties and what might be expected of him; and discusses various advantages and disadvantages of the variety of choirs used in some churches.

Part Three—WE GO TO CHURCH—where great thought is given to the musical parts of the service. This includes hymns, processions, responses, solos, anthems, etc. Parts two and three debate many of the questions asked by ministers and church members regarding music in our service. This book is designed to be helpful to all churches, particularly the non-liturgical church, and although most of it refers to the well-equipped American church, it also has a chapter concerning the small church.

Henry Rosevear

Toronto, Ont.

**FOURTEEN PSALM-SETTINGS of the Early Reformed Church in Scotland.**  
Edited by Kenneth Elliott, Oxford University Press, Toronto. \$1.00.

• THIS COLLECTION APPEARS on the occasion of the fourth centenary of the reformation in Scotland, and contains six proper tunes (set to particular Psalms); two Psalms in reports (imitative counterpoint); four common tunes (sung to any common metre psalm) and two canticles. Most of the melodies (people's part) are placed in the tenor, which was the custom of the day. The spelling of the words and the musical notation has been modernized without taking away any of the original meaning. Anyone interested in seeing how the metrical Psalms were written in the early days of the reformation in Scotland will find this little collection useful. However, it is questionable if these Psalms would find favour with 20th century congregations, except for their historical value.

Henry Rosevear

Toronto, Ont.

**LENTEN - EASTER SOURCEBOOK.**  
Edited by Charles L. Wallis, G. R. Welch Co. Ltd., Toronto. \$2.95.

• MATERIAL OF EVERY SORT for the weeks preceding Easter is to be found in this collection of topics, texts, illustrations and prayers. It includes a Scriptural outline for Holy Week. Ministers will find ideas and help in this volume.

**BUNYAN'S PILGRIM'S PROGRESS FOR DEVOTIONAL READING.** By Clara E. Murray, Evangelical Publishers, Toronto. \$1.50.

• WHAT BUNYAN MADE WORLD-FAMOUS as an allegory, this writer simplifies into eighteen 300 word chapters, each complete in thought. The condensed version, however, neither lifts nor buttresses, which should be the purpose of devotional reading.

(Rev.) T. M. Bailey

Hamilton, Ont.

## The New English Bible NEW TESTAMENT

a vital new translation in current English which has been made with the support of all the leading Protestant Churches in Britain will be published

14 MARCH, 1961

by the University Presses of Oxford and Cambridge.

LIBRARY EDITION — with Introduction and full translators' notes ..... \$4.50

POPULAR EDITION—with shorter Introduction and a minimum of notes ..... \$1.75

Order now from your local bookstore to make sure you receive a copy on publication day.



Published in Canada by

**OXFORD  
UNIVERSITY PRESS**

(Canadian Branch)

480 University Ave., Toronto

**CAMBRIDGE  
UNIVERSITY PRESS**

(The Macmillan Company of Canada Limited)

70 Bond St., Toronto

## Sales

- PROJECTORS
- TAPE RECORDERS
- SCREENS

ALL  
AUDIO-VISUAL  
EQUIPMENT

SPECIAL  
DISCOUNT  
PRICES

**ORDER THROUGH:**

**THE AUDIO - VISUAL DEPT.**

THE PRESBYTERIAN CHURCH  
IN CANADA  
63 ST. GEORGE STREET  
TORONTO 5, ONTARIO

PHONE WA - 4 - 5741



**WORSHIP PROGRAMS FOR JUNIORS.** By Alice A. Bays with Elizabeth Jones Oakberg, G. R. Welch Co. Ltd., Toronto. \$3.00.

• **THIRTY-NINE WORSHIP** programs for use with children aged 9-11, in junior church, church school, family worship or group meetings.

Residential School for Girls


# ALMA

## COLLEGE

Founded 1876, High School including Grade XIII, Fine Art, Secretarial, Home Economics, Music, Dramatics.

Write for prospectus.  
Mrs. Steele Sifton, B.A. B.Ed.  
Principal

**OPENS Sept. 7, 1961**



**ST. THOMAS, ONTARIO, CANADA**

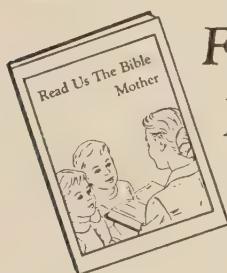
# INTER-VARSITY

# BOOK NEWS

30 ST. MARY STREET, TORONTO 5, ONTARIO

- **On Call**—Lois Rowe, 387 pp. \$3.50  
A book of devotions for nurses
- **The Man God Mastered**—Jean Cadier 2.00  
187 pp.  
A new biography of John Calvin.
- **Towards Christian Marriage**, 144 pp. .80  
Practical counsel by two outstanding medicals.
- **The New Bible Commentary**, 1200 pp. 7.95  
An important one volume commentary by outstanding evangelical scholarship.

— Write for new book lists —



**From the Bible, for a child**

This little book, compiled by Abigail G. Randolph, is a delightful and inspiring collection of Scripture and Scripture stories, designed for parents to read to young children. Beautifully illustrated, sturdily bound, 48 pages — a lovely gift for any child. Price, postpaid, 75 cents each, \$7.50 per dozen. Order direct from

**The Upper Room**

The world's most widely used devotional guide  
1908 GRAND AVE., NASHVILLE 5, TENN.

**THE NEW TESTAMENT IN MODERN ENGLISH.** By J. B. Phillips, Wm. Collins, Sons and Co., Canada, Ltd., Toronto. Pocket edition, \$1.85; general edition, \$2.25; school edition, \$2.50; limp leather, \$3.50.

• **THIS POPULAR VERSION** of the New Testament, which is an interpretation directly from the Greek into modern English, is now available in the lower priced editions listed above. We recommend particularly the general, school and limp leather editions, which are all set in the same easy-reading type, and have the advantage of margin verse numbers opposite the printed text. The pocket edition is smaller and without verse numbers.

For young people seeking to understand the New Testament, this volume should be a constant companion to the authorized version.

**THE CROSS BEFORE CALVARY.** By Clovis G. Chappell, G. R. Welch Co., Ltd., Toronto. \$1.50.

• **THIS GIFTED WRITER-PREACHER** EXAMINES five Old Testament figures, whose disagreeable experiences are made to reveal the supposed spirit of the cross. The result is disappointing; for whatever emphasis there is in the book it is upon man's cross bearing rather than Christ's.

**DEVOTIONS FOR JUNIOR HIGHS.** By Helen F. Couch and Sam S. Barefield, G. R. Welch Co. Ltd., Toronto. \$1.75.

• **THESE ARE DEVOTIONS** for young teen-agers that deal with their problems in language that they can understand and enjoy.

### New Testament in English Out in New Translation

A completely new translation of the Bible will become available this month with the publication of the New Testament portion of the New English Bible.

Translated directly from the original languages by a group of distinguished scholars in Great Britain, the New English Bible came out of a suggestion by the Church of Scotland that the time had come for a completely new version in contemporary English.

Since 1947 the accredited representatives of the major denominations have worked in joint committee on the translation. Prof. C. H. Dodd, eminent New Testament scholar, has chaired the New Testament translation panel. Full use has been made of the latest findings regarding language and manuscripts now available to scholars.

The New Testament was originally written in the common language of the time, namely Greek, and this version is an attempt to do justice to the Bible while putting it in the usage of today.

A library edition and a popular edition will be published, March 14, as a joint undertaking by the university presses of Oxford and Cambridge.

# REMEMBER

## THE PENSION FUND OF THE PRESBYTERIAN CHURCH IN CANADA

*You, too, can help  
provide a pension for  
a retired minister*

• With donations now

and

• A bequest in your will

For further information  
Write

**MR. C. M. PITTS, Chairman,  
THE PENSION BOARD**

63 St. George Street,  
Toronto 5, Ontario

# Service

- INSPECTION
- MAINTENANCE
- REPAIRS

ALL  
AUDIO-VISUAL  
EQUIPMENT

AT  
REASONABLE  
RATES

**ARRANGE THROUGH:**

**THE AUDIO - VISUAL DEPT.**

**THE PRESBYTERIAN CHURCH  
IN CANADA**

**63 ST. GEORGE STREET  
TORONTO 5, ONTARIO**

**PHONE WA - 4 - 5741**



## Canadian Professor Named To I.M.C. Caribbean Team

The Rev. Dr. W. J. S. Farris, our missionary serving on the faculty of Union Theological Seminary in Kingston, Jamaica, where our Guianese students receive their theological education has just been named a member of a team of the International Missionary Council which is surveying theological education in the Caribbean. He will be with the team from February 25 until March 27, starting at Curacao, visiting Surinam, British Guiana, Barbados, Trinidad and Haiti and having larger conferences in Trinidad and Jamaica to bring in delegates from adjacent territories which will not be visited such as Antigua, British Honduras and the Bahamas.

In all these centres the team will confer with local leaders concerning needs for theological education and

facilities available for such. The purpose will be to plan adequate theological education for the whole area, possibly by combining some theological colleges and providing new facilities in other places.

## Young People Serve Dinner

At Westminster Church in the presbytery of East Toronto the Young People's Society gave a dinner to the congregation on February 6. The young people planned the menu, prepared the meal and served it themselves. Under president, Beverley Oram, it was the fourth annual "Dudes Dinner" served by the Y.P.S. and was followed by a program of music and skits. The minister, the Rev. R. E. G. Dennys, pointed out the value of such an occasion in promoting understanding between the young people and the older members of the congregation.

## University Student Camp

Westminster Club of the University of Western Ontario will hold a camp for university students at Kintail, May 8-14. Participating will be the Rev. Forbes Thomson, dean of the camp, the Rev. Dr. J. F. Goforth and the Rev. Inya Ude, speakers.

The camp is inter-denominational. Anyone interested should contact Rosemary Shackleton, 150 Briscoe St., London, Ont.

## Toronto-Kingston Corporation

Debentures for \$488,000 were issued in February by the corporation of the synod of Toronto and Kingston, to assist six congregations with new buildings or the extension of present structures.

The Rev. David McCullough, president, has prepared an attractive illustrated brochure on the work of the synod corporation which will be circulated in limited numbers in each presbytery.

## \$465,000 FOR WORLD WORK

For the world wide work of translating, printing and distributing the Scriptures the Canadian Bible Society last year provided \$465,000.

The contributions of congregations and individuals in Canada have made it possible for thousands to have a copy of the Scriptures in their own tongue.

Millions are still waiting for at least part of the Bible in their own tongue.

## CANADIAN BIBLE SOCIETY

AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario.

## Mission to Canada

The first rallies in the Mission, which is to visit every province in Canada, started on February 22, with four services in Newfoundland—at Corner Brook, Grand Falls, Bay Roberts and St. John's. Mr. Rees, together with the Revs. Arthur Rose and Alan Stephens who flew direct from Britain to Gander, had a full program arranged with the support of all Protestant denominations.

## Assistance for the COMMUNION SERVICE

a practical GIFT or MEMORIAL \*

### BREAD PLATES

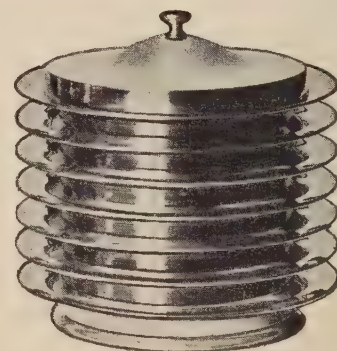
STACKING BREAD PLATES, designed to rest firmly without touching bread or wafers, are ideal for communion tables with limited space. In polished aluminum or silver.

#### STACKING

	Plates	Covers
ALUMINUM	\$ 4.75	\$ 4.50
SILVER PLATE	25.00	24.00

#### NON STACKING

	Plates	Covers
ALUMINUM	\$ 3.25	\$ 5.00
NICKEL SILVER	13.50	20.00



### TRAYS

These COMMUNION TRAYS are PRACTICAL and ATTRACTIVE. The finger groove and tiered arrangement of the 40 glasses assures positive and convenient handling. The cover, trays, and base stack solidly together, this is an asset where communion table space is limited. In ALUMINUM with NON TARNISH velvet finish or quality SILVER PLATE with tarnish resistant nickel finish.

	Nickel Silver	Aluminum
TRAY (40 glasses included)	\$37.50	\$13.00
COVER	22.00	6.00
BASE	20.00	5.00

\*(Engraving 7c per letter)

### GLASSES

COMMUNION GLASSES to fit communion trays, unbreakable, crystal clear, lightweight, not affected by boiling—\$1.25 per dozen.

STANDARD GLASSES	\$1.25 per dozen
CHIP PROOF	\$1.65 per dozen

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO



## Cameos

◆ A bequest of \$600 was left to **Centre-ville Presbyterian Church, South Monaghan, Ontario**, by the late James Mc-Roberts, an elder, who died last year.

The home missions section of the general board of missions will receive \$1,000, and the overseas missions section \$1,000 from the same estate.

◆ At **Knox Church, Goderich, Ontario**, some 60 members of the youth groups participated in a service on February 5 to celebrate Christian Youth Week. An offering was taken for the youth project of the World Council of Churches, which is the building of a Christian youth centre in Formosa.

◆ **St. Andrew's Church, Westville, N.S.**, has reduced its building debt to \$4,667 and increased its contribution to the budget following a sector visitation. Rev. W. E. Knox is the minister.

◆ **Willowdale Presbyterian Church**, presbytery of East Toronto, has undertaken to add a \$100,000 Christian education building to the present structure, which was erected in 1953. The Rev. Alex McLean has served the congregation as student and minister for 24 years.

◆ **Leaside Presbyterian Church**, presbytery of East Toronto, has let a contract for \$125,000 for a new Christian education addition to the building that was erected there eight years ago. The Rev. D. G. Seaton is minister.

◆ A \$100,000 three-storey Christian education wing will be added to **Armour Heights Church, Toronto, Ontario**, it was decided at the annual congregational meeting under the chairmanship of the Rev. W. Scott Duncan. The present building, erected as a first unit eight years ago, will be retained and extended for use as a church.



Overlooked in the report from Brantford last issue was another recent church in Paris presbytery, the **Hungarian Presbyterian Church, Delhi, Ont.**, shown under construction in 1953.

March, 1961

## Mission to Canada

February — June, 1961

A party of British evangelists, under the leadership of Tom Rees, travelling 22,000 miles in Canada, visiting every Province conducting Inter-Church evangelistic services in more than 100 cities and rural areas from Newfoundland to the Yukon.

### MARCH ITINERARY

AMHERST, N.S., Fri. 3rd, 8.00 p.m. Trinity St. Stephen's United Church.  
Rev. R. Jones, Amherst.

NEW GLASGOW, N.S., Sat. 4th, 8.00 p.m. First Presbyterian Church.  
Rev. Charles Shaver, Thorburn, N.S.

DARTMOUTH, N.S., Sun. 5th, 8.00 p.m. Bi-Centennial High School.  
Rev. E. G. Fullerton, Coleharbour Road, Halifax County, Phone 466-4023.

TRURO, N.S., Tues. 7th, 8.00 p.m. First United Church.  
Rev. G. P. Allen, Box 103, Truro. Phone 3383.

WOLFVILLE, N.S., Wed. 8th, 8.00 p.m. University Hall.  
Rev. F. C. Burrill, Berwick. Phone 607.

YARMOUTH, N.S., Thurs. 9th, 8.00 p.m. Zion United Baptist Church.  
Rev. A. E. Todd, Box 54, Arcadia. Phone 742-4963.

BRIDGEWATER, N.S., Fri. 10th, 7.30 p.m. Baptist Church.  
Rev. R. H. Noble, P.O. Box 995, Bridgewater. Phone Liberty 3-2178.

MONCTON, N.B., Sat. 11th, 7.30 p.m. First United Baptist Church.  
Sun. 12th, 8.30 p.m. First United Baptist Church.  
Rev. R. Bell, 170 West Lane, Moncton. Phone 2-3196.

BATHURST, N.B., Tues. 14th, 8.00 p.m. First United Church Hall.  
Rev. Dr. E. F. Molnar, 770 King Avenue, Bathurst. Phone LI 6-5722.

CHARLOTTETOWN, P.E.I., Wed. 15th, 7.30 p.m. Trinity United Church.  
Rev. H. L. Mitton, 158 Fitzroy Street, Charlottetown. Phone 4484.

NEWCASTLE, N.B., Thurs. 16th, 8.00 p.m. Lord Beaverbrook Theatre.  
Rev. T. T. Cunningham, P.O. Box 1211, Newcastle, N.B.

SUMMERSIDE, P.E.I., Thurs. 16th, 8.00 p.m. Civic Auditorium.  
Rev. K. R. Hobson, Box 171, Summerside. Phone 2443.

FREDERICTON, N.B., Fri. 17th, 8.00 p.m. The Coliseum.  
Rev. N. E. Traflet, 53 Corbett Avenue, Barker's Point.  
Phone GRanite 2-4573.

SAINT JOHN, N.B.  
Sat. 18th, 8.00 p.m. Centenary-Queen Square United Church.  
Sun. 19th, 8.30 p.m. Centenary-Queen Square United Church.  
Rev. D. Andrews, 280 Douglas Avenue, Saint John. Phone OXford 3-9744.

WOODSTOCK, N.B., Sun. 19th, 7.00 p.m. United Baptist Church.  
Miss M. C. Wilcox, Box 1142, Woodstock. Phone 328-3049.

SHERBROOKE, P.Q., Tues. 21st, 8.00 p.m. High School Gymnasium.  
Rev. A. B. Lovelace, Lennoxville. Phone LO. 9-3528.

BROME, P.Q., Tues. 21st, 8.00 p.m. St. John's Church.  
Rev. W. Davidson, Brome. Phone CH. 3-6375.

QUEBEC, P.Q., Wed. 22nd, 8.00 p.m. Chalmers-Wesley United Church.  
Rev. C. Foster, 1940 Chemin St. Louis, Sillery.

ARVIDA, P.Q., Thurs. 23rd, 8.00 p.m. First United Church.  
Rev. W. G. Jones, 919 Moissan St., Arvida.

OTTAWA, Ont., Fri. 24th, 8.00 p.m. Chalmers United Church.  
Mr. J. R. MacGregor, 196 James Street, Ottawa 4. Phone CE. 2-2953.

EGANVILLE, Ont., Fri. 24th, 8.00 p.m. Grace Lutheran Church.  
Rev. D. Potter, Eganville. Phone 70.

MONTREAL, P.Q., Sat. 25th, 8.00 p.m. St. James United Church.  
Sun. 26th, 8.00 p.m.  
Mr. C. M. McCully, 1441 Drummond Street, Montreal. Phone VI. 4-0131.

LACHUTE, P.Q., Sun. 26th, 8.00 p.m. Town Hall Auditorium.  
Rev. J. Armour, 648 Main Street, Lachute. Phone Lorraine 2-5149.

BROCKVILLE, Ont., Tues. 28th, 8.00 p.m. First Presbyterian Church.  
Rev. E. F. Smith, 12 Church Street, Brockville. Phone DI. 2-2873.

WINCHESTER, Ont., Tues. 28th, 8.00 p.m. St. Paul's Presbyterian Church.  
Rev. W. Sutherland, St. Paul's Presbyterian Church, Winchester.

KINGSTON, Ont., Wed. 29th, 8.00 p.m. Sydenham Street United Church.  
Very Rev. D. Hunt, 156 Barrie Street, Kingston. Phone Liberty 6-5623.

ELGIN, Ont., Wed. 29th, 8.00 p.m. United Church.  
Rev. J. H. Seeley, United Church, Elgin. Phone 29.

BELLEVILLE, Ont., Thurs. 30th, 8.00 p.m. Bridge Street United Church.  
Rev. H. A. C. Massiah, 82 Everett Street, Belleville.

PETERBOROUGH, Ont., Fri. March 31st, 7.30 p.m. St. Paul's Presbyterian Church.  
Saturday April 1st, 7.30 p.m. St. Paul's Presbyterian Church,  
Sunday April 2nd, 8.00 p.m. St. Paul's Presbyterian Church.  
Rev. E. Williams, 227 Westcott Street, Peterborough. Phone RI. 2-5583.

Full particulars, posters and party reservations from the local secretary.

### GET RIGHT WITH GOD

"Canadian Cavalcade", the Mission to Canada Handbook, gives full particulars of the time, place and local organizers of each rally. Containing 36 pages of interesting articles and photographs, this book may be obtained price 30 cents (post free) from:—

#### MISSION TO CANADA

(Organizing Secretary—Rev. A. LeDrew Gardner)

National Headquarters: 227 Bloor Street East, Toronto 5, Ontario.



# You Were Asking?

**Question:** What is the significance of the word "again" in the phrase of the Apostles' Creed which states "the third day He rose again from the dead." The Bible states that Christ rose only once. Does not the presence of the word again imply a previous act of rising?

**Answer:** The creed in the original language simply states "The third day He rose from the dead". Indeed some English texts omit the *again*. Probably the translator inserted the *again* to put it in counter balance with the assertion He was "dead" and *buried*. For example, He was dead—but He rose again from the dead. Certainly the word *again* is not necessary to the sense of the phrase, and as your question indicates, it can be somewhat misleading.

**Question:** Why do some Presbyterian congregations use debts and debtors in saying the Lord's Prayer while others use trespasses and trespass?

**Answer:** *Debts* and *debtors* is the form used in the Lord's Prayer as given in Matthew 6:9-13 of the King James Version of the Bible. *Trespasses* and *trespass* is the form used in the Anglican prayer book, which depends upon Tyndale's edition of the New Testament. Considering the place of the Church of England in the shaping of the whole Anglo-Saxon tradition it is not surprising that this form of the Lord's Prayer has become widely used in the English speaking world.

Although *debts* and *debtors* are to be preferred in translating Greek words involved yet it should be noted that in the sentences immediately following the Lord's Prayer in Matthew's account the word *trespasses* is used to translate another Greek word introduced, it would appear, to fill out the meaning of *debts*. In Luke's shorter account of

the Lord's Prayer (11:2-4) we find the words "and forgive us our *sins*; for we also forgive everyone that is *indebted* to us." Many words are used to point to the meaning of sin in the New Testament. Whatever words we use then should be interpreted in the light of the full New Testament doctrine of sin.

Congregations which use *trespasses* have bowed to general usage and have avoided thereby to some extent the awkward pause or confused mumbling on the part of those who have been trained in schools or other groups using *trespasses*. Congregations who use *debts* are using the precise Scriptural form which to my mind is to be preferred. However, confession of sins and the forgiveness of sins is of the essence of our faith and is good for the soul when from the heart no matter what words we use to express it.

**Question:** Are we to accept your answers to our questions as the official and authoritative answers of the Presbyterian Church in Canada?

**Answer:** No, not unless I definitely state that the answer is such. An authoritative and official answer can only come from the general assembly, or from findings and declarations agreed upon by previous assemblies and enshrined in various official documents. When possible I will cite such findings in support of my answers.

On the other hand, the answers come from one who has been trained in the Presbyterian tradition and is fully committed to it and who has, moreover, been assigned a position of trust by the general assembly in his appointment as a teacher in one of her theological colleges. Furthermore very few answers will be given which have not been discussed with other competent people to get their reaction. I will, however,

accept full responsibility for what is written. I do not profess to possess either omniscience or infallibility. I will try within my own limitations to give helpful answers to honest enquiries. I am not interested in answering catch or trick questions or those calculated merely to test my orthodoxy.

I expect that some will disagree with my answers. I ask that when you do disagree, you do so in a charitable spirit such as befits our Christian profession. One can be very right in one's information and very wrong in one's attitudes. I believe it was Peter Marshall who offered a prayer something like this: "O Lord, when we are wrong, teach us to be sorry for our sins; and when we are right, make us easy to live with."

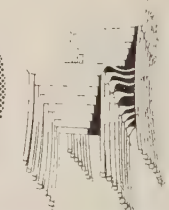
— Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.

**FREE**  
NESTING  
FURNITURE  
CATALOGUE



Model 58,  
priced as low as  
\$3.60 in quantity  
f.o.b. factory, stacks  
interchangeably  
with older  
Model 48.



**STANDARD TUBE  
AND T. I. LIMITED**  
WOODSTOCK · HAMILTON  
TORONTO · OTTAWA · MONTREAL

Please send me the new Standard  
Tube Nesting Furniture Catalogue

NAME

ADDRESS

PROV.

TOWN

To  
STANDARD TUBE AND T. I. LIMITED  
WOODSTOCK, ONTARIO

A good cure for worry  
is money in the bank

Start your Savings Account today  
at any Royal Bank branch

**THE ROYAL BANK OF CANADA**



## A PM PERSONALITY

Frank J.  
Whilsmith



Member of the national committee and chairman of the 1960 national conferences, Frank J. Whilsmith operates his own advertising agency in Toronto. Using his talents to serve the church, he chairs the publicity committee for a new Deaconess Training School, and is a member of the executive of The Record committee. Ordained an elder in Knox Church, Toronto, Frank is active now in Willowdale Church, with his wife and family of five boys and one girl.

### Regional Conference Dates Announced for This Year

Regional conferences for all the men of the church are to be held again this year at three points across Canada, the National Committee of Presbyterian Men decided at their January meeting. The eastern conference is to meet in the Nova Scotia Agricultural College in Truro, Sept. 8-10. The central conference is scheduled for Sept. 22-24 at the Keswick Conference Centre in Muskoka. The western conference will be held again at the Banff School of Fine Arts, the dates being Sept. 29 and Oct. 1.

Smaller conferences at various other points are planned also. The British Columbia men hold their synod conference around the 24th of May. The men of Manitoba synod will meet about the middle of June and the Montreal-Ottawa men the last weekend in May.

### The Volunteer Choir

(Continued from page 5)

thought in our service. First of all, consideration must be given to the words used. They must be understandable and written in such a way that their meaning is grasped at once by everyone. They must be suitable for the occasion. If the words are scriptural, so much the better, providing they lead us towards God. Often we hear "O for the wings of a dove" sung. A beautiful piece of music, but it is rarely suitable. Why, when there is so much good to be done here, should we want to fly away to the wilderness and remain there as isolationists? There is no worthy message for a worshipper in this. So in the choosing

of words, be sure they are suitable and worthy.

The music must fit the words in mood and also in metre. It must be the very best as an offering to God. One of the first considerations in choosing the music should be a good melodic line, for that is what makes a piece of music interesting. So often there is a monotonous repetition of one note which does not make melody. The soprano part usually carries the tune, so it should be very

melodious. However, there is no reason to penalize the altos, tenors or basses with a monotonous part, so see that all parts are melodious. Good harmony too is essential, for all parts must sound pleasing when sung together. The rhythm of the music is something about which one needs to be ever careful. Any rhythm that suggests the dance floor or music hall should have no place in the worship service. Insistent or perky

*You can  
have*

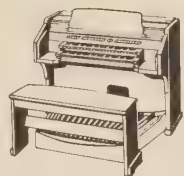
## PIPE ORGAN TONE

*on a  
modest  
budget*



A song of praise in a little country church . . . or the mass singing of a great congregation . . . both need the warmth and inspiration that only true organ tone, created by wind action, can give. You can get this true organ tone with a Hallman electronic, because it is developed naturally from wind on reeds. In fact, very few can distinguish the tone of the Hallman Electronic Organ from that of a costly pipe-organ. Many churches, both large and small, are buying Hallman Organs, and are enjoying glorious organ music. And yet, the saving is often substantial. For Hallman organs are designed and built in Canada, and give you values unequalled by imported electronic models.

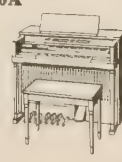
*Let us arrange  
a demonstration for you.*



CHURCH MODEL  
No. 27



CLASSIC MODEL  
No. 17



SPINETTE MODEL  
No. 7



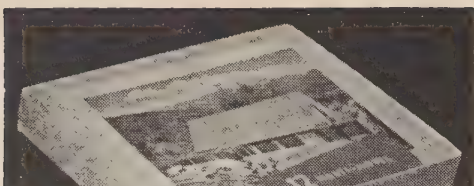
CHAPEL MODEL  
No. 5

# HALLMAN ORGANS

*The Choice of Churches and Homes throughout the Nation.*

J. C. HALLMAN MFG. CO. LTD.  
Waterloo Ontario





**A  
Proven  
Money-Maker**

# NATURAL COLOR

**HASTI-NOTES**

## Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

### Natural-Color Christmas Cards

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

**ALEX WILSON PUBLICATIONS LIMITED**  
DRYDEN — ONTARIO

A Canadian product from start to finish.



## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

**Write today for particulars**  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

rhythms are disturbing, and syncopation should be avoided for it draws attention to itself. The values of notes should be varied, for a page of notes of identical lengths certainly invite weariness and a mechanical performance.

There is an abundance of good music published, ranging from unison to eight or more parts. For the small choir, unison work is very suitable, and then perhaps unison with descants could be used for variety. Many choirs are short of men, and during the past few years many effective arrangements have been published for soprano, alto and bass.

Without mentioning any of the over-worked favourites, here are a few suggestions of newer works. As Canadians we should have Dr. Healey Willan's work in our library. There are a number of his hymn-anthems published by Concordia (St. Louis, Mo.) and C. F. Peters (N.Y.), which should not be too difficult for the average choir. Oxford University Press (Toronto) and H. W. Gray (N.Y.) also publish many of his works. The Oxford University Press also publish works by outstanding British and Canadian composers. "The Oxford Easy Anthem Book" contains 50 anthems for unison, 2, 3 or 4 part choirs. Their Church Anthem Book, containing 100 anthems, is one of the finest collections on the market. Many items from these books may be purchased separately.

Gordon V. Thompson (Toronto) have recently published a series of anthems by Canadian and English composers, and sixteen of these have been recorded. This is an excellent idea, for it gives the choirmaster the opportunity to hear the anthems before buying or rehearsing, and the price is very reasonable. Western Music Co. (Vancouver) have published a number of good works by Canadians, including W. H. Anderson. The British firm of Novello (represented by Frederick Harris Music Co., Oakville, Ont.) has one of the largest catalogues of good music. Any of these publishers would be pleased to send information, and many will send samples or music on approval. Your local music dealer might have some of these publications for your perusal.

Books to assist choirleaders are "Quires and Places where they sing," Nicholson (S.P.C.K.); "The Amateur Choir Trainer," Coleman (Oxford); "The Choirmaster and Organist," Staples (Epworth Press), etc. This list does not begin to exhaust the number of publications, and space does not permit the mentioning of individual numbers. Much more could be said, but it is to be hoped that this article will be helpful to our hard-working choirs, and that they will be encouraged to make our services of worship an even more fitting offering to the King of Kings. ★

## Hymns and Hymn Singing

(Continued from page 7)

dragged out interminably. The time of the "Amen" should bear a direct relation to the tempo of the hymn with two or three beats to each syllable. It is almost impossible to get a congregation to sing an "Amen" properly. I, for one, would like to see them eliminated entirely. Several denominations have done so already. No "Amens" were sung in Westminster Abbey at the wedding of the Queen or Princess Margaret.

There are various methods of encouraging interest in hymns. In introducing a new tune some organists have the choir sing the hymn one Sunday as an



SOME FACTS ABOUT

## ONTARIO'S MARRIAGE ACT

### Marriage

The Marriage Act of Ontario, administered by the Department of the Provincial Secretary, specifies who may solemnize marriage and how it may be solemnized.

Marriages may be solemnized by ministers registered with the Department or by Magistrates or County Court Judges in their offices upon payment of \$10.00.

The authority for solemnizing a marriage may be either banns published in a church, or a marriage licence. The Issuers of marriage licences are usually Clerks of cities, towns or villages. The fee is \$5.00. Both applicants must appear or one applicant may bring proof of age of the other and an Application completed. Where persons are under eighteen years, proof of age and consent of the father is required, or if the father is dead or living apart from the mother, consent of the mother is required.

A marriage may be solemnized three days after issuance of the licence. After the marriage, the person who solemnizes it, sends the licence or the form of Proof of Publication of Banns to the Registrar-General, and the marriage is registered.

### Marriage of Divorced Persons

A person whose former marriage has been dissolved or annulled requires a marriage licence.

### Grounds for Divorce

Divorces are granted by the Supreme Court of Ontario upon the grounds of adultery.

### Presumption of Death

Where a person's spouse has been continuously absent for at least seven years, and the person has no reason to believe that the missing spouse is living, he or she may apply to a County Court Judge for an Order of Presumption of Death and upon receiving such an order may marry again.

## DEPARTMENT OF THE PROVINCIAL SECRETARY

Queen's Park, Toronto

Hon. John Yaremko, Q.C.,  
Minister

R. J. Cudney, Q.C.,  
Deputy Minister



anthem. Thus the congregation becomes familiar with it. Often there is a regular period of directed hymn-singing before the evening service or afterwards at fireside hours. One church I know has a hymn of the month which is explained in the church paper and sung at several services during the month. Another way is for the minister to give a brief talk occasionally about the specially chosen middle hymn in the service just before it is sung.

Hymns, like sermons, must not be too long. Five verses is usually the maximum. Where the verses are very short the number should not exceed six.

The compilation of hymn books and the choice of hymns for services is a grave responsibility, not an incidental detail. We will do well if we remember that the Bible is God's word to man and hymns are man's words addressed to God. Only those that are fit for this purpose ultimately are worthy to be sung and they should be performed in that spirit. ★

### The Organ and the Church

(Continued from page 9)

asked for, and the advice of the consultant as to which builder to accept ought to be taken. When agreement has been reached, the site for the instrument or the details of the specification ought not to be tampered with. With the specification set out before him, the conscientious organ builder will seek, out of the wide range of his experience, to discover how to produce a really satisfying instrument that meets the needs of that particular congregation in whatever peculiar accoustical conditions he may find in their church building.

In closing, let me recommend two books which I have found helpful. The first is "A Manual of Church Praise" issued by the Church of Scotland, a symposium of chapters on various church music topics written by ministers and organists. It contains a fine bibliography and lists of suitable organ music. The second is a small book on church music for the layman. It is entitled "In Every Corner Sing" by Joseph W. Clokey, and is published by Morehouse-Gorham Co., New York. It provides chapters on subjects such as "Music in the Small Church", "The Choir in the Small Church", and "The Organist in the Small Church".

From hymn 320 in the Book of Praise I append these lines:

*Yea, we know that Thou rejoicest  
O'er each work of Thine;  
Thou didst ears and hands and voices  
For Thy praise combine;  
Craftsman's art and music's measure  
For Thy pleasure.  
Didst design. ★*

## Personals

Thornhill Presbyterian Church, in the presbytery of East Toronto, has called the **Rev. D. T. Evans** of St. Paul's Church, Ingersoll, Ontario.

The **Rev. Dr. Harry Lennox** of Kerrisdale Church, Vancouver, B.C. has been promoted to the rank of major. Dr. Lennox has been chaplain of the British Columbia Regiment since 1942.

The **Rev. Dr. J. M. Macgillivray** of Sarnia, Ontario, was honoured at a testimonial dinner in St. Giles Church, January 6, to mark the completion of 50 years service with the Presbyterian Church in Canada. More than 200 men from churches in the area attended and telegrams of congratulation were received from the governor-general of Canada, and the moderator of the last general assembly. During the dinner it was announced by Fred James that the church hall in which they were meet-

### "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

### THE CHORISTER

WRITE FOR SAMPLES

### CHORISTER ROBES LTD.

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.



## EXTRA MONEY FOR YOU OR YOUR GROUP -

Here's an easy, friendly way to turn a few spare-time hours into money for you or your church project: show the complete line of popular Monarch all-occasion cards, gift items and stationery to your friends and neighbours. You need no experience and you or your church group easily can earn more than \$100.00 in a season as many others are doing now.

## MONARCH ALL - OCCASION CARDS

BIRTHDAY AND GET-WELL ASSORTMENTS • EASTER CARDS • GIFT WRAPPINGS • STATIONERY AND NOTES • GIFT ITEMS • TOYS AND BOOKS

### FILL IN AND MAIL COUPON TODAY

Monarch Greeting Card Co. Limited  
Dept. PR, 47 East Ave. N., Hamilton

Please send immediately your full-colour catalogue, full particulars and samples on approval.

NAME ....  
(Please Print)

ADDRESS .....

NAME OF GROUP .....

(If writing for an organization)

Monarch extends

**CONVENIENT TERMS  
TO ORGANIZATIONS**

making it easy to  
finance purchases.



Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

**Abstainers' Insurance Company** is the one insurance company in Canada that issues policies *only* to non-drinkers.


Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

If you qualify  
MAIL THIS COUPON  
No obligation

17-16

Please send full information on Auto Insurance for total abstainers

Name.....  
 Address.....  
 Age..... Occupation.....  
 Make and Year of Car.....  
 Used for Pleasure or Business.....  
 Age and Sex of All Drivers.....  
 My Present Insurance Expires.....


**ABSTAINERS' INSURANCE COMPANY**  
 24 Peel Street, Box 444, Simcoe, Ontario

\*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

ing would be named Macgillivray Hall when it was dedicated on January 8.

The **Rev. Donald B. MacKay** of Knox Church, Stratford, Ontario, has been called to First Church, Chatham, Ont.

**Prof. J. C. McLelland** of Presbyterian College, Montreal, has been invited to preach the sermon at the centennial general assembly of the Presbyterian Church in the United States at Dallas, Texas, April 30.

Knox Church, Tiverton, Ontario, has issued a call to the **Rev. Frank J. Parsons**, formerly of Stayner, Ontario.

The **Rev. Gilbert Smith** of St. Giles Church, Peterborough, has been called to the Knox and Mount Pleasant charge, Brantford, Ontario.

Presbytery moderators elected include the **Rev. L. A. Sutherland**, presbytery of Niagara; the **Rev. R. S. Jackson**, presbytery of Saint John, N.B.; the **Rev. David Mawhinney**, presbytery of Pictou, N.S.; the **Rev. William Palmer**, presbytery of Hamilton.

## Obituaries

**BARNARD, Harry A.**—First Church, Pictou, Nova Scotia, suffered a great loss in the death of Harry A. Barnard, 71, on January 4. Serving the congregation faithfully as a ruling elder for 17 years, Mr. Barnard was highly respected by all. Surviving are his wife, two sons and two daughters.

**BROWN, Cecil** — St. Andrew's Church, Humber Heights, Ontario, suffered a severe loss in the death of Cecil Brown, 58, on December 23. Clerk of session since the church's inception in 1949, he was a faithful and devoted servant of the Lord and his church. Mr. Brown is survived by a sister and two brothers.

**CAMPBELL, William John** — The senior elder in Cooke's Church, Toronto, died January 9. Ordained in 1916 after several years on the board of managers, Mr. Campbell served faithfully as representative elder to the presbytery of East Toronto for many years. He is survived by his wife.

**GRAHAM, Mrs. H. S.**—On January 26 in Toronto the death occurred of Mrs. H. S. Graham, widow of a minister of our church who predeceased her in 1953. Together they served in Sudbury, Madoc, Markham, Price, Grimsby (all in Ontario) and Musquodoboit Harbour, N.S. before retirement. Two sons survive, Dr. Wallace Graham of Toronto, famed as an arthritic specialist, and Dr. Gerald Graham, professor at London University, England, and a member of special commissions of the British parliament.

**HORTON, D. H.**—North Pelham Church, Ontario, lost one of its elders in the death of D. H. Horton, 78, on January 21. An elder since 1941, Mr. Horton was also active in his community, being a former councillor and deputy-reeve for a total of 12 years. He is survived by his wife, three sons and a daughter.

**HUNTER, Harold Clifford** — St. Andrew's Church, Scarborough, Ontario, suffered loss in the death of Harold Clifford Hunter, 70, on January 10. Active in the community as well, Mr. Hunter was a member of the trustee board of St. Andrew's at the time of his death. Surviving are his wife, five sons and two daughters.



Extension tops available.

**NESTING FURNITURE CATALOGUE**

Let this catalogue help you to buy more economically!

**STANDARD TUBE AND T. I. LIMITED**

WOODSTOCK - HAMILTON - TORONTO  
OTTAWA - MONTREAL - VANCOUVER

Please send me the new Standard Tube Nesting Furniture Catalogue

NAME.....

ADDRESS.....

CHURCH.....

TOWN..... PROV.....

To  
**STANDARD TUBE AND T. I. LIMITED**  
WOODSTOCK, ONTARIO

JA-5272

**WOMAN EXECUTIVE DIRECTOR**

Required by Community Vacation Church Schools. Qualifications—University degree and experience in church or social work. Apply in writing to Mrs. E. Alexander, 101 Westminster Ave., Toronto.

**SUMMER HELP WANTED**

Established and well-equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 6 to September 30. Reply to HUDson 9-5392.

**USED PEWS FOR SALE**

30 fir and pine, clear-stained pews, solid back, length approximately 9½ ft., eight years old. Reasonably priced. Write Mr. Fred Hobbs, 38 Leggett Ave., Weston, Ont.





*The Glory & Beauty  
of Stained Glass*  
**MEMORIAL WINDOWS  
ILLUSTRATED BOOKLET &  
Artist's Coloured Sketch**  
sent Post Free with  
Estimate, Freight Paid.  
(State size of Window)  
The Church Craft Studios  
G. MAILE, 7a Bayham St.,  
London, N.W. 1, England



## GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST

Write

**F. GRISÉ REG'D**  
7559 Lajeunesse St. Montreal 10, P.Q.



**DESIGNERS AND MANUFACTURERS OF  
CHURCH LIGHTING FIXTURES**  
BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS

Catalogues on request  
(State requirements)

**METAL INDUSTRIES  
LIMITED**

99 Ashley Street, Hamilton, Ont.

## CHURCH VESTMENTS

Canada's leading manufacturer  
satisfaction guaranteed  
prompt delivery

**SAINTHILL - LEVINE**

& COMPANY LIMITED  
100 Claremont St., Toronto



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

## MEMORIAL WINDOWS

Stained Glass

**LUXFER STUDIOS**

162 Parliament St. - Toronto  
EMpire 4-8276

### CARILLONIC BELLS

Schulmerich Carillon Bells, also Organ Tubular  
Chimes. Write for literature to J. O. Morel,  
86 Haddington Ave., Toronto 12.

**LIVINGSTONE, Mrs. P.** St. Giles Church, Calgary, Alberta, suffered great loss in the death of Mrs. P. Livingstone on January 19. Originally from Prince Edward Island, Mrs. Livingstone was active in the church school and the Women's Missionary Society throughout her life.

**MacEWEN, John L.**—The death of John L. MacEwen, 83, on January 14, was a great loss to Knox Church, Gorrie, Ontario. Ordained an elder in 1942, he gave active support to the church's work on the board of managers as well. Surviving are his wife, son and two daughters.

**McKECHNIE, Donald Hugh**—On January 15 Durham Church, Durham, Ontario, lost one of its valued members in the death of Donald Hugh McKechnie, 86. Mr. McKechnie served as an elder for almost 60 years.

**MOFFAT, Henry**—First Church, Verdun, Quebec, lost one of its elders in the death of Henry Moffat on January 8. A devout and sincere Christian, Mr. Moffat was ordained to the eldership in 1944 and was most attentive to all the duties imposed upon him by that office.

**MORRIS, Mrs. W. Harry** — St. John's Church, Grimsby, Ontario, suffered loss in the sudden death of Jane Elizabeth Morris, wife of the clerk of session, on December 29. A life member of the Women's Missionary Society, Mrs. Morris gave active leadership in many of the church's organizations. Surviving are her husband, two sons and daughter.

**MUNN, James R. M.**—Calvin Church, Mermaid, Prince Edward Island, lost a faithful elder in the death of James Roderick Melville Munn, 76, on January 1. A former clerk of the session, Mr. Munn was respected and loved in the community. He is survived by his wife, son and three daughters.

**MURRAY, William C.** — Knox Church, Elora, Ontario, lost a faithful and devoted elder in the death of William C. Murray on December 24. A member of the session for 30 years, Mr. Murray had served on the board of managers prior to that. He is survived by his wife and son.

**PROWSE, Francis Charles**—The congregation of St. Paul's Church, Glace Bay, Nova Scotia, suffered the loss of a devout elder in the death of Francis Charles Prowse, 86, on December 23. He was ordained an elder in 1925. He is survived by a son and daughter.

**SUTHERLAND, George W.**—Congregations at Earlton, Medicine Hat, Alberta; Penticton, Vancouver and New Westminster, B.C., were saddened by the sudden death of George W. Sutherland, 77, on January 25, at Earlton. Ordained an elder in Knox Church, Medicine Hat, in 1915, Mr. Sutherland was a member of the church choir wherever he resided. He is survived by a daughter.

**TAYLOR, John E.**—The congregation of St. Andrew's Church, Hastings, Ontario, suffered the loss of a devout senior elder on January 16 in the death of John E. Taylor. Ordained in 1910 to the eldership, Mr. Taylor served as clerk of session for over 25 years, as church treasurer and church school teacher. He will be remembered for his faithful visiting of the sick and his kindly interest in strangers coming within the church fellowship. Surviving are his wife and daughter.

**WYLLIE, William**—On January 18, William Wyllie, an active member of Chalmers Church, London, Ontario, and in St. John's Church, Port Stanley, for the last three years, died. He is survived by his wife.



For Quality

## CHOIR GOWNS

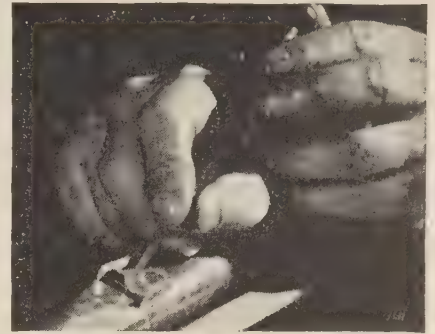
that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

## Voicing



The tonal designer scales each rank of pipes for the pipe maker's skilled hands. The voicer then brings the pipes to life by giving them speech and shapes each voice to its required form in the tonal structure. This meticulous, specialized operation calls for a competent and sensitive artist — the Casavant Voicer.

**Casavant Frères**

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

**The Globe Furniture Co. Ltd.**

Waterloo, Ontario

## STACKING CHAIRS

AND TABLES



- Inexpensive • Durable
- Comfortable • Light

**H. H. FREEMAN MFG.**  
Box 72 Toronto 19  
RU. 3-5290

**peWS VALLEY CITY**

FOR INFORMATION AND CATALOGUE  
WRITE TO THE VALLEY CITY MANUFACTURING  
COMPANY LIMITED • DUNDAS, ONTARIO



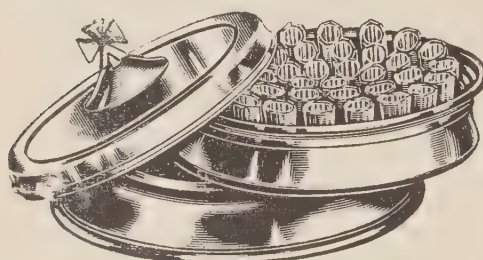
**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO



**Memorial Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1836  
DESIGNS UPON REQUEST

**BALDWIN**  
**ORGANS & PIANOS**  
THE LYE ORGAN & PIANO CO.  
252 MARKHAM ROAD  
AM. 1-1731 SCARBOROUGH, ONT.



LePAGE INDIVIDUAL  
COMMUNION CUP CO.  
84 Hallam Street - TORONTO

STAINED GLASS  
**MEMORIAL WINDOWS**  
Since 1895  
**Pringle & London Studios**  
162 Parliament St. - Toronto  
EM. 4-8879

**CHURCH BELLS**  
Carillons  
**Stoermer Bell & Brass Foundry**  
P.O. Box 20,  
Breslau, Ontario  
Bell Founders since 1886  
We also buy  
old bronze bells



**HARCOURTS LIMITED**  
Gowns — Hoods — Caps  
Clerical Cloaks  
70-72 Wellington Street W.,  
Toronto 1, Ont.



**Stained Glass**  
Modern and traditional designs.  
Installations across Canada.  
**Celtic Studios**  
Swansea, England  
Canadian Representative — MRS. EASON HUMPHREYS  
33 Donino Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Bass River, N.B., Rev. W. E. Whyte, Box 930, Chatham.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P. E. I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clyde River, Canoe Cove, Nine Mile Creek and Churchill, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, Green-Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulonge, St. Andrew's Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Lochwinnoch, Stewartville, Braeside, Ont., Rev. George Murdoch, 460 Raglan St. S., Renfrew.  
Manotick, Knox; Kars, St. Andrew's Ont., Rev. P. Montgomery, Box 73, Richmond.  
Ottawa, St. Andrew's, Ont., Rev. Dr. Peter C. Wotherspoon, 1099 Chelsea Drive, Ottawa.

#### Synod of Toronto and Kingston:

Bowmanville, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont. Rev. H. Jack, Box 69, Huntsville.  
Creemore, Ont., Rev. James M. Ritchie, Stayner.  
Dixie, Ont., Rev. Dr. D. K. Perrie, Box 548, Streetsville.  
Duntroon, Ont., Rev. J. J. Jennings, Box 27, Clarksburg.  
Erin and Ospringe, Ont., Rev. J. B. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Georgetown and Limehouse, Ont. Rev. W. Weir, 48 Church St. E., Brampton.  
Harriston and Rothsay, Ont., Rev. A. Clements, Palmerston.  
Hillsburg and Price's Corners, Ont., Rev. J. F. Nute, Orangeville.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Oakville, Knox, Ont., Rev. W. J. Adamson, 15 Lambeth Rd., Islington.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Uxbridge and Quaker Hill, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.  
Whitby, St. Andrew's, Ont., Rev. R. B. Milroy, 454 Bader Ave., Oshawa.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Duart and Turin, Ont., Rev. K. Guergis, Box 178, Thamesville.  
Embro and Harrington, Ont., Rev. J. P. Schissler, Innerkip.

Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
Kirkwall and Sheffield, Ont., Rev. V. W. Raison, R.R. No. 1, Dundas.  
London, Hamilton Rd., Ont., Rev. D. J. Firth, R.R. No. 11, London.  
Milverton and North Mornington, Ont., Rev. D. Black, Box 124, Atwood.  
Stoney Creek, Cheyne, Ont., Rev. M. DiGangi, 1209 Main St. E., Hamilton.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wyoming-Aberarder, Ont., Rev. G. H. Young, 308 Wellington St., Sarnia.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313-1st Ave., Neepawa.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Winnipeg, Norwood, Man., Rev. W. G. Maclean, D.D., 191 Harvard Ave., Winnipeg 9.

#### Synod of Saskatchewan:

Indian Head and Qu'Appelle, St. Andrew's, Sask., Rev. I. R. Carroll, Box 1574, Weyburn.  
Moose Jaw, St. Paul's, Sask., Rev. M. S. McLean, 1135-2nd Ave. N.W., Moose Jaw.  
Regina, Northside, Sask., Rev. N. D. Kennedy, 191 Leopold Cres., Regina.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Calgary, St. Andrew's, Alta., Rev. Dr. F. S. Morley, 9th St. & 15th Ave., S.W., Calgary.  
Three Hills and Orkney, Alta., Rev. G. Doran, 241-19 Ave., N.E., Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingworth, 1680 Nanton Ave., Vancouver.  
Chilliwack, Cooke's, B.C., Rev. J. M. Pollock, Box 509, Mission City.  
Cranbrook, Knox, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Sooke, Knox, Vancouver Is., B.C., Rev. Dr. E. A. Wright, 872 George W., Victoria.  
Vancouver, Robertson, B.C., Rev. D. J. Gillies, 477 Brentlawn Drive, North Burnaby.

### INDUCTIONS

Aurora, St. Andrew's, Ont., Rev. Dr. L. H. Fowler, February 2.  
Edmonton, Westmount, Alta., Rev. J. E. Bigelow, January 13.  
Goderich, Knox, Ont., Rev. G. L. Royal, December 16.  
Morrisburg, Winchester Springs, Ont., Rev. R. Everett Hawkes, January 18.  
Owen Sound, St. Andrew's, Ont., Rev. F. A. Miller, December 29.  
Peterborough, St. Paul's, Ont., Rev. A. J. Calder, January 12.  
Scarborough, St. Andrew's, Ont., Rev. Wendell MacNeill, February 21.  
Stayner, Ont., Rev. James M. Ritchie, January 5.

### ORDINATION

Dezse, Gabor, First Church, Edmonton, Alta., January 12.

### CLERK OF PRESBYTERY

Orangeville, Ont., Rev. W. L. Young, 212 Pine St., Collingwood.



**GOWNS**  
FOR PULPIT AND CHOIR  
MORTARBOARDS  
AND CAPS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request  
**WALTER & SON**  
174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



# Children's Corner

## A Bible Name Puzzle

This was the name of the first baby born in the world.

My FIRST is in COME, but not in GO,  
My SECOND's in RAIN, but not in BOW;  
My THIRD is in INK, but not in PEN,  
My FOURTH is in NOW, and also in THEN.  
Who am I?

NIVD

## Elva's Birthday Present

IT was bedtime, and mother was sitting beside Elva's bed, reading her a story from the Bible. It was about Abraham, who loved God so dearly that he was called "the friend of God".

"Do you love God, Elva?", said her mother, as she closed the Bible.

"No, mother, I never saw God, so how can I love Him?", said Elva.

"Some day you will understand, dear", mother said as she kissed her sleepy little girl goodnight.

The next day was Elva's birthday. Early in the morning the doorbell rang and Elva ran to open the door. It was the postman and he had a big square parcel in his hand.

The parcel had Elva's name on it, and the postman said with a smile, "Aha! I wonder what this can be? Something for a good little girl?"

"Oh, this is my birthday", said Elva. "Perhaps it is a present for me".

Elva dashed into the kitchen, with the parcel in her hand. How excited she was! She could hardly wait until mother cut the strings.

Quickly she pulled off the brown wrapping paper, then the white tissue paper. What do you think was inside? A big, beautiful, Bible storybook, with so many coloured pictures. There were pictures of Jesus with the children, David with his sheep, Daniel in the lions' den, Elijah and the ravens, Noah and the ark, Joseph and his brothers and many more. The print was so large that she could read the stories all by herself. Such a beautiful book she had never seen before.

How happy Elva was. She hugged her book in her arms, and then she said, "Where did it come from, mother?"

"It came from your uncle Jim", said mother.

"Who is uncle Jim?", asked Elva.

"Well, he is really your father's uncle, who lives away down in Texas", said mother. "You have never seen him, for he lives thousands of miles away from here."

As Elva looked again at the lovely picture of Jesus with all the little children around him—black, brown, yellow and white—she cried out, "Oh! how I DO love uncle Jim!"

"But how can you, dear, when you have never seen him?" asked mother.

"He sent me this b-e-a-u-t-i-f-u-l book, and I DO love him", said Elva.

"Do you remember that last night you said you couldn't love God because you had never seen Him?", said mother, "and yet you say you love uncle Jim because he has sent you this lovely book."

"Think of all the presents God has given you—your father and mother, your baby brother and your little friends, your food and clothing, the birds and flowers and ever so many other wonderful things. Surely then you can love God for all the gifts He has given you!"

## Some Names to Sing

Do you have a hard time remembering the names of Jesus' twelve disciples? If you will sing these two verses to the tune of "Jesus loves me", you will remember the names very easily. (Just use the verse—not the chorus)

"Jesus called them, one by one—  
Peter, Andrew, James, and John;  
Next comes Philip, Thomas, too,  
Matthew and Barth-ol-o-mew:

James, the one they call 'the LESS',  
Simon, also Thad-de-us;  
Twelfth apostle Judas made,  
By whom Jesus was betrayed."

Fishing on the shore of the Sea of Galilee, the net is whirled around and allowed to fall in a cone shape. Lead weights pull it to the bottom and the fish are enclosed.

— Leon V. Kofod photo





Communications regarding overseas work may be addressed to  
**Overseas Missions, 63 St. George Street, Toronto 5, Ontario.**

*The grave of Mary Slessor in Calabar symbolizes the out-pouring  
of life by which the Gospel came to West Africa.*



"In this year of Nigeria's independence it can be said that Nigeria owes much of her amazing progress to the great and self-sacrificing efforts of the early pioneers of the Christian missionary societies and their successors who for more than one hundred years have been at work in Nigeria in obedience to our Lord's command . . . Of all persons literate today at least two-thirds have passed through mission schools . . . Every Nigerian who holds any executive post within or without the country is by and large a product of missionary endeavour . . . Our leaders, ministers of state and politicians pay spontaneous tribute to the work of Christian missions wherever possible and without reserve . . . The Church has bestowed on us a heritage which surpasses anything else the people of Nigeria may have achieved."

— Sir Francis Ibiam

**May we be faithful  
in strengthening the work  
by which  
God is building a new Africa!**

*Sir Francis and Lady Ibiam on the day of his installation as  
Governor of Eastern Nigeria.*





# The Presbyterian Record

APRIL, 1961





## Train the Unemployed

FROM all the discussion of unemployment in this country one fact stands out, the majority of those who are idle are unskilled labourers. There is merit, then, in the proposal of the presbytery of East Toronto, forwarded as a resolution to the provincial and federal governments.

The preamble deals with the concern of the church for conditions in the world, not merely as they affect the present, but also as they may shape the future. With this the Presbyterian Church in Canada is in agreement, as the secretary for evangelism and social action shows in his article on some of the following pages.

Then the resolution goes on to suggest three things:

First, rapid implementation of schedule "M" of the Vocational Training Act which will ensure, through changes in the act if necessary, the widest possible eligibility of those in need of training.

Second, the use of communities like Elliot Lake, Ontario, as centres of training. Housing and educational facilities are there ready to be taken advantage of, and the lift in morale plus the economic stimulation could be of great benefit.

Third, the creation and maintenance of such vocational training centres should be regarded as a permanent and on-going development of our national life. Doubtless there will always be some who are unskilled, but no Canadian should be given a chance to say that he has no opportunity to equip himself for profitable employment.

The proposal is not intended as a complete solution for the problem of unemployment. But it does represent a voice of the church, asking that responsibility for equipping our citizens for an age of automation be laid upon the governments concerned, and pleading with them to take steps now while there is still time.

## Pungent and Pertinent

IT IS good to see the department set aside for expression of individual views coming alive, even if the comments over the past four months have been largely variations of the same theme.

Presbyterians hold together on certain fundamentals of the faith, but one of our emphases is upon the right of each to express himself. Because of that our church may often lack uniformity, even in the service of divine worship. We agree, but we also dare to disagree, as has been shown in these pages.

*Pungent and Pertinent* is there for your use, and we welcome comment on any topic that is of interest to our church family. We do hope that submissions will be reasonable in length, for we always hesitate to use the blue pencil on a thoughtful article where the contributor is debating an issue. Future copies of your church magazine will reflect the views of our readers, if they bestir themselves and send them in.



# The Presbyterian Record

## CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

### Assistants

EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

ADVERTISING  
Christine B. Ferguson

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

### Subscription rates:

\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

### Change of address:

Please notify promptly giving name of  
your congregation.

### Deadline:

Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

April, 1961

TRAIN THE UNEMPLOYED <i>Editorial</i>	2
THE ABIDING PRESENCE <i>Otto P. Kretzmann</i>	4
HERALDS OF THE KING <i>A. J. Gowland</i>	6
OUR CHURCH IN BRITISH GUIANA <i>Robert Lennox</i>	8
SOUTHERN CENTENNIAL <i>John A. Kirstein</i>	9
A DEVOTIONAL MESSAGE <i>Joseph Wasson</i>	12
PUNGENT AND PERTINENT	13
YOU WERE ASKING? <i>Allan L. Farris</i>	17
A TRANSLATION FOR YOU	18
THREE REVIEWS OF THE NEW TRANSLATION	20
FOR BOYS AND GIRLS <i>A. Norman McMillan</i>	35

COVER PHOTO — St. Andrew's Presbyterian Church, Wel-  
land, Ontario, installed this Resurrection  
window in 1920 in memory of the 14  
men who were killed in World War I.

— Photo by George A. Bayley.

APRIL, 1961

Vol. LXXXVI, No. 4

### RADIO AND TELEVISION

*On Easter Sunday the morning service of worship will  
be televised from Knox Presbyterian Church in Ottawa, the  
Rev. Douglas Stewart, minister.*

*An Easter program prepared and distributed by the  
audio-visual secretary of our church will be heard in many  
parts of Canada. Check with your local radio station for the  
time.*

*Tom Rees will be heard from Hamilton on Religious  
Period, April 16, CBC network at 2:30 p.m. E.D.T.*

*First Presbyterian Church, Collingwood, Ontario, will  
be on Church of the Air, April 16, CBC network, 4:30 p.m.  
E.D.T., with the Rev. W. L. Young, minister.*





From *THE SUPPER AT EMMAUS* by Carl Bloch.

# THE ABIDING PRESENCE

By Otto P. Kretzmann

**F**EW stories in the entire Bible are more dear to the Christian heart than the story of the walk to Emmaus.

Here in a few sentences all the comfort and glory of Easter are applied directly to the problems of life and living. Here we see, clearly and finally, the meaning of Easter for our own journey toward the last sunset. The entire story is a striking parable of human life. It began in confusion and pain and ended in faith and joy. It began in darkness and ended in the white light of the living Christ. It began in loneliness and ended in the magnificent truth that since Easter morning no believing heart need ever be alone again.

The Emmaus story itself is familiar to every Christian. On the afternoon of that first Easter Sunday many years ago, two of the sorrowing disciples, weary with the black memory of Good Friday, were walking toward Emmaus. Their hearts were filled with sadness and fear. They were face to face with the end of everything they had hoped for and believed. Three days had come and gone since the news of His death had reached them. Nothing more had happened. The report of the faithful women who had been at the sepulchre that Sunday morning seemed to be only a wild rumor.

As the sorrowing disciples walked and talked, our Lord joined them on the way. Their eyes, dark with sorrow and blinded with tears, did not recognize Him. He asked the reason for their sadness. They narrated the story of the mighty words and deeds of Him whom they had now lost, of His shameful death, of the ruin of all their hopes and dreams, and of the strange report of the women on that Sunday morning. Their recital ended with the simple, sorrowing words: "But Him they saw not". No matter what they had heard, they wanted to see Him. If only they could see Him

once more! If only they could know that He was alive! Then all that had gone before would be as a momentary dream in the night, lost and forgotten in the light of His presence.

And then the Stranger spoke! "He expounded unto them in all the Scriptures the things concerning Himself." He reached far back into the dawn of time in order to show them why Good Friday and the cross had to come. This was no sudden and unexpected event planned and executed by the powers of darkness. All of it, every single step, was a part of the eternal plan, conceived in eternity and executed in time. All these things ought to be, He told them, in order that through the glory of Bethlehem, the pain of Good Friday, and the victory of Easter, the souls of men might be redeemed.

But still they knew Him not! Only after He had gone in to tarry with them, the simple little act of breaking the bread and blessing it opened their eyes so that they knew Him. Perhaps their memory suddenly went back to the days when they had seen Him do this in Galilee and Judaea. Their Lord was alive!

Now they knew that Easter had come! Many centuries before the still dawn of that first Easter, a great cry, wrung from the heart of Job, began to echo across the waiting ages: "I know that my Redeemer liveth". Taken up and repeated by countless saints, in the years of life and the hours of death, it became the great message of the eternal hope. "I know that my Redeemer liveth." All the ages could now sing it and all men could know it. That first Easter had been made by the hand of God a witness to His eternal power and a monument to His living presence.

One of the dark marks of our time is its uncertainty. Men are not sure of anything. In fact, it has become fashionable



to doubt. It is considered smart and sophisticated to be uncertain. The result has been ruin and death. In such an age nothing is more desperately important than an answer to the question: Is there anything that is sure and permanent in life?

The answer lies in our Easter faith. There is nothing vague or mysterious or indefinite about it. Its message is: Christ lives. He lives with us. He lives for us. A believing child can understand that. It is clear and sure. It is a fact witnessed by history and certified by faith.

Just how does He live with us? Although His last appearance to His disciples was on Ascension Day, He did not leave His disciples afraid and alone. Within a few days they had become a conquering host. Confounded and appalled by the tragedy of Good Friday, huddled behind locked doors in hidden houses in Jerusalem, they nevertheless became the indomitable witnesses to the living Christ, the men and women before whom the Roman Empire began to tremble. If they became living fagots, they knew they were torches of the Gospel. If they died, their faces at the moment of death were like Stephen's, the "face of an angel". They lived "under the long looks of God and His glances of a thousand years". Why? Because He had answered their prayer "Abide with us", with the great sentence which ends all loneliness and fear for the Christian heart: "Lo, I am with you always, even unto the end of the world".

It is true that we cannot see Him with our eyes or touch Him with our hands. He has His own way of being with us in the world. It is a great and a sure way. It stretches beyond and above the noise of the world and the dark highways of men as the great, shining highway of the King of Kings. He comes to us through His words and His sacraments, as means of grace. In them and through them He enters our hearts. There is no other way by which we can live in His abiding presence. No good works or seemingly holy life will bring Him to us. At Emmaus the disciples remembered that He had opened the Holy Scriptures to them; "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" So He comes to us today through His Words and our eyes are opened to His presence. He has left His life, His death, His forgiveness in the pages of the Holy Scriptures and in the sacraments.

Do not our hearts burn within us as we remember today how often we have neglected these means of His coming into our lives? On the way to Emmaus the eyes of the disciples were darkened by sorrow and fear. Somehow they had to be opened again to the glory and power of His abiding presence. Today when our hearts are so often shadowed by the darkness of hate and blood, by our countless fears over the future, by the storms of war, dare we neglect the only way in the world by which faith and courage and hope can come alive again in our eyes? This is the way to Emmaus—with Him. Even today it winds past the noise and confusion of the world as our Lord waits to answer all our questions and end all our fears.

This can be our Easter lesson, our living Saviour abides with us in His words and sacraments. When we use them faithfully, regularly, frequently, He draws near to us. Our eyes are opened and we see Him. And when He comes to us and abides with us He has certain definite purposes in his mind and heart. He wishes to give us something. His presence means something great and beautiful.

This has always been the blessed experience of the believing heart. The presence of the living Saviour changes everything in life. Absolutely everything! Forty days after Emmaus He was standing with His disciples on a hillside in Galilee. His voice came to them like the rush of mighty waters which would tear them from their moorings and hurl them over the Roman Empire: "Go ye and teach all nations". Because of the magnitude of this task He immediately added the words which repeat the shining story of Emmaus: "Lo,

I am with you always, even unto the end of the world". Although a cloud was about to take Him away from their sight, no cloud and no shadow would ever come between Him and their faith. He would abide with them forever. After these many years, this must be our prayer. If we ask, He always stays.

For almost two thousand years, countless men and women have lived and died in His presence. It is still the best way to live and to die. The entire Holy Scriptures end with the moving words "Come Lord Jesus". Whenever and wherever these words are spoken in repentant faith, we hear His answering voice—old, lovely, healing, and tender—"Yea, I come quickly". He crosses the threshold of our hearts, and life can never be the same again. In the continuing mercy of His presence we can forget the huge, invisible load of care and sin, the intolerable burden of the remembered years, and all the cares and sorrows which make life so dark for the men and women who walk the ways of the world without Him.

This is what His abiding presence today can do for us also. As seldom before in the history of the world, men have lost their faith in man-made things. They have found that education and science cannot give the final answer to the problems which trouble and perplex the souls of men. They are haunted by a feeling of failure and defeat. And the Christian heart is also often touched by this universal feeling of futility and despair. Looking at our own lives, we find that we are seldom completely happy. We are aware of our own weaknesses and defeats. We remember old sins and old troubles. We feel that the world about us is rushing toward destruction. Our weary hearts cry out for the living Christ, for the calm peace and the sure rest which can be found in Him alone.

The Easter message of the abiding presence of the living Christ is the only possible solace and comfort for our ills. It tells us that we can now live with Him who assures us that through the forgiveness of sins we can begin each day anew. As we walk with His hands in ours, life is no longer a dull routine. We live with Him. The world may say: "Happy is the man who is rich, who is powerful, who is popular, who enjoys life, who can do what he wants to do". Christ tells us that the world is fearfully wrong. Across the tears and the graves of those who thought that the world was right, He comes into our lives to tell us that with Him there is a new set of standards, an eternal value and an importance in our brief journey between the cradle and the grave. In His presence we cannot be afraid, because He is not afraid; we cannot be dismayed, because He is not dismayed; we cannot be conquered, because He will not be conquered. Facing all the storms and tears of life, He is always by our side.

This is the continuing power and the glory of our Easter faith. As the shadows of time lengthen and the hour of man grows late, we shall need this faith more than ever before. Much work remains to be done in the world so that the message of the living Christ may be brought to new millions sitting in an old darkness. Finally, only the men and women who live in His abiding presence can bring peace and hope to the hurt and bewildered souls of men.

The abiding presence of Christ can never be an excuse for idling or drifting through life. While He gives us peace for our souls, He also gives us work for our hands. Since we live with Him, we have the blessed privilege of bringing Him to others who do not know the grace and power of His presence. Our days and years belong to Him and He asks us to use them for Him until the night comes. Just as the disciples at Emmaus hurried back to tell others that they had been with their Lord, so we are called to go out into the world of our friends, our neighbors, and our enemies and tell them of His living presence, and everlasting grace and mercy. ★

*The author is president of Valparaiso University in Indiana.*



# HERALDS

## of the King

By A. J. Gowland

ONE of the most talked about topics in church circles today is the mission of the church. Invariably when Christian people meet together in conference—whatever the theme of the conference may be—the conversation tends to swing around to this very timely and important subject. Mission is not to be confused with specific projects or missions. It is that which gathers up into itself all projects and missions; it is the overall task of the church—the great purpose for which God created the church and sends it forth into the world.

The key to the understanding of the mission of the church is to be found in Paul's description of the church as the body of Christ. It suggests that Christ indwells the church as the spirit indwells the body, and, as the function of the body is to be the organ of the spirit, so the church as the body of Christ exists to be the means through which Christ expresses Himself, and accomplishes His purpose in the world. The mission of the church is therefore none other than the continuing mission of Christ. This is not to insinuate that Christ has simply turned over His affairs on earth to a "human corporation". The real agent of Christ is the Holy Spirit, who works through the church to accomplish Christ's purpose, and the church participates in Christ's mission "by virtue

of its participation in the Holy Spirit".

Though the mission of the church is one, it has two aspects—one which has to do with God Himself, and one which is concerned with His purpose for mankind and the world.

The first duty of the church must ever be the glory and worship of God. The Word became flesh, the Son of God became man in the first instance that He might "hallow" God's name and do His will. P. T. Forsyth in his book "The Justification of God", warns against "what we might call a racial egoism, a self-engrossment of mankind with itself, a naive and tacit assumption that God were no God if He cared for anything more than He did for His creatures. We tend to think of God as if man were His chief end, as if He had no right to a supreme concern for His own holy name . . ." He reminds us that the first function of the cross was the hallowing of God's name, and goes on to state that man's true welfare consists in "our share in that worship and glory of the Father by the Son". This, of course, is simply another way of saying what is stated in the shorter catechism, namely, "Man's chief end is to glorify God and to enjoy Him for ever". The glory and the worship of God must always be primary in everything that the church seeks to accomplish.

The other aspect of the church's mission is concerned with the mighty acts of God, especially the mighty act of God in Christ His Son, and His will for the world. Though the first function of the cross was the hallowing of God's name and the doing of His will, God's will was concerned with the redemption of mankind. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This redemption is now complete. Jesus Christ has finished the work that the Father gave Him to do. The victory over death and the grave, over the principalities and powers, over the rulers of the darkness of this world has been won. The One who "became obedient unto death, even the death of the cross" has been given "a name that is above every name", and has been exalted to the right hand of the Majesty on high. The Lamb of God now rules; the kingdoms of this world are even now the kingdoms of the Lord Jesus Christ.

What then remains to be done by the church? The mission of the church is, according to Dr. D. T. Niles, "not so much that men should engage in battle with evil until evil is destroyed as that they should share in God's victory over evil until evil is exposed". It is to proclaim the good news of God in Christ, to bear witness to the true Lord of all, that they may change their allegiance and pledge their loyalty to their rightful Lord. In other words the worshipping church must also be the witnessing church, the church engaged in evangelism.

Though Presbyterian people have emphasized the aspect of the church's mission that has to do with the glory of God, and have stressed the importance of both the private and the public worship of God, for some strange reason our worship has not always issued in witness. It is for this reason that the present interest in the mission of the church, and the desire to bring today's thinking into line with the New Testament's conception of the church's mission, is so very timely. If our church is to be a true church of Jesus Christ, if it is to be the means through which He expresses Himself, the agent of His purpose in Canada and throughout the world, we must be committed to the whole mission of the church. We cannot truly glorify God if His will does not become our will, if His concerns do not become our concerns. His will is "that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem".

One reason for this lack of interest on the part of many in evangelism is failure to understand what the mission of the church is. The church is in danger of



Visiting  
for  
Christ

—RNS



becoming a club whose chief concern is the maintenance of the status quo. One present day writer asks, "Are we so busy running the machine within the four walls of organized religion that we have lost touch with those outside the church—and consequently, our evangelistic passion has faded?" This we believe is part of the answer. It is not to suggest that there is no place for the nurture of those within the church. God forbid. The church is a fellowship, a unique fellowship, the fellowship of the Holy Spirit, and this fellowship is part of the church's witness, since it is part of what God has done for us in Christ. However, the nurture of the church is not the maintenance of a cosy club, but the training of soldiers for the service of their King. The victory has been won, the redemption is complete, but Jesus Christ, our Lord and King, needs heralds to go out and invade those areas that are occupied by the enemy with the news that God has made Jesus "both Lord and Christ". The Gospel has been committed to the church not as a possession, but as a trust—a precious trust that cannot really be enjoyed if we refuse to share it with others. "This is a day of good tiding". We do not well if we hold our peace.

But why should we hesitate to share what we believe to be the greatest good news the world has ever heard? It is because there are many in the church who do not realize that it "needs to be done by them". Whom did Christ commission to carry out His mission? Did He commit it to the apostles alone? And does He hold only a few professionals responsible for this aspect of the church's mission today? The answer of the New Testament leaves no doubt whatsoever. The mission of the church is the responsibility of all of the people of God. The Protestant reformation with its doctrine of the priesthood of all believers also underlined this fact. By that means the reformers sought to restore lay people to their rightful place in the church of Jesus Christ.

Unfortunately, the laity were given a name but not provided with a ministry. While there is a division of responsibility in the church, and while ordained ministers have a special ministry, the Holy Spirit has given spiritual gifts to all, and the mission of the church is something in which the whole church shares. The ministry of the laity is one which they hold in virtue of their place in the church of Jesus Christ. As members of Christ's body, the laity are also responsible for both aspects of the church's mission. To say that this responsibility belongs to the clergy alone, is to mutilate the body of Christ, leaving but one member instead of many. The church though one body has many mem-

**An archway and a flaming torch form the symbol of Evangelism and Social Action, depicting the light of the Gospel with all its personal and social implications being carried through the door of the church into the world.**



bers, and to each member the Holy Spirit has given a gift for the effectual fulfilment of the mission of the church. "The Holy Spirit wills to carry on His mission through the co-operation of all in one harmonious unity".

The role of the laity in the mission of the church is an important one. In fact, if the work of evangelism is to be done, the lay people must accept the major responsibility for it. This becomes clear when we understand the distinctive function of evangelism. While there is and should be evangelism in all that the church does, it is the word used to describe the church on the offensive, on the march. It is the church reaching out into the world in an attempt to make the Gospel of Jesus Christ heard by all people, and relevant to every relationship and area of life. How is this to be done if it is not done by the lay people of the church?

The World Council of Churches assembly at Evanston in 1954 underlined this fact in the following words: "The laity stand at the very outposts of the Kingdom of God. They are the missionaries of Christ in every secular sphere. Theirs is the task to carry the message of the church into every area of life, to be informed and courageous witnesses to the will of the Lord in the world."

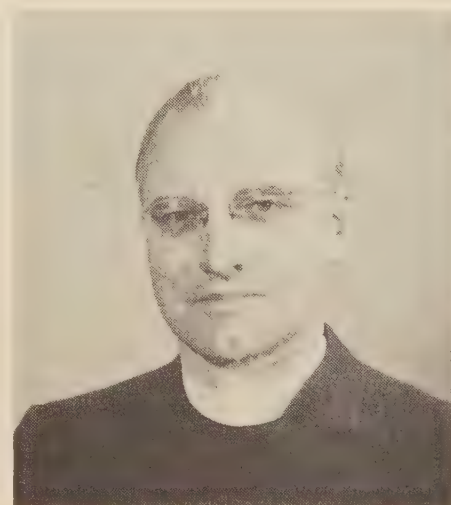
It is because the board of evangelism and social action believes that the laity were meant by Christ to have such a large part in the mission of the church that the program of evangelism being recommended to the courts and congregations advocates lay visitation evangelism. While it is recognized that visitation evangelism is only one way to witness to Christ, it has been proved to be one of the most effective. More people are being reached for Christ and the church today by this method than by any other. If congregations were to try this kind of visiting, it would go a long way toward solving the slow rate of growth in the membership of the Presbyterian Church in Canada and would also do much to renew the spiritual life of our church. One congregation that tried it said: "It

has brought a new reality into all we are saying and doing, showing us the way to make Christianity a reality and not a theory".

This is the method that Jesus taught His disciples to use. In the Gospel according to St. Luke, chapter 10, we read that Jesus appointed seventy whom he sent out "two by two before His face into every city and place, whither He Himself would come". It was also He who emphasized the need for effective organization and training. The visitors who were sent out by Jesus were given explicit instructions as to what they should say, and how they should meet the different situations that might arise. This is still a prime prerequisite for effective visiting. Training manuals are available from the board of evangelism and social action.

If the minister of your church invites you to take part in Friendship Evangelism Visiting, plan to say yes. The Book of Praise, Hymn 586, by Daniel March, says—

*"Let none hear you idly saying  
'There is nothing I can do'.  
While the souls of man are dying,  
And the Master calls for you".  
Take the task He gives you gladly;  
Let His work your pleasure be;  
Answer quickly when He calleth,  
'Here am I; send me, send me'."* ★



The author is secretary of the Board of Evangelism and Social Action.



# Our Church in British Guiana

By Robert Lennox

OURS was the experience of anyone leaving our north temperate zone for a visit to the tropics in mid-winter. We left New York City in a blinding blizzard to find ourselves in Trinidad a matter of five hours later in the warmth of this tropical island. The next morning we made the hour and a half's flight to British Guiana to be met by the Rev. R. Duncanson, the Rev. A. S. MacDonald, and the Rev. Dr. Kenneth Glazier, members of our mission staff there.

From then until our departure seven days later, we were welcomed heartily in a continuous series of receptions and services into the hearts and homes of the people of the Canadian Presbyterian Mission. In an hour or two, after a delightful lunch in the mission house in Bel Air Park, we were engaged in interesting conversation with the governor of the colony, Sir Ralph Grey. We felt quite at home with His Excellency, who had formerly lived in Nigeria and knew Sir Francis Ibiem there. Our mutual acquaintance with Sir Francis gave us a feeling of intimacy with each other. No one, of course, could better have given us an insight into the many facets of life in this country and its development towards self-government with all its complexities.

This visit to government house was followed by a civic reception where we were welcomed by the representatives of church, city and state. And then, as the day came to an end, we found ourselves with the congregation of the Burns Memorial Church, of which our latest missionary, the Rev. David Murphy is the minister. We had reached the inner circle of our relations with these fine people where all distinctions of race and colour quickly faded into insignificance—here were people with whom we were one in Christ. Yet there was one difference which *they* made us feel deeply as with gratitude they referred to the church in Canada as their mother church. Under God we had been responsible for this church's coming into being, and to it we are still responsibly related, however true it is that Kipling's lines are rapidly being realized there:

*A daughter in her mother's house,  
A mistress in her own.*

These feelings were deepened in us as we travelled the next day to New

Amsterdam, there to be welcomed by the Rev. J. and Mrs. Muchan, whose radiant faith and good humour enliven any company.

Sunday was a full day with a service at the Albion Front Church at 8:30 in the morning, followed immediately by another at which we had the signal honour of laying the corner-stone of a new church. It was a joy to be associated in these services with the Rev. W. L. Jagnandan, the moderator of the presbytery and minister of this congregation, whom we had met on his recent visit to Canada. After the service in the Ramdeholl Church in the evening, I felt I had seen typical congregations of the church there in city and town and plantation, and one could not refrain from profound thanksgiving for what had been achieved in the almost 75 years during which this work has been going on. God had favoured His servants who had worked faithfully through the years, and we should rejoice in the fruits of their labour.

The third great event of this day took place in the afternoon, the opening of the new wing of the Berbice High School. In this we were introduced to another and most important aspect of our work in British Guiana—the work in the schools. There are thirty-one of these schools throughout the colony with this high school at New Amsterdam. With the help of grants by our church and the government, this new high school has been possible and is a source of great gratification to all. Mr. B. Beharry is the competent principal and together with his staff is carrying on a work which, since the early beginnings of the mission, has been exerting an influence in every area of life.

Everywhere I went I talked with people in responsible positions in the country who received their secondary education in this school and who are loud in their praise of it. Later on we had the privilege of visiting some of the primary schools, and it was a most moving experience to see how the witness to the Christian faith was being carried on in this way. This work is not without its problems as the church faces new policies of the government in respect of education. But we are confident that these problems will be solved without impairment to the work of the church. And whatever we may be able to do in



The new (left) and the old buildings of Berbice High School, New Amsterdam.



The official opening of the new wing, January 22. Photos by Kenneth M. Glazier.

this area in the future, we are sure that nothing can really undo what has been done in the past.

British Guiana, like every other part of the world in which our church is at work, is caught up in the veritable revolution of our times. And one of the most profound impressions made upon us in this brief visit was that as we move into the future we shall be called upon to give of our best in the way of men and in everything else, that God's purpose for His world may not be hindered or hampered, but carried forward to still greater achievements. While we must send our best trained and most capable men to co-operate with the church there, the Guianese Church is aware too that its own ministers must also be men of superlative mind and spirit.

These men must have the best training possible, and with a view to this our church has entered into an arrangement with the Union Theological Seminary in Kingston, Jamaica, whereby candidates for the ministry from British Guiana will go there for their theological training. This is a co-operative venture involving Baptists, Methodists, Disciples, the Church of Scotland and ourselves, and we are very fortunate in having as our

(Continued on page 30)





A huge hand with index finger pointing heavenward tops the steeple of First Presbyterian Church, Mississippi. Built in 1823, this southern church contains chandeliers taken from the Robert E. Lee river boat.

# Southern Centennial

By John A. Kirstein

**D**URING the first three months of this year Presbyterianism has been on the march in the south. Down there in Dixie thousands have gathered in mass rallies, 6,000 in Atlanta, Georgia, 4,500 in Charlotte, North Carolina, and similar crowds in 88 other centres.

For it is the 100th anniversary of the Presbyterian Church in the United States, commonly known as the southern church. Of course Presbyterians have been active in the south for three centuries, but it was in 1861 that an independent church was formed.

These "cavalcades" mark the beginning of a great "Mission to the Nation". In an attempt at new understanding of the heritage shared with Presbyterians the world over, every member will be challenged anew to commitment and mission. The movement's purpose is to show that the Presbyterian Church US recognizes its mission to the whole world, among men of all creeds, races and classes. It says that the southern

church recognizes Jesus Christ as King and Head, and that she commends her faith heartily to "whosoever will".

This centennial year will neither celebrate the "divorce" from the northern church, nor re-fight the civil war. Instead Dixie Presbyterians will use the year to renew their ties with the more significant heritage of the Christian faith in the Presbyterian system.

But it is a fact that moral and chaotic disunity disturbed the United States in the dark days prior to the war between the states. The destructive spirit spilled over into Presbyterian affairs and a happy unity was destroyed. Dr. W. Edwin Hemphill, a southern historian, wrote recently, "Not until the nation's oneness had been smashed did this chief body of Presbyterians divide—and even then they parted not because of any sectional clash over what they believed, or the way they wanted the church to be governed". A divided nation opened a wedge of division in every major denomination in

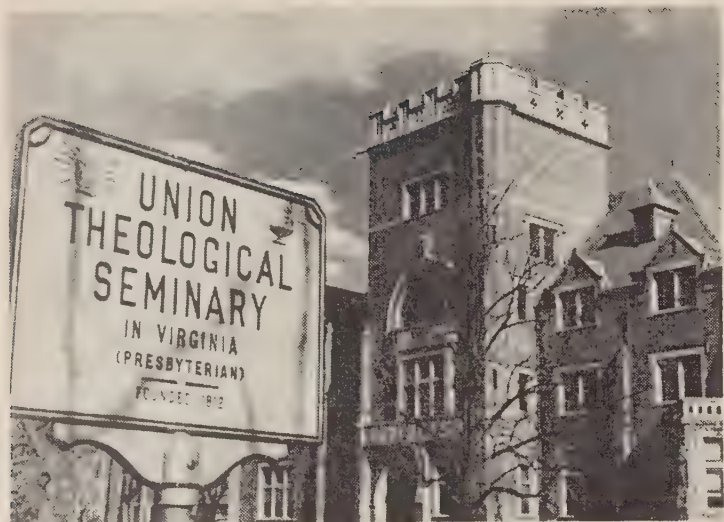
*This article was written especially for THE RECORD by the Rev. John A. Kirstein, associate editor of PRESBYTERIAN SURVEY, official magazine of the southern church.*

*Principal Robert Lennox is our official delegate to the centennial at the end of April in Dallas, Texas. Professor J. C. McLelland is to be guest preacher.*

*All photographs, courtesy of The Presbyterian Church in the United States.*

April, 1961





Watts Hall in Richmond, part of one of the four southern seminaries.



Forty-six missionaries of the southern Presbyterian Church remain in the troubled Congo. One of them, William Rule, M.D., directs the interdenominational crash medical relief program. Here the faculty of Morrison Institute and some of the students relax together in more peaceful days.



A crowd of 2,500 assembled at Houston, Texas, one of the 90 cavalcades with which the celebration of the centennial began, opening a great Mission to the Nation.

the south into which men too willingly poured vindictiveness and discord.

On December 4, 1861, the presbyteries of the south met at Augusta, Georgia, and organized the Presbyterian Church in the Confederate States of America. There were 93 ministers and ruling elders in attendance. A paper addressed to all Christian churches, that first general assembly, explained its existence and purpose: "The ends which we propose to accomplish are the same as those

which are proposed by every other church. To proclaim God's truth as a witness to the nations; to gather His elect from the four corners of the earth; and through the Word, ministries, and ordinances to train them for eternal life . . ."

The assembly adopted the Westminster Confession of Faith, together with the larger and shorter catechism as its doctrinal standard. It adopted the form of government and discipline, and the

directory of worship which had been used in the undivided church. In 1879 the assembly revised the latter works. The only change of significance in the Confession of Faith has been the addition of a chapter on the Holy Spirit.

At the hour of its birth the new denomination was subjected to extreme trials. Her youth went to war and many died. Her ministers joined the chaplaincy, leaving many churches understaffed. Those who remained were often



poorly paid and were required to labour long hours at "worldly avocations" to support their families. Tracts of the period show some of the concerns: profanation of the Sabbath, declining interest in Sabbath schools, absence of the reviving Holy Spirit, welfare of the soldiers and death of the young of the south, the crime of extortion, the religious instruction of Negroes, and liberality in benevolence.

A quotation from the church's first periodical, *The Children's Friend*, further illustrates the troubled times. In the January, 1863, issue there is this note: "The Rev. M. D. Hoge, D.D., has gone to Great Britain, to get, it may be, a shipload of Bibles and Testaments for our soldiers. We have sent by him for some beautiful pictures for our paper; though it may be a few months before they can reach us".

The young church matched rigorous circumstances with vigorous service. In 1866 there were 2,000 communicants added as a result of revivals. The church published a paper for soldiers called *The Soldier's Visitor*, and by 1864 it circulated to 8,000 men. The church began with 47 presbyteries, 700 ministers, 1000 churches and 70,000 communicants. In the first fifteen years of its life it added 35,000 through mergers with other branches of Presbyterian and reformed churches. In 1865 the church adopted its present name, The Presbyterian Church in the United States, rejecting emphatically The Presbyterian Church in the South.

Poverty, hunger and disease struck the defeated south. Reconstruction was difficult. But with a prayer of repentance on her lips she never flinched as she pursued her mission and destiny.

Under the guidance of John Leighton Wilson she became a church with a foreign mission concern. Growth of world mission fields was steady in both numbers and size. Today there are 493 missionaries in Africa, Brazil, Taiwan, Japan, Korea, Mexico, Portugal, Ecuador, and Iraq.

Domestic missions began among the Indians of the Creeks, Choctaws, Chickasaws, Seminoles, and Cherokees. They soon expanded to include mountain people, Jews, Negroes and foreign-speaking settlers. Sustentation for ministers was a real concern.

Negro churches were established, but in most cases worked under white sessions as branches of white churches. This excluded Negro elders from service in church courts. Their interest in Presbyterianism dwindled alarmingly. In 1898 an attempt was made to correct the situation through the formation of a separate denomination for Negroes. In 1916, recognizing its mistake, the general assembly reversed the decision by mak-

ing the Negro synod a part of the assembly of the Presbyterian Church US.

The attitude toward the Negro in the south has always been mixed and changing. At times it has been sympathetic. At other times it has been indifferent. This has been equally true of the attitude of the church. Slaves who once worshipped in white churches found after reconstruction days there was no place for a free Negro. Unfortunately the church has not been on the frontier in the struggle for the Negro's civil rights until recent years. To her credit, however, all four of her seminaries are open to Negroes. Many of her colleges will process applications from Negroes. Most of the synods and presbyteries are integrated. The general assembly welcomes its Negro members wholeheartedly. Some local churches, particularly in the "border" synods have accepted integration. Most heartening of all the signs of progress are the wise acts and bold speaking-out of both pastors and laymen in support of Christian brotherhood and full civil rights.

From the first controversy over slavery to debates of recent years on the place of the Negro in society, the Presbyterian Church US has known the full meaning of difference of opinion. There was an early debate on the use of instrumental music in the church. The greatest debate raged for ten years, from 1884 to 1894, on the matter of evolution. Through the years debates have echoed time and again on merger proposals and union with other denominations. The place of women in the church has caused frequent discussion. It was not until 1926 a woman could read the report of the Women of the Church on the floor of general assembly.

Some of the debates continue. All attempts at church union with the northern church have failed. But the ecumenical spirit is strong in the church, and probably represents the majority view. The church still does not ordain women to the offices of deacon, elder or pastor, but does assign tasks to them of equal importance. They serve on committees in all gradations of the church courts. They are indispensable in the writing of Sunday school materials, youth publications and Bible study guides. They are called on to teach in all our schools of higher education.

Fraternal relations have improved over the years. It was 1883 before the Presbyterian Church US exchanged fraternal delegates with the northern church. This year there will be seven or more denominations sending fraternal delegates to the general assembly, April 27 - May 2, including a representative of The Presbyterian Church in Canada. The southern church now belongs to the World Presbyterian Alliance and to the National Council of Churches.

Interest in education has been one of the strong characteristics of the southern church. There are four seminaries. One is jointly controlled with the United Presbyterian Church USA, and there are plans to bring another under a similar form of control. Seven colleges were functioning when the church organized, and to these were added 15 others. Forward looking programs of consolidation and curriculum innovation are taking place at the present time in the establishment of St. Andrew's College in North Carolina, and Florida Presbyterian College. Some of the church's most meaningful work is being done through campus ministries and unions.

The Uniform Lesson Sunday School series found favour in the southern church. It is still used. The board of Christian education has introduced graded materials. In December of 1960 plans were revealed for the complete restyling and re-writing of materials. The "Covenant-Life Curriculum" will be put into use in 1964 or 1965.

The church has an enviable position in religious journalism. There are three independent church papers and an official magazine, *The Presbyterian Survey*. The magazine uses the Every Family Plan, and at the end of 1960 counted 230,000 subscribers.

In stewardship the Dixie Presbyterians have been faithful. They lead all major southern denominations in per capita giving. Through the leadership of their general council the pre-budget canvass is now being used in most churches on an every member basis.

The Women of the Church, the Men of the Church and the Youth Fellowship Groups have contributed strength to the total life and program of the church. The "circle" plan of organization used by the women is a widely copied feature, being used now in many churches around the world. Both women and men have helped spark the current interest in Bible study and the lay schools of theology in prospect. The activity of the youth groups has been a means of preserving the heritage and of preparing the church for its mission tomorrow. Hardly any pulpit committee functions these days without representatives from these three organizations.

The remarkable conversation at all cauldades this year pointed up a new southern Presbyterian commitment in a new century. It was their way of saying to the world, "We intend to continue making our faithful witness to God by loving our neighbours, serving them after the example of our Lord, and telling them the Good News of God in Jesus Christ."

This is their heritage. This is their mission. And they hear a new call, not only to the southeastern United States, but to the whole world of today and tomorrow and forever. ★





# The Victorious Lord

*I am he that liveth, and was dead; and behold I am alive for evermore.*

*—Revelation 1:18.*

THE apostles and evangelists seem impatient of dwelling, however briefly, on the thoughts of Christ as dead. In this they differ widely from those who, even today, hold in such reverence an agonizing blood-smeared figure on a cross. It was not that they thought lightly of the cross, for it was, and still is the symbol of the Christian faith—the empty cross. But somewhere about the tenth century, at a time when deep superstition and ignorance bound the minds of the people, a change was made from the cross to the crucifix. From being a token of joy, a sign in which to conquer, it became a thing of tears and agony; a stock subject with the artist who desired to show his power of representing anguish.

Was not a great artist justified when he turned in anger on his fellow artists for their misrepresentation of Christ? Said he:

*"If Christ was only three hours crucified,  
After few years of toil and misery,  
Which for mankind He suffered willingly,  
While heaven was won forever when  
He died,*

*Why should He still be shown on every  
side*

*Painted and preached in nought but  
agony,*

*Whose pains were light, matched with  
His victory?"*

*Why rather speak and write not of the  
realm*

*He holds in heaven, and soon will hold  
below,*

*Unto the praise and glory of His name?"*

The vision which St. John saw of Christ was no doleful figure, but the figure of Christ victorious, the living and reigning Christ.

This was the thought best calculated to help the churches in his time. Christian people were passing through a great trial of faith. The Roman emperor was forcing on the church the choice between state idolatry and incredible suffering. Loyalty to Christ might even mean a martyr's death. What comfort and inspiration there was in the thought of One, who, done to death by evil hands, had conquered death, was risen, the ever-living, ever-present Lord!

This is the conception of Christ to

which the church must still return. Things are happening in the world today that would indicate an attempt to put an end to Christianity, and they are not a few who despair of the triumph of Christ's cause in the earth. May it not be that this trembling faith is due to forgetting the Master whom we serve? Christ is no voice from the distant past. His friendship is not a memory. His power is active still. His victory is already won. "He must reign till He hath put all enemies under His feet".

Once a young Scottish ploughboy by the name of Clyde, as he was being tied to the stake, noticed that his fellow-martyr, an older, scholarly man was somewhat shaken by the ordeal, and called to him, "Be of good cheer, sir! The Lord Christ never promised to keep us out of trouble. But He did promise to bring us through. And He will do it." With that, the other's faith revived, and he too died looking death in the face—unafraid.

## Bible Readings

April 1	— John	20:11-23
April 2	— John	20:24-31
April 3	— John	21:1-6
April 4	— John	21:7-14
April 5	— John	21:15-17
April 6	— John	21:18-25
April 7	— Acts	1:1-9
April 8	— Acts	1:10-14
April 9	— Acts	1:15-26
April 10	— Matthew	19:16-22
April 11	— Isaiah	7:1-9
April 12	— Isaiah	7:10-19
April 13	— Isaiah	8:11-22
April 14	— Isaiah	9:1-7
April 15	— Isaiah	9:18-10:4
April 16	— Isaiah	11:1-9
April 17	— Luke	19:1-10
April 18	— Isaiah	11:10-16
April 19	— Isaiah	12
April 20	— Isaiah	25:1-9
April 21	— Isaiah	26:1-9
April 22	— Isaiah	28:1-6
April 23	— Isaiah	28:13-22
April 24	— Luke	18:9-14
April 25	— Isaiah	28:23-29
April 26	— Isaiah	29:9-17
April 27	— Isaiah	29:18-24
April 28	— Isaiah	30:8-17
April 29	— Isaiah	30:18-21
April 30	— Isaiah	31

The world today is not impressed by weaklings. It will listen to people who speak with confidence. It will be attracted by those whose faces, even in the presence of tremendous odds, show the light of serenity, the peace which the world cannot give or disturb. But these things must be in the heart before they can be revealed by the countenance. They will come to us only when we have seen that which can change the look of all that threatens or dismays. And that is the vision which St. John saw on the lonely isle of Patmos—the vision of the ever-loving, ever-present Christ.

The resurrection was not simply a confirmation of the claims our Lord had made or a proof of what He had taught: it was the culmination of His redemptive work, the act by which He overcame death and became the source of new life to His people. The life of the family, the church, the nation and the race comes to its fullest powers and activities of beauty and goodness as they receive His life, the crown and completion of all.

If we let the faith of the resurrection work itself deeply into our hearts, it may not be that everything will become easy, but it will work for us a new hope. Even in our deepest sorrows it will bring peace and gladness and the joy of the believing heart. "Christ is risen from the dead and become the first fruits of them that slept."

This faith, not as a speculation to which we give intellectual assent, but as an enriching experience of the divine possible for each of us makes the difference to our outlook on the present and fills the future with a glorious hope.

## Prayer

Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life: grant us power we beseech Thee to rise with Him to newness of life, that we may overcome the world and its trials with the victory of faith, and have part, at the last, with the redeemed in the inheritance of the saints: through Jesus Christ our Lord. Amen. ★



# Pungent and pertinent...

## WORDS AND WORKS

Without entering the discussion about our Book of Common Order, I would like to comment on Prof. McLelland's remarks on "Religious Cosmetics". I have been privileged to serve in varied charges and several parts of the country. There is certainly good reason for Prof. McL.'s criticism on us pulpiteers. Quite likely the "layman suffers week by week." Although, the professor should take into account that any minister or theologian goes through the experience of a worship service with another man in the pulpit in a way which is different from that of the layman. Alert to the relevance of the liturgy to the liturgy-of-life (is not our whole life, properly interpreted, liturgy?), to the requirements of mood and atmosphere, the principles of proper exegesis and the difference between the minister's "I think" and the authority of his "Thus says the Lord!", he is of necessity more critical, awake to any flaws and—if I know myself a bit—very hard to reach by what the preacher has to say. I find it easier to be immersed in a wonderful liturgy and to follow my own train of thought, than to open up to what my colleague has to give as his message of the day. Perhaps we should have more practice in listening to the other men's sermonic efforts!

However, I do agree that there is a poverty in our worship, a lack of vividness and participation of the congregation, that must weigh heavily on the heart of many ministers. What I cannot admit is that it is more dialogue we need. I have found that what dialogue there is and what active participation we have in our usual form of worship provided for our people, is lacking life, is dull, routine, remote and without warmth. And this sometimes in spite of sincere and consecrated preparation and guidance by the minister.

Our first need seems to me to be rather an awakening to the meaningfulness and importance of what part the congregation plays in her worship. Our people need to reconsider their approach to these things along with the ministers, perhaps even before the ministers. It seems unfair to depict the layman as the sufferer and the minister as the one who inflicts it only. There is the responsive reading, the gloria, the Lord's Prayer. There are the hymns, the pastoral prayer, the offering, the doxology. The congregation really is quite busy

standing up and sitting down. I would like to relieve them of a bit of that.

A pastoral prayer should be the most priestly act of the service. A man can gather in his soul the needs and wants and joys and tears of his people and in his prayer from the pulpit lay it all to the heart of God. Then he wishes the congregation to compress it all in the Lord's Prayer. He makes a distinctive pause after telling the Lord exactly what is going to happen. And yet, the congregation wakes up to it only by the time the kingdom is to come, or the daily bread. And if you open your eyes to see whether they are still with you, you see the strangest prayer attitudes. Once, it seems to me, there was an attitude of prayer in which we all found ourselves together: a bowed head, closed eyes and folded hands. What now is most common, is the "prayer-slump", accompanied by much coughing, nose-blowing, hair-fixing and what have you. Closed eyes are on their way out. Folded hands . . . ? Hands can be anywhere: in pockets, dangling from the pew before you, leafing through the hymnbook to find the next "number", or just hanging down in an attitude of "I give up; this does not mean me."

Has a choir ever tried to imagine, what it means to a praying pastor, if behind him or under or beside him there is lively preparation for the anthem? Music is shifted, throats are cleared, the correct page is told around, the organist whispers final instructions, and the devil says, "Why don't you quit? You are just freewheeling with these people. They don't pray, how can you?"

I shall not go on. We may or may not need a richer liturgy. But what we need right now is a congregation that does not let her pastor swim upstream every Sunday, against the current of their indifference, sloppiness and unwillingness to learn. For what have they to complain about, if he makes them suffer a bit in his sermons. There has to be some justice, no? Yes!

Toronto, Ont.

Hans Zegerius.

## LAY PARTICIPATION

To my mind the most disappointing aspect of Prof. McLelland's article was his appeal for the return of a mode of worship which was in vogue 2,000 years ago. However it is interesting to note

that he chose a liturgical form used in the Jewish *laymen's organisation*. For the synagogue undoubtedly held that position in the religious life of the Jews. The priests (clerics) had the temple for their sphere of service, but of the synagogue the Rev. Wm. McMillan writes in the Imperial Bible Dictionary . . . in the synagogue the religious standing of all the people,—that standing and those privileges which they had always possessed in idea, but which may have easily seemed to many to have been transferred to the priesthood,—were recognised; and provision was made for the drawing forth in the laity of that ability both to teach and to rule, for which Moses himself had so long before expressed his longing in the remarkable words, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them". Num. XI. 29.

More intriguing still; it was in this unconsecrated ground that the flower of preaching first bloomed. A form of preaching however, that was conversational rather than oratorical, and it would have been quite in order for Professor McLelland to join in that conversation from his seat in the pew. For example, you will recall that when the wily pharisees introduced an injured workman into the synagogue on the sabbath day, our Lord sought to make the matter a subject of "group discussion", (Mark III 1-5) and he wasn't breaking any house rules in doing so. The Jews enjoyed taking part in this sort of thing, as Dean Farrar points out "the Jews in the worship of their synagogue liked to give full vent to their feelings!" No "please be good boys; please don't make a noise" kind of religion for them!

But,—and this is the point I would like to emphasize,—all this is only of academic interest to us in A.D. 1961. If we are going to make the church relevant to the needs of modern society, we must mould our worship in thought forms which are current coin in contemporary society. Forms which the man in the street finds natural and spontaneous. The revision committee will do the church a great disservice if they merely serve up a re-hash of obsolete forms, couched in archaic modes of expression.

New Liskeard, Ont.

C. H. Martin

## THE PRIMARY MISSION

It is with some reluctance that I write to express concern over the article in the January *Record* on "Religious Cosmetics"—a concern chiefly over the somewhat cavalier spirit in which it was written. The article illustrates to my mind how easy it is to become preoccupied with such matters as forms of



worship, administrative changes, financial projects and church extension—matters all good and proper in their own place. But it is another thing to go up into the battle line of faith and unbelief as it is today which is so often submerged and unacknowledged in the busy life of the church and community—that line where the hidden battle of the age is being waged for the possession of the mind and spirit and, eventually, of the whole man.

How often do we in Canada have to be reminded that half of our world is dominated by atheistic communism and the other half by a secularism which in so many ways means that men have learned to live as though, for practical purposes, God were nonexistent and the Christian faith of little relevance in the world of affairs. Should this total situation not be placarded before our eyes as the matter to which we ought to be dedicated? Should we not be uncompromisingly evangelical, devoting our primary efforts to the mission of Christ and His church, understanding this task and having it laid with all urgency upon our hearts, and combined with it, should we not teach with a thoroughness which is appropriate to the situation?

It is easy to become engrossed with the reproduction of forms of the past, even on plausible theological grounds, to develop as it were, a science of signs, usually without specifying the hermeneutical (interpretative) principle involved, but to fail to discern the signs of the times. In the light of this observation, am I justified in asking why in the assertion that the word and sacrament together provide the true and only norm of a complete act of worship, no reference is made to the Holy Spirit? And how are we able to decide so readily when worship is complete or incomplete?

I confess to some difficulty in finding in the New Testament a liturgical pattern which the writer of the article thinks we can now reconstruct in detail. To me this is a sweeping statement. Nor am I convinced that the weekly celebration of Communion supposedly "thwarted by the apathy of the people" of Geneva—even if it were literally correct, this would not be the whole explanation of its infrequency—is the answer. With the resistance which the modern congregation offers to any lengthening of the time of the service of worship, such an innovation could only have the effect of squeezing the sermon still further out of the service and, as some devotees of this particular view in the United States have suggested, eventually eliminate it altogether—a result which we can ill afford at a time of such urgent need for people to hear the Word of God.

May I say in conclusion that there are many benefits of infrequency of Communion which are apt to be overlooked—benefits which somewhat to my surprise, at a recent meeting, Anglican dignitaries were quick to recognize out of a concern for problems which tend to emerge from the opposite practice of frequent Communion, a more recent practice in the Anglican church than many of us realize.

Knox College

J. Stanley Glen.

## EXAMINE OUR MOTIVES

The February issue of *The Record* contained several letters engendered by Dr. McLelland's thought-provoking article, but not a solitary sentence about the impact of "The Maybe Kid" on the souls and consciences of Presbyterians.

Are we to assume that the tremendous religious needs of our teen-agers and the soul-lacerating problems of so many people of all ages in all our churches must take second place to discussions about matters liturgical and ritualistic? Don't tell me this is a false assumption. It isn't. For every one minister who is trying to come to grips with the deepest needs and problems of his people, there are far too many clergymen who are so busy riding ecclesiastical hobby horses on their metaphysical merry-go-round that they are completely out of touch with those whom they are ordained to serve.

Literally millions of words have been written about the reformation, one of the greatest revolutions of all time. Its facets are many, its implications go deep. All are worthy of profound study, liturgics included. But we still need to remind ourselves that the greatest emphasis of the reformation was the tremendous principle of *the equality of souls in the sight of God*. The reformation overturned the usurpations of a proud priesthood which assumed to place itself between the Creator and His creature. Luther's writings dealt with many matters, but it has always seemed to me that the two most vital truths he sought to establish were: (1) The inability of man to dispel the darkness which hides his soul from God, and (2) The almighty power of a gracious and loving God.

The great sin of the church, prior to and since the reformation, is that "the thick layer of Religious Cosmetics" has been applied in such a way that the face of a Loving and Holy God has been made to wear a hideous mask of man's theological whims and fancies. Countless souls in dire spiritual need have come to our churches in search of the Bread of Life only to be given stony liturgical substitutes.

The spiritual hunger in the hearts of men and women is perhaps greater today than ever before in the world's history. One of the deep tyrannies of our times is *loneliness*, the alienated spirit. And, even as Christian churchmen are proclaiming the Gospel of One who cared so much, we sometimes act as though we couldn't care less.

In this hour of supreme opportunity we must examine our motivations as never before. Every congregation must search out its life and purpose. Is it to present aesthetically beautiful and liturgically correct worship, so often out of touch with human need? Or is it to serve people at home and abroad, to heal their hurts, enrich their lives and bring them to a more intimate fellowship with Christ and His church?

For these and other reasons I was amazed to find no mention in the February issue of *The Record* of Dr. David Rowland's television program of January 8. Thousands must have witnessed the soul-stirring and thought-provoking story of parents who were so obsessed with their own petty bickerings that they could not see that their teenage son was on the brink of social and spiritual disaster. Then, the entrance of a kindly, understanding minister (played so admirably by Dr. Rowland) who leads the boy and his parents to a higher path and a nobler destiny. The impact of the film is made even more vivid, and the vital lesson taught even more heart-warming because it shows what is actually taking place week after week in Dr. Rowland's Youth Centre at York Memorial Presbyterian Church.

Here, surely, is a great challenge to the church of today, the practical, Christian answer to the heart-felt need of millions of people for a faith that will carry them through the frustrations, losses, heartaches and disillusionments of these times.

Ottawa, Ont.

Robert Good.

## PROF. McLELLAND REPLIES DEFINING LITURGY

How am I to answer so many critics in the 1200 words allowed me? Especially since so few attacked my central thesis of the nature of liturgy, or my examples of choir and sector? How am I to answer both Dr. Nicolson, who thinks I am pessimistic (our church is in splendid shape) and Dr. Wade, who thinks I am optimistic (we are tottering over an abyss)? More serious is the reaction of an Ottawa session in laying three red herrings over the trail and then by implication accusing me of heresy! The assembly's revision committee can remove the herring by a mere quoting of their true words about fencing

PRESBYTERIAN RECORD



the table, the declaration of absolution and the commemoration of the faithful departed (pages 6, 4 and 18, 15 and 34 of *The Book of Common Order*).

My aside about the Scriptural equality of Presbyterian and Episcopal forms of church government is a simple matter. Reformers like Calvin, Knox and Peter Martyr did not agree with monarchical episcopacy or "prelacy", but accepted the primitive church ordinance of a corporate episcopacy shared by presbyters (see Calvin's *Letter to the King of Poland*, etc. and *Manual of Church Doctrine according to the Church of Scotland*, Wotherspoon-Kirkpatrick, pp 83ff).

Let me try to give a concise and positive outline of what I mean by true liturgy—under the "three heads" that even Presbyterians hold to be a sacred formalism.

**1. Liturgy does not mean complexity and medieval mumbo-jumbo.** My critics repeated the same basic error *ad nauseam*: that liturgy always means introducing ornate forms of spoken dialogue and set prayers. This misses the point. All worship is liturgical because *leitourgia* means "the work of the people". We face a choice of good or bad liturgy, not of none or too much. I hold that much of our present practice has evolved through mere custom and psychological motivation—a false liturgy or cosmetic. As one Anglican remarked to me, "Your churches are putting crosses on their Communion tables, while we're taking them off!"

Let this be clear, to bring some historical accuracy into the debate: there was a high church trend associated with the Oxford movement, which adored medieval trappings. But no one who has applied himself to recent church history could mistake the liturgical movement today with that. Must I give chapter and verse for what should be evident, if we are really the church of the educated ministry and people? Let us note the Church of Rome, to take the least congenial example. That church is in ferment today because the liturgical revival has proved to be Biblical (the laity are now encouraged to read their Bible and to take Communion frequently); to be anti-clerical (Jungmann's works); to be evangelical (Michonneau); to be developing a new doctrine of the mass (Casel, Bouyer) which makes most of our traditional Protestant arguments hopelessly outdated. Is all this a retrograde movement? Or is it perhaps a step backwards to the fountain of truth which is shaking Rome with reformation, while we cling to our "freedom" and refuse to order ourselves according to our motto of "always reforming"?

**2. Liturgy does not threaten preaching.** It means the unity of word and sacrament. "The outward and ordi-

nary means by which Christ communicates to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer" (Shorter Catechism, 88). Am I high church or ceremonial or antiquarian because I try to apply John Calvin's lifelong conviction that word and sacrament together constitute the proper liturgy of God's people on the Lord's Day? I seek to continue the reformation on his own principles—my critics deny and correct Calvin, in the name of . . . what?

Most disturbing here is the attitude of the doctors of Knox College. Is there some poetic justice in the fact that even my most cavalier moments have been but the working out of the reformed doctrine of the word and sacraments which I learned on a scholarship from—Knox College? I have on my side not only modern New Testament scholars like Cullmann and Bultmann, who are currently debating whether the original Communion was weekly or daily, but also Calvin himself, who called the separation of word and sacrament "a vicious practice", and infrequent Communion (save the mark, Dr. Glen) "an invention of the devil". And is the Scottish Church *Manual* so terribly wrong

#### RELIGIOUS COSMETICS

Although comments are still coming in, the discussion begun by Dr. McLelland's article four months ago ends with this page. It was encouraging to find so many ready to debate the question.

The committee on the Book of Common Order will present its case in the May issue.

when it states (p 46): "In the Apostolic Church the Sacrament was celebrated every Lord's Day . . . This is undisputed"? Who can remain Presbyterian and reformed without this norm of worship, this theology of worship?

I agree that the hearing of the Word of God is not passive. But if our present ways of worship are so active and fruitful, why are my critics so concerned about the urgent situation of our church? Am I not "facing reality" when I cut through their indignant spate of words to offer one practical reason why it is so urgent? I can but repeat my diagnosis: the active hearing of the word must be allowed to express itself in something more than an inward amen or an outward placing of an envelope on the plate. By what authority do we limit the ordinance of corporate thanksgiving to four times yearly, when our Lord commanded us to "do this" in order to "show forth" His death? Is this mere ceremony, this that St. Augustine called the "visible word"?

I maintain that preaching and hearing extend beyond the sermon "highlight" of Sunday worship, and that we need to work out new forms of active

dialogue. Is it not significant that one always hears evangelical preaching on Communion Sundays, when word and sacrament are held together? And negatively, that where these are held apart, among "non-liturgical" Presbyterians, secular liturgical orders like the Masonic and the Orange always flourish?

**3. Liturgy depends on the Holy Spirit.** Why is it assumed that forms are an obstacle to the Spirit's working? Some forms are; the proper forms or "ordinances" are not. Is not the sermon a form that is nothing without His work? The question is—what sort of Spirit do my critics believe in? Is He not the Spirit of our Lord Jesus Christ, who at Pentecost came to seal the church with Christ's new humanity, through the word in all its forms? I submit that the root cause of the urgent state of our church is a failure to discern the Lord's body and the Lord's Spirit. We have divorced the Spirit from the word, from the proper forms that are the vehicles of His power among men. He is the Spirit who calls us to order: to such freedom as will lead us into obedience to Christ's royal law. But we seem to prefer the freedom to be "spiritual". Is this why our recruitment program is such a failure, because we have misled our young people into expecting some mystical inner voice to call them into service, instead of honouring such human means of vocation as the Holy Spirit prefers to use?

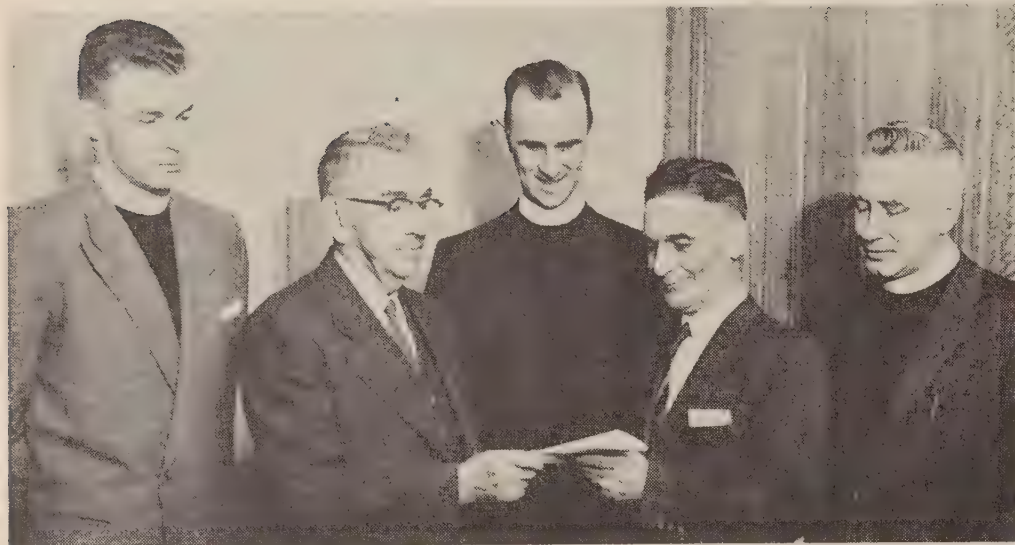
The Spirit comes with power, or the word is not effective. But my critics seem content with the wordiness of our church life. Preaching and hearing are apparently quite mental. Now as a professor I should be the last to deride mental activity! But I am alarmed at what could lead to the most subtle of all errors, what the Fathers used to call the idolatry of ideas. If justification by faith is to be taken seriously it must be taken completely—as relevant to worship and doctrine as to mortality. Theology must join with doxology, else we think of God as confined within our ideas and deny Him His freedom to order our worship in ways that will do justice to the Word that became flesh—the Word that was a Sacrament.

The ancient church knew what liturgy meant. It observed only one great feast—neither Advent nor Lent, but Easter. From Easter to Pentecost, that was the focal point of the liturgical church year, the stewardship of time. Kneeling was forbidden then, for all stood upright in the risen manhood of their living Head—that's liturgy! What preaching there would be today, and what "hearing", if our worship embodied this heart of the liturgy! For every Sunday is a weekly anniversary of Easter.

Presbyterian College **J. C. McLelland.**



# Church Cameos



— Sault Daily Star

St. Giles Church, Sault Ste. Marie, received the deed for its property from Westminster Church, January 29. Donated in 1953 by Mr. and Mrs. C. J. Longstreet, the land was used to establish St. Giles, which erected a building in 1957. Shown are: Rev. J. P. Jones, minister, C. R. Eaid, Rev. Ray Duke, St. Paul's Church, C. J. Longstreet and Rev. J. Evans, Westminster Church.

◆ The annual meeting of **St. Enoch Church, Hamilton, Ontario**, rejoiced in the report that \$30,682 had been contributed in 1960 for projects outside the congregation as compared to \$28,477 spent for the work at St. Enoch's. Communicant membership has increased to 1,049.

◆ At **St. Andrew's Church, Hespeler, Ontario**, on February 12 the Rev. S. W. Gentle dedicated a pulpit fall, given by D. S. Jackson in memory of his parents, and copies of the Book of Praise and the Psalter, gifts of the Women's Association.

◆ The congregation of the **Presbyterian Church of the Good Shepherd, Port Cartier, Quebec**, expects to break ground for the new church building in May.

◆ A new church hall for **St. John's Church**, was dedicated by the presbytery of Winnipeg on March 3. It was erected with the assistance of the corporation of the synod of Manitoba.



On February 26, the new Clarkson Road Church, in West Toronto presbytery, was dedicated. Under Rev. Malcolm D. Summers, shown above, the congregation came into being in 1957, called him as minister in 1960, then erected this sanctuary with a Christian education wing.



A list of charter members in Amherstview Community Presbyterian Church, Kingston, Ont., is displayed at the formal erection of the new congregation, February 19. From the left: Rev. Stanley Self, minister, Rev. Max V. Putnam, moderator of presbytery, Alvin Steacy, chairman of steering committee, and Rev. R. A. Sinclair, guest preacher.

◆ The new **Scotlea Church, St. Catharines, Ontario** was assisted in the organization of a choir by the gift of choir gowns from **St. Andrew's Church, Merritton**, and copies of the Book of Praise with music from the Ladies' Aid of **St. Andrew's Church, New Liskeard**. The interim moderator, the Rev. Charles D. Henderson, suggests that other new congregations would be encouraged by gifts of equipment from established churches.

◆ **St. Mark's Presbyterian Church, Orillia, Ontario**, was constituted as a congregation by the presbytery of Barrie on February 26. Previously a mission under **Orillia Presbyterian Church**, which provided the land and the building, there are now 125 communicants. Begun as a church school in the northern suburbs in July, 1956, St. Mark's has been under the direction of the Rev. James A. Thomson, associate minister of the parent church.

◆ The new \$225,000 building of **Central Presbyterian Church, Brantford, Ont.**, was dedicated February 24, by the presbytery of Paris. It replaces the church destroyed by a wind storm two years ago.

## Anniversaries

**177th**—Stamford Church, Stamford, Ont., January 29 (the Rev. Dr. W. J. Walker, minister).

**144th**—St. Andrew's Church, Perth, Ont., March 12 (the Rev. D. Anderson, minister).

**133rd**—St. Andrew's Church, Ottawa, Ont., January 29.

**36th**—St. Giles Church, Ottawa, Ont., February 5 (the Rev. J. Logan-Vencta, minister).



# You Were Asking?

## Question: Who was Cain's wife?

Answer: The simplest answer to your question would be that the Genesis story assumes that there were sufficient people for Cain to be able to build a city so there would be no problem in finding a wife!

However, we should realize that here we are not dealing with the kind of history which we encounter in modern history books. The narrator is interested in providing a backdrop against which he can begin to relate the mighty acts of God in choosing a people to be the instruments of God's redemptive purpose for the world. He wants to underline two great truths before he begins to trace the main outlines of the history of this people.. 1. God has created the world, and man as the crown of creation is related to, and dependent upon, God in a very special way. 2. Man has rebelled against his created state by using the freedom with which he was created against God, and in consequence he has involved himself and his offspring in suffering, misery, alienation, and death. The narratives are selected to illustrate these great themes and are not really meant to be sequential in the manner we have learned to expect history to be. In other words, at this point the writer is a theologian rather than an historian.

When the writer begins to deal with God's plan to redeem a lost mankind by choosing a special nation through Abraham we are confronted with writing which may more properly be called historical.

## Question: What is meant by the phrase in the Apostles' Creed "He descended into hell"?

Answer: This is a later addition to the Apostles' Creed. We cannot date it much earlier than the middle of the fourth century although teaching on the subject is to be found in Christian writings much earlier.

In the early church two lines of interpretation are present.

1. The first one based on 1 Peter 3:10 declared that while Christ's body was in the tomb His Spirit went to the abode of the dead to preach to all those who had died before the coming of Christ.

2. The second interpretation based on Ephesians 5:8-10 emphasized that Christ went down into the grave in order to destroy the power of death. "He led captivity captive". That which subjected men to fear and meaningless Christ overcame and subjected to the glorious purposes of God for men.

3. Enlarging on this second interpretation Lutheran scholars have tended to interpret the phrase to mean that Christ descended into hell, as it were, to show the total triumph of His death and resurrection. Henceforth no area of life was to be devoid of His control so complete and comprehensive was His

victory. "All power is given unto me..."

4. Calvin, and Calvinist scholars have interpreted the phrase to mean that Christ fully identified Himself with the awful consequences of human sin. Calvin associated the phrase with Christ's cry of dereliction on the cross, "My God! My God! Why hast Thou forsaken me". In other words Christ endured hell for us. He accepted to the full the consequences of human folly.

A happy combination of interpretations 2, 3 and 4 might well be made in interpreting this phrase. The interpretation put upon it in the footnote in the Book of Praise, "He continued in the state of the dead" and "under the power of death" is insufficient and insipid.

## Question: People today are searching for authority. What is the Christian's authority?

Answer: The Westminster Confession of Faith states, "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture". (Italics mine).

*Note: Questions may be rephrased in the interests of brevity or clarity or to comprehend several questions on a single theme. Questions will not be answered unless the writer's name and address is given. This information, however, will not be published with the question.*

— Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.

## Personals

At the convocation of Knox College on April 25 the honorary degree of Doctor of Divinity will be received by the Rev. W. H. Fuller, editor of the board of Christian education, the Rev. Dr. N. D. MacDonald, St. John's Church, Hamilton, Ontario, the Rev. Kenneth G. McMillan, general secretary of the Canadian Bible Society, the Rev. R. L. Taylor, St. John's Church, Medicine Hat, Alberta, and the convocation speaker, the Very Rev. Prof. Robert J. Wilson, Belfast, Northern Ireland.

In Montreal at the convocation of Presbyterian College the same evening honorary D.D.'s will be granted the Rev. D. J. Lane, Clinton, Ontario, the Rev. William McLean, chaplain of the Montreal Sailors' Institute and clerk of the synod of Montreal and Ottawa, the Rev. Oliver Nugent, superintendent of missions for British Columbia, and

the Rev. Dr. Marcel Pradervand, secretary of the World Presbyterian Alliance, who is to be the speaker.

The formal opening of Malcolm Campbell High School in Montreal was held February 16. The name honours the Rev. Dr. Malcolm A. Campbell, minister of First Presbyterian Church, who has been chairman of the Protestant Board of School Commissioners for many years.

The Rev. Dr. Hugh F. Davidson was installed as secretary of the board of stewardship and budget by the presbytery of East Toronto on March 23 at a service in Rosedale Presbyterian Church.

Preacher at the baccalaureate service of Brandon College, held in First Presbyterian Church, March 5, was Wing Commander the Rev. James Dunn, moderator of the synod of Manitoba. The Rev. R. A. Davidson conducted the service.

A faculty fellowship has been awarded to Prof. Allan L. Farris of Knox College by the American Association of Accredited Theological Colleges to permit study for ten months in Geneva, Switzerland. Prof Farris plans to do research on Theodore Beza, successor to John Calvin.

Peace River presbytery elected the Rev. Harold W. Grove as moderator in February. He will continue as clerk of presbytery.

Miss Bessie F. Fraser is retiring from the position of librarian of Presbyterian College after 24 years of conscientious and devoted service.

The Rev. Dr. John McNab will return after Easter from Jamaica, where he acted as locum tenens at Lucea for two months. Both Dr. McNab and the moderator of the Church of Scotland general assembly, Principal J. H. Burleigh, addressed the synod of Jamaica.

The Rev. Kingsley E. King of New Westminster, B.C., has accepted a call to St. Andrew's Church, Calgary, Alberta. After April 2, his address will be: 8239 Elbow Drive, Apt. 236.

In view of the impending retirement of the Rev. Dr. J. A. MacInnis from the ministry, the annual meeting of Orillia Presbyterian Church requested the kirk session to establish a composite committee to seek a successor to Dr. MacInnis.

The Rev. A. C. G. Muir of St. James Church, Toronto, was sworn in as chaplain of the 48th Highlanders of Canada on February 10. He succeeds the Rev. Dr. Ross K. Cameron of Dovercourt Road Church in this militia post.

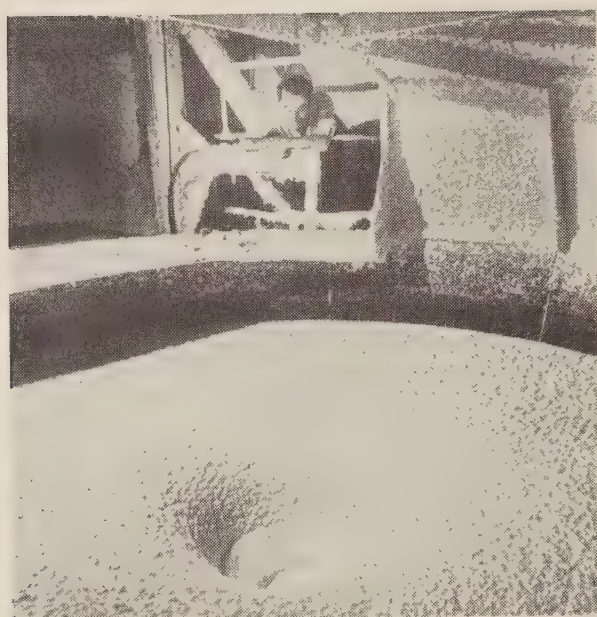
Major the Rev. P. W. Murray and his wife were presented with a sterling silver tray with tea and coffee service by the staff of Queen Mary Veterans Hospital, Montreal, when he retired as Protestant chaplain there. Dr. and Mrs. Murray are now living at Kars, Ontario.



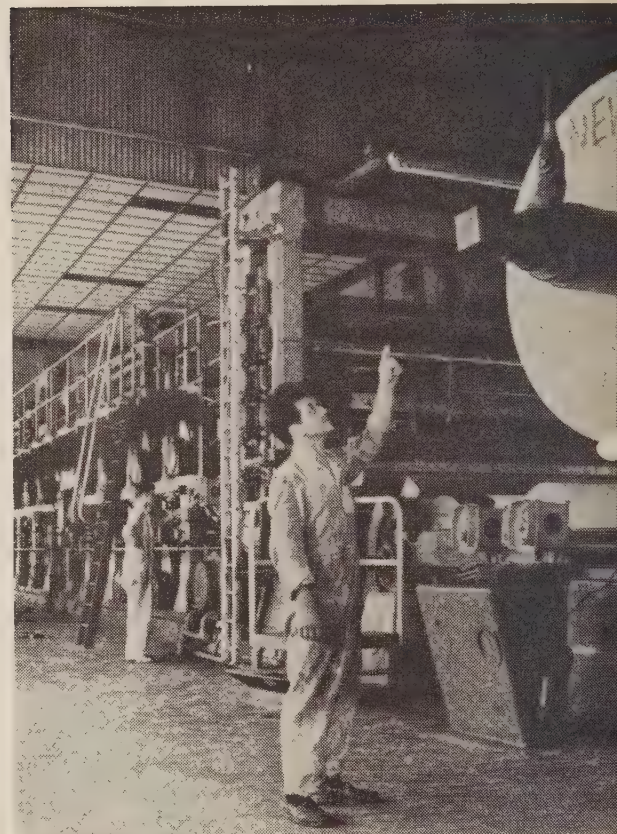


From ancient manuscript to modern

# *A Translation*



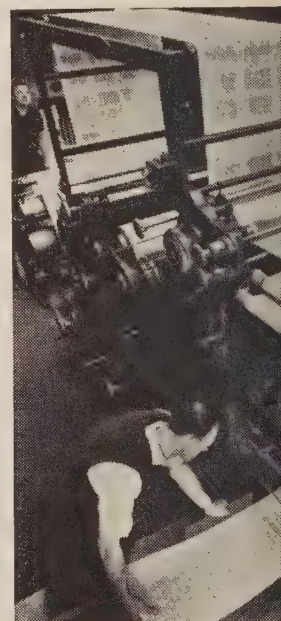
Mixing pulp for the paper used in the popular edition.



A finished reel of the paper coming off the machine.



Making up the cast type into pages for the New Testament.





ype . . .

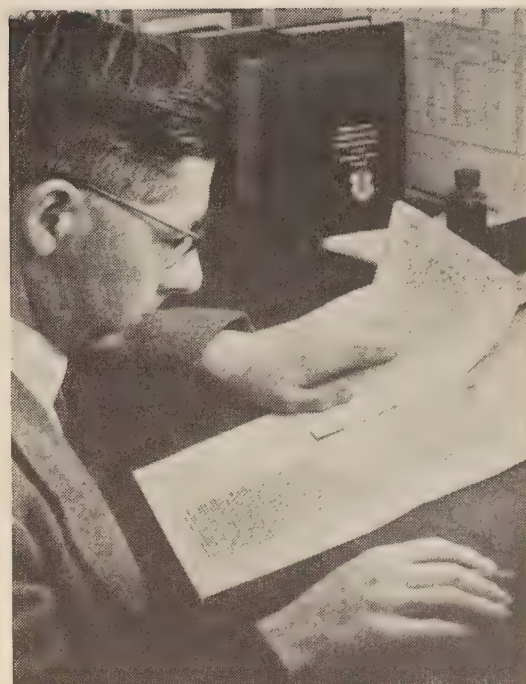
r You



ercote Mill, Oxford, England.



Punching the automatic typesetting reels at the University Press, Oxford.



Proof reading is an important step in the printing.



The folding end of the rotary printing machine at Oxford.

*CONCERNED with communicating the Christian faith to a generation unfamiliar with the Bible, the general assembly of the Church of Scotland in 1946 proposed a new translation.*

*Since that time a joint committee of British scholars has worked at the task, under the chairmanship of Professor C. H. Dodd. The aim was not to supersede the Authorized Version, but to provide a second version alongside it, one that would take advantage of the latest Biblical knowledge and set forth the Word of God in lucid modern English.*

*Now the New Testament is ready, and is appraised in the reviews on the following two pages. It is being printed jointly by the Oxford University Press and the Cambridge University Press. The library edition, with full translators' notes, is \$4.50, while the popular edition, with a minimum of notes, costs \$1.75. Several hundred thousand copies of the New Testament are now ready. ★*



# Three Reviews of the New Translation

**By the secretary for Christian Education** A new translation of the Bible is always welcome. One of the great obstacles to hearing and understanding the word of God is our familiarity with the words and phrases of a translation which has been in use for a long time.

**By the librarian of Knox College** In the three hundred and fifty years since scholars in the reign of King James made what we know as the Authorized Version of the English Bible there have been numerous changes in our language. Some words common in Elizabethan English have become obsolete, and others have changed in meaning. In the same period ancient manuscripts of the New Testament have come to light, and many advances have been made in the study of the language in which the books of the New Testament were originally written.

**By the minister of Knox Church, Toronto** All lovers of the sacred Scriptures are grateful for every aid to their better understanding. For this reason alone the New English Bible is welcome. This new translation, however, has features that make it supremely valuable. It speaks in direct English. It uses expressive yet simple words and obviously carries the authentic touch of refined and spiritual scholarship. It is a new translation of the highest quality, marked quite consistently by loyalty to the Greek original, yet none the less written in the language of the common man.

Here and there the translators have paraphrased rather than exactly translated. Sometimes the effect of this has been to obscure rather than clarify the meaning. Take, for

Leaving aside considerations of accuracy or interpretation, let us look at this new translation for its value to those who will read it as individuals and families, and to those who will study it in groups.

The scholars have succeeded in a remarkable way in achieving their intention of translating the New Testament

The aim of this new translation of the New Testament, sponsored by the British churches, and carried out by a group of competent British scholars, is to give "a faithful rendering of the best available Greek text into the common speech of our time". The translators state in their preface that they strove to render the text into English of the present day, "into the natural vocabulary, constructions, and rhythms of contemporary speech".

They have succeeded admirably in the difficult task of making ancient documents speak the language of our time. In 2 Cor. 11:9, for instance, where the old version reads, "And when I was present with you and wanted, I was charge-

instance, the passage in Matthew 5:22. Here is the New Bible translation: "Anyone who nurses anger against his brother must be brought to judgment. If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell." Contrast with this the vivid yet penetratingly accurate paraphrase of J. B. Phillips: "But I say to you that anyone who is angry with his brother must stand his trial; anyone who contemptuously calls his brother a fool must face the supreme court; and anyone who looks down on his brother as a lost soul is himself heading straight for the fire of destruction." Obviously, Phillips has succeeded better in this instance.

Other points emerge to which exception must be taken. The third Beatitude, for instance, is translated: "How blest are those of a gentle spirit." But this comes far short of

---

## STUDENT CHOIR ITINERARY

*A joint choir of students from Presbyterian College, Montreal, and Knox College, Toronto, shown on the right with the director, Henry Rosevear, will tour Quebec and Ontario. The engagements include Presbyterian College Convocation in the Church of St. Andrew and St. Paul on Tuesday, April 25.*

April 21	8 p.m.	St. Columba-by-the-Lake, Valois, Quebec
April 23	11 a.m.	First Church, Montreal
	3 p.m.	Riverfield Church
	7 p.m.	St. Andrew's, St. Lambert
April 24	8 p.m.	Lancaster, Ontario
April 25	8 p.m.	Presbyterian College Convocation
April 26	8 p.m.	St. Giles, Ottawa
April 27	8 p.m.	St. Andrew's, Prescott
April 28	8 p.m.	Knox, Gananoque

April 30	11 a.m.	St. Paul's, Peterborough
	3 p.m.	Knox, Agincourt
	7 p.m.	Calvin, Toronto
May 1	8 p.m.	St. Andrew's, Guelph
May 2	8 p.m.	Central, Brantford
May 3	8 p.m.	Knox, Woodstock
May 4	8 p.m.	Glencoe
May 5	8 p.m.	Knox, Leamington
May 7	9:30 a.m.	Riverside
	11:30 a.m.	Paulin Memorial, Windsor
	3 p.m.	Knox, Wallaceburg
	7 p.m.	St. Andrew's, Sarnia



"into the English of the present day, that is, into the natural vocabulary, constructions, and rhythms of contemporary speech".

The "rhythms of contemporary speech" are vivid and clear. The New Testament is a book of lively speech and any translation which preserves this quality is faithful to the original writers. The use of active verbs enables the readers to feel the dramatic movement of events and the sharp conflict of encounter. There is a delicate sense of style— conversational, yet always with dignity. It is communicative of meaning as well as of action. The rhythm of the phrasing, often poetic in quality, will do much to restore the joy of reading the New Testament aloud.

able to no man", the new translation reads, "Then, while I was with you, if I ran short I sponged on no one". Where the King James version has, "Master, we know that thou art true, and carest for no man" (Mark 12:14), the new translation has, "Master, you are an honest man, we know, and truckle to no man". Time after time there are happy renderings like these which bring out the meaning of the text in the expressions of contemporary speech.

It is almost inevitable that there should be in a work of this magnitude passages which will be difficult to defend, either on the basis of accuracy of translation or felicity of

defining what the Authorized Version translates much more accurately as *"the meek"*. Gentleness was a virtue extolled by the ancient Greeks; but Christ gave new content, depth and glory to this basic grace. The translators might well have heeded the exposition on this word which Archbishop Trenchard has left in his *Synonyms of the New Testament*.

Another example might be cited from Galatians 2:9: "James, Cephas, and John, accepted Barnabas and myself as partners, and *shook hands upon it . . .*" I cannot help feeling that this is a quite unfortunate rendering. "The right hand of fellowship"—a phrase dear to all Presbyterians—is infinitely more satisfying and far more correct.

Yet again one wonders at the wisdom of excising the incident in the Temple from the main text of John, chapter

A good translation should help the readers enter into the true feelings of the speakers or writers. This is achieved very consistently. At the moment of Jesus' death upon the cross we read: "The centurion saw it all, and gave praise to God. 'Beyond all doubt', he said, 'this man was innocent.'" (Luke 23:47) In Paul's great hymn of love we read: "Love keeps no score of wrongs." (1 Cor. 13:6).

To help people to understand the Bible, to give them joy in reading and hearing it, to bring it from the remote past into the experiences of people in today's world, even the experiences of children and youth—these are some of the marks of a good translation.

James S. Clarke

phrasing. Is the expression, "Buckle his belt" (Luke 12:37) the equivalent in modern English of girding up the loins? Is the exhortation, "Set your troubled hearts at rest (John 14:1) easier to understand, or a better translation than, "Let not your hearts be troubled"?

While readers will miss the familiar rhythms and the matchless euphony of many passages in the Authorized Version which Sir Arthur Quiller-Couch called "the most majestic thing in our literature", this new translation will serve a useful purpose in making many passages of the New Testament more intelligible and more meaningful for the people of our time.

Neil G. Smith

7. There are good reasons for holding that the incident, though genuinely inspired and canonical, may not rightly belong here. But it is at this place that the church has universally found it. To carry it as an addendum to the Gospel seems only to detract from its significant message.

But apart from such specific points, the New English Bible does offer us a significant translation which should be of incalculable value. The latest methods of historical criticism have been employed without the use of theological presuppositions. The style is lucid and gracious. The diction is chaste. The over-all effect is stimulating. Added to this it should be said that the type-setting and production are of excellent quality. The church in our time must surely be grateful for this new presentation of the New Testament.

William Fitch







— Telegram photo

CITIZEN OF THE YEAR 1960 as named by the *Toronto Telegram* was the Rev. Dr. Morris Zeidman of the Scott Mission, Toronto. A graduate of Knox College, Dr. Zeidman directs a Christian mission for aid to the unfortunate. Hundreds are fed daily and many families are clothed and provisioned. Here he is shown with his wife, daughters Margaret and Elaine, and sons David and Alex, all of whom serve Scott Mission. The photo was taken at a banquet arranged by the Canadian Progress Club to honour the Citizen of the Year.

## Three and a Half Centuries Marked by Authorized Bible

This year marks the 350th anniversary of the King James version of the Bible, which for three and one-half centuries has ruled supreme in the English-speaking world. A people's language is the shrine of its national soul, and this version of the Bible has held such a place in our national heritage that Macaulay described it as "a

book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power".

The project was initiated when King James I summoned a conference of church leaders to Hampton Court in 1604, and this led to the appointment of 54 scholars, who began their translation work in 1607. In 1611 the undertaking was completed, and the first edition from the press of the King's printer was prefaced with the statement, "The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall Tongues: and with former Translations diligently compared and revised, by His Majesties speciall Commandement. Appointed to be read in Churches."

The excellency of the King James Bible was the result of many factors. The previous 85 years had witnessed the appearance of the Wycliffe, Tynsdale, Coverdale and Geneva Bibles, and the 1611 version was heavily influenced by these previous works. The scholars who produced the King James version were men not only of outstanding learning and linguistic ability but

also men with a great breadth of culture and of humble piety. It was the age of Shakespeare, Spenser, Hooker, Bacon, Marlowe and other literary giants, and the influence of the literary period is seen in the strong simplicity of language which those responsible for the 1611 version used. Within fifty years the King James or Authorized version had displaced practically all other editions, and had become The Bible of the English-speaking people. Since 1611 many other English versions have appeared the latest being the New Testament of the New English Bible published on March 14, 1961. But the King James version continues to remain the greatest book in the English language.

The Canadian Council of Churches has joined with the Canadian Bible Society in proposing that special services of thanksgiving should be held by the churches at some time during 1961 to mark this significant anniversary. A 350th anniversary church bulletin for special services is available for the churches from any office of the Canadian Bible Society.

## Single Subscription Increase The First in Forty Years

An increase in the price of individual subscriptions to *The Presbyterian Record* was passed unanimously at the annual meeting of the Record committee, held in Toronto, March 10. It was chaired by Mr. E. M. Shortt, convener, and there were 15 members present.

From January 1, 1962 individual subscribers will be charged \$1.50 a year. The rate on the Every Home Plan, handled by a representative in each congregation, will remain at \$1.00.

The new price will represent the first increase in individual subscriptions in over 40 years. It was in February, 1921, that single subscriptions were raised from 90 cents to one dollar. Then, as now, the aim was to get *The Presbyterian Record* into every home, and group subscriptions were given a preferred rate.

With subscriptions under the Every Home Plan remaining at one dollar each, congregations will be encouraged to adopt this scheme, and the committee decided to undertake active promotion of it in the months ahead. At present just over 29,000 of the 86,165 subscriptions are received from individuals.

The retirement of Mrs. C. B. Ferguson as advertising assistant was announced at the meeting. The committee joined in unanimous tribute to her faithful and efficient service on *The Record* staff, which Mrs. Ferguson joined in 1942.

The executive of *The Record* committee was appointed as follows: Edward Shortt, Frank Whilsmith, C. Alex Culley, the Rev. Kenneth F. McKenzie, and the editor.

## BUDGET RECEIPTS

For the two months ending February 28 budget receipts of the *Presbyterian Church in Canada* amounted to \$104,617, while expenditures for the same period totalled \$251,105.

Prompt and frequent remittances by congregational treasurers will lessen the interest charges on the bank overdraft.

— W. S. Walton, treasurer.



## Mission to Canada Launched With Impressive Service

Principal Robert Lennox, as moderator of the general assembly, was among the church leaders who officiated at the commissioning of the Mission to Canada party in Metropolitan United Church, Toronto, February 28.

Some 1,500 people gathered for the impressive ceremony at which the British evangelist, Tom Rees, and his helpers received the encouragement and prayers of the representatives of various churches.

Travelling in a special railway car that was used on the royal tour, Mr. Rees will go from coast to coast with his team of trained ministers and laymen.

The purpose of the Mission to Canada is to promote fellowship, inspire Christian people, and enable men and women, whether church members or not, to make an intelligent and full committal to Christ.

## Church School Anniversary Planned for Richmond Hill

The 150th anniversary of the founding of the first Presbyterian church school in Richmond Hill, Ontario, is being observed by the congregation there. The founder was James Miles who came from Massachusetts at the turn of the century and used the Bible as the text book to give instruction in reading and writing. In those days corporal punishment was often administered. New Testaments and Bibles were awarded for memorizing the Sermon on the Mount.

The highlight of anniversary celebrations will take place June 18 with an open church school session, church service, lunch and open air service being arranged for the day. If weather permits the open air service will be held on the site of the first church service in the community conducted by Rev. William Jenkins in 1817.

George Francis, superintendent, reports a present enrolment of 199 in the church school.

## Adequate Ministerial Salaries Urged by Port Arthur Editor

From *The News-Chronicle*, the daily newspaper in Port Arthur, Ontario, we reprint the following editorial:—

A Sussex clergyman, the Rev. Lewis Roberts, has suggested that ministers of the gospel organize a union to fight for higher pay. The Anglican vicar points out that the clergy is the only

## PUT YOUR CHURCH PROGRAM IN FOCUS!



PLANK T-150

A slide and filmstrip PROJECTOR is a versatile aid in any church program. Useful for special services, church schools, and organizations. It opens the door to the wealth of visual aid materials now available. Projectors are priced to suit the budgets of small and large congregations and will be sent for your inspection without obligation. Screens and 2 x 2 slides (Book of Praise or special) are also available. **WRITE TODAY** for details.

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO

profession in England without an organized body to bargain for it.

The vicar will find little support, either in England or elsewhere, for his suggestion. But he has a point and if certain congregations employing ministers fail to make adequate provision for their welfare, some form of organization is bound to come eventually to protect the clergy.

In days gone by the minister and the teacher were the true public servants of the small community. They worked for little more than room and board, which was often provided by individual members of the church and school board, and in addition to regular duties performed janitor work and other menial tasks.

That day, fortunately, has passed for the school teachers and for most clergymen. The school teacher has become one of the highest-paid persons in the community, and in some cases the ministers are well paid. The teacherage and the manse have been elevated to the status of modern well-furnished homes, and pension funds have been provided along with other generous fringe benefits. But so far as salary is concerned the average teacher has left the average preacher in the dust, primarily because of teacher unions.

Clergymen would not want to become involved in haggling over money, for there is no room for material goals in their dedication to a spiritual cause. Yet there is no reason why they alone should sacrifice themselves so that the rest of the community can enjoy the benefits of an affluent society. There is no reason for the wives of ministers to be deprived of the material finery other wives enjoy, or for their children to lack the educational opportunities other children have.

The Sussex vicar who wants a union is paid only \$1,820 a year. There are

ministers in Canada who are relatively no better off.

It is a strange thing that people tolerate sky-rocketing salaries for teachers because they want the best for their youngsters and they want to attract the best teachers available to the profession, yet they don't apply the same principle when it comes time to consider whether their minister should get an increase of a few dollars a month.

## Fewer Theological Students

The American Association of Theological Schools reports that some 1,000 fewer students are preparing for the ministry this year than last in the United States and Canada. The Association includes 122 accredited or associated colleges. The enrolment in these colleges last year was 21,088. This year it is 20,032.

## TESTAMENT OF TRUST

by Faith Baldwin

A warm and moving account of this well-beloved author's own experience — a *Testament of Trust* in one's self, in the fundamental goodness of others and trust in God. 3.95

## THE ROAD TO FAITH

by Will Ousler

Faith, as a moving, compelling force in our lives, is our greatest need in a complex world where we are beset by so many contradictions and frustrations. This is one man's account of his quest for faith. 3.95

and to be published in July

## INTERPRETING THE NEW TESTAMENT

by James L. Price, *Head,  
Dept. of Religion, Duke University*

... an indispensable book for teachers and students of the Bible.

HOLT, RINEHART AND WINSTON  
OF CANADA, LIMITED

833 Oxford St. Toronto 18, Ont.

## THE RESURRECTION AND THE LIFE

The glad story of the Resurrection of our Lord is made known to men everywhere as they read the Bible in their own language, for the central theme of the Bible is Jesus Christ.

Help the Bible Society to translate, print and distribute the Word of God, so all men may share in the hope of the Resurrection.

## CANADIAN BIBLE SOCIETY

AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario



## **TOMORROW THEY'RE GROWN AND GONE.**

The time you spend with your children slips by so quickly. What happened to the places you were going to visit and the things you had planned to do with them? Did you wait until tomorrow—too many times??

Today is the time to be with your children. They're counting on you. Where you take them and what you do with them are important parts of their growing up. Don't delay, for tomorrow they are grown and gone—off to lead lives of their own.

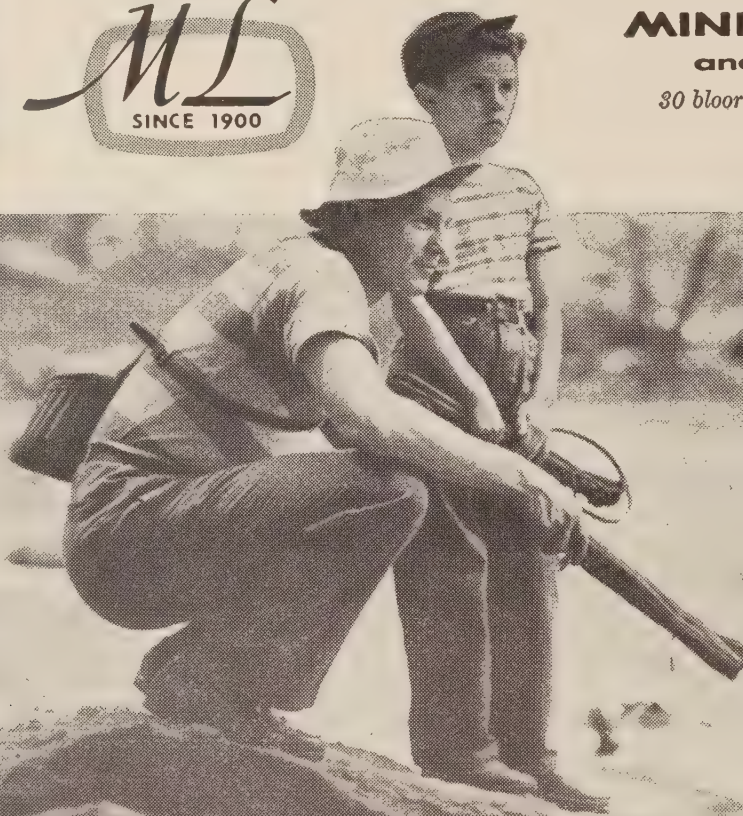
Important as you are in their growing up, you are just as important in guiding them to future happiness and security. Life insurance can help you do it better—investigate a Ministers Life insurance plan for them today.

*look to your growing family now*



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario





Residential School for Girls

# ALMA COLLEGE

Founded 1876, High School including Grade XIII, Fine Art, Secretarial, Home Economics, Music, Dramatics.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed.  
Principal

OPENS Sept. 7, 1961

ST. THOMAS, ONTARIO, CANADA



## Bonds and Shares

... to Buy?

... to Sell?

When you are considering the investment of savings, or are wondering about the wisdom of buying or selling a specific security, write or telephone our nearest office.

You will be provided with investment facilities in both bonds and shares and our Research Department will assist by providing information on individual securities.

*Inquiries are invited.*

## Wood, Gundy & Company Limited

Toronto Montreal Winnipeg Vancouver Halifax  
Quebec London Hamilton Ottawa Kitchener  
Regina Edmonton Calgary Victoria  
London, Eng. New York

## HIGHER PAY?

\$ Put yourself in line for a better job—higher pay! Shaw Home Study Business Training assures you of rapid progress. Individual guidance by qualified Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORT-HAND, TYPEWRITING, AND ALL COMMERCIAL SUBJECTS, plus SHORT STORY WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on Shaw School Home Study Training Write \$

DEPT. PR.

**SHAW** Schools  
HEAD OFFICE  
55 CHARLES ST. W., TORONTO 5

## Young People's News

"Seek Ye First the Kingdom of God" was the theme of two addresses given by the Rev. J. Ferguson to the young people meeting for the West Toronto Winter Conference on February 10-12 in Morningside Church, Toronto. Activities included discussion groups, a banquet and an evening of bowling. Some 129 were registered for the weekend.

\* \* \*

St. James Church, East Toronto presbytery, held a Youth Rally, February 19, with members of the teenage class and young peoples in charge. During the service three young people, Charles Parsons, James Welch and Mrs. I. Steele, gave a personal witness as to what Christ and the fellowship of Y.P.S. had come to mean in their lives.

\* \* \*

A youth centre for Korean Christians in Tokyo, Japan, is the missions project of the Toronto and Kingston synod young people. Almost half of the \$1,250 objective has been received, delegates to the New Year's council were told in Uxbridge, Ontario, on the weekend of January 21.

A system of removal notices is being put into operation to help overcome the loss of young people when they move from one place to another, the council was told. They were also encouraged to make use of the list of prayer requests appearing in the monthly publication, "The Pathway".

Plans are progressing for the coming summer camps and the Thanksgiving convention. The Retreat camp for young people will be held at Glen Mhor Camp on the August 1st weekend with the Rev. S. B. Coles as theme speaker.

\* \* \*

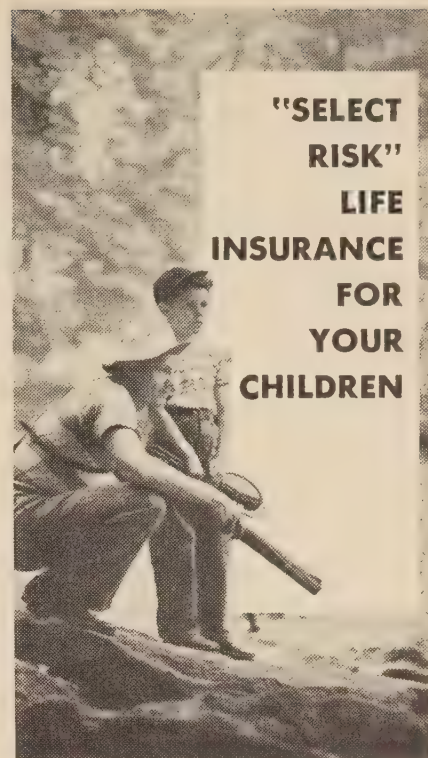
Eighty young people attended a synod leadership training conference held in First Church, New Westminster, British Columbia, February 17-19. The guest speaker for the weekend was the Rev. Dr. E. H. Johnson, who addressed the group following the Saturday evening banquet taking as his theme, "Today, A Day of Opportunity", and again at the service Sunday morning. Following lunch Sunday, the minister of the host church, the Rev. C. Chambers, discussed the theology and history of Mormonism and Jehovah's Witnesses and the church's reply to these cults.

\* \* \*

At Armour Heights Presbyterian Church, Toronto, the young people have conducted the evening services for six Sundays prior to Easter, taking as their theme, "The Way of the Cross". Ian Stewart is president of the Y.P.S. there.

\* \* \*

Young people conducted the services in the Beamsville and Smithville churches in Ontario on February 12. Peter Booth, third year Arts student at McMaster in preparation for the ministry, was the preacher.



**"SELECT  
RISK"  
LIFE  
INSURANCE  
FOR  
YOUR  
CHILDREN**

When you've provided basic protection for your family through your own life insurance, then look to your children. Before they are grown and gone, start them on the road to a secure and happy future. There is no better time than today to begin their life insurance program. Ministers Life has three Heritage Series policies from which you may choose.

**WHOLE LIFE PAID UP AT 65**—Lifetime protection for your child with no more premiums to pay after 65. The low premiums paid at the outset continue as long as the policy is maintained.

**ENDOWMENT AT 65**—Pays your child \$5,000 when he reaches age 65, plus the dividends accumulated over the years. He can take the money in cash, monthly payments or leave on deposit to earn interest.

**ESTATE STARTER**—Starts with \$1,000 protection up to age 21—then automatically becomes a \$5,000 Whole Life Paid Up At 65 policy. Guarantees \$5,000 protection regardless of future insurability—no increase in original premium.

All three policies provide an investment for the future through growing cash values, dividends and interest. Write today for complete information on an insurance plan for your children.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario

"Select risk" insurance designed especially for ministers—available also to others in full time religious occupation such as seminary teachers and students, YMCA-YWCA secretaries, Salvation Army officers and their families.



# Mission to Canada

February — June, 1961

A party of British evangelists, under the leadership of Tom Rees, travelling 22,000 miles in Canada, visiting every Province conducting Inter-Church evangelistic services in more than 100 cities and rural areas from Newfoundland to the Yukon.

## APRIL ITINERARY

- PETERBOROUGH, Ont., Fri. March 31st, 7.30 p.m. St. Paul's Presbyterian Church.  
Saturday, April 1st, 7.30 p.m. St. Paul's Presbyterian Church.  
Sunday, April 2nd, 8.00 p.m. St. Paul's Presbyterian Church.  
Youth Rally, Sun. April 2nd, 3 p.m. St. Paul's Presbyterian Church.  
Rev. E. Williams, 227 Westcott Street, Peterborough. Phone RI. 2-5583.
- BRANTFORD, Ont., Wed. 5th, 8.00 p.m. Park Baptist Church.  
Brigadier G. V. MacLean, 2 Darling Street, Brantford. Phone 752-6123.
- STRATFORD, Ont., Thurs. 6th, 8.00 p.m. Knox Presbyterian Church.  
Rev. J. E. Marriott, 198 Church Street, Stratford.
- TORONTO, Ont., Fri. 7th, 8.00 p.m. Varsity Arena.  
Saturday 8th, 8.00 p.m. Varsity Arena.  
Sunday 9th, 8.30 p.m. Varsity Arena.  
Youth Rally, Sun. April 9th, 3 p.m. Varsity Arena.  
Dr. N. Silverthorne, 8 Brendan Road, Toronto 17. Phone HU. 8-9783.
- BARRIE, Ont., Tues. 11th, 7.45 p.m. Central United Church.  
Rev. W. S. Bell, 59 William Street, Barrie. Phone Parkway 6-6059.
- KITCHENER, Ont., Wed. 12th, 8.00 p.m. St. Andrew's Presbyterian Church.  
Rev. W. Ulrich, 57-61 Stirling Avenue North, Kitchener. Phone SH. 5-7181.
- EXETER, Ont., Wed. 12th, 8.00 p.m. James Street Church.  
Rev. R. S. Hiltz, Box 414, Exeter.
- LONDON, Ont., Thurs. 13th, 8.00 p.m. Beal Technical Auditorium.  
Rev. R. B. Cumming, 11 Talbot Street North, Lambeth.
- HAMILTON, Ont., Fri. 14th, 8.00 p.m. First United Church.  
Saturday 15th, 8.00 p.m. First United Church.  
Sunday 16th, 8.30 p.m. First United Church.  
Rev. C. Newton, 182 Sanford Avenue North, Hamilton.
- KINGSVILLE, Ont., Sun. 16th, 7.30 p.m. Epworth United Church.  
Rev. K. R. Davis, Division Street N., Kingsville. Phone RE. 3-4144.
- CHATHAM, Ont., Tues. 18th, 7.45 p.m. Park Street United Church.  
Rev. B. D. Tuhy, 2 Detroit Drive, Chatham. Phone Elgin 2-1860.
- WALKERS, Ont., Tues. 18th, 8.00 p.m. Mosa, Burns Church.  
Rev. D. MacDonald, R.R. No. 2, Walkers. Phone Glencoe 622-41.
- KINCARDINE, Ont., Wed. 19th, 8.00 p.m. Knox Presbyterian Church.  
Rev. F. H. Cromey, Box 618, Kincardine. Phone 81.
- MARKDALE, Ont., Wed. 19th, 8.00 p.m. Annesley United Church.  
Rev. R. G. Cammidge, Maxwell.
- PARRY SOUND, Ont., Thurs. 20th, 8.00 p.m. High School Auditorium.  
Rev. R. A. Crooks, 60 Seguin Street, Parry Sound. Phone 399.
- NORTH BAY, Ont., Fri. 21st, 8.00 p.m. Algonquin Composite School.  
Rev. G. W. Paul, R.R. No. 3, North Bay.
- FORT WILLIAM, Ont., Sat. 22nd, 8.00 p.m. Wesley United Church Hall.  
Sunday 23rd, 7.30 p.m. Lakehead Coliseum.  
Rev. E. R. Haddon, 1408 Edward Street, Fort William. Phone MA. 33608.
- ATIKOKAN, Ont., Sun. 23rd, 7.00 p.m. The Park Theatre.  
Rev. C. McFadden, 300 Marks Street, Atikokan. Phone 6000.
- KENORA, Ont., Tues. 25th, 8.00 p.m. High School Auditorium.  
Rev. J. D. Marnoch, 63 Drewry Drive, Kenora. Phone HO. 89915.
- MORDEN, Man., Wed. 26th, 8.00 p.m. To be announced.  
Rev. A. G. Johnson, P.O. Box 233, Morden. Phone 610 ring 2.
- PORTAGE LA PRAIRIE, Man., Thurs. 27th, 8.00 p.m. Collegiate Auditorium.  
F/L the Rev. M. Galbraith, RCAF, Chaplain (P), RCAF Station, Portage La Prairie. Phone 700 ring 1, local 231.
- SOURIS, Man., Fri. 28th, 8.30 p.m. St. Paul's United Church.  
Rev. D. R. Brooke, The Rectory, Souris.
- SHILO MILITARY CAMP, Man., Fri. 28th, 8.00 p.m. Camp Chapel.
- WINNIPEG, Man., Sat. 29th, 8.00 p.m. Winnipeg Auditorium.  
Sunday 30th, 8.45 p.m. Winnipeg Auditorium.  
Mr. F. A. Lang, 123 Brock Street, Winnipeg. Phone HU. 9-3148.

Full particulars, posters and party reservations from the local secretary.

## GET RIGHT WITH GOD

"Canadian Cavalcade", the Mission to Canada Handbook, gives full particulars of the time, place and local organizers of each rally. Containing 36 pages of interesting articles and photographs, this book may be obtained price 30 cents (post free) from:—

### MISSION TO CANADA

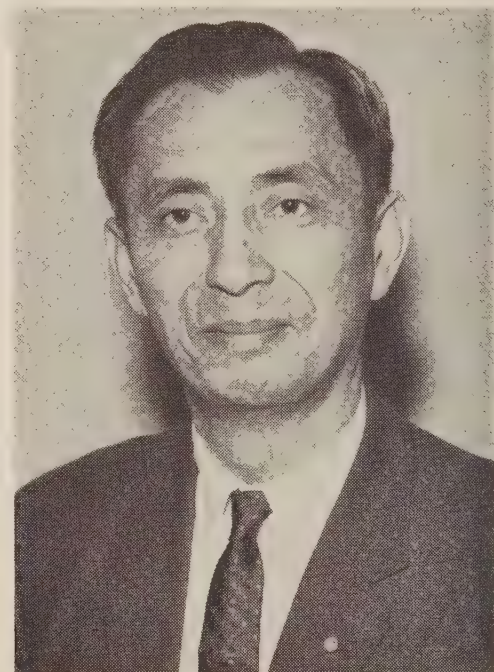
(Organizing Secretary—Rev. A. LeDrew Gardner)  
National Headquarters: 227 Bloor Street East, Toronto 5, Ontario.

## Appreciation from Formosa Expressed by Visiting Elder

In a brief visit to Canada in February, the treasurer of the Presbyterian Church of Formosa expressed deep appreciation for the leadership given by The Presbyterian Church in Canada in sharing the Gospel with the Formosans.

Mr. Chern-nan Lin is a prominent business man in the city of Taipei and an elder in Eastgate congregation there. His business card bears the title "elder", an indication of the significance attached to the office in Formosa.

Mr. Lin was in the United States on a business trip, and took the trouble to travel to Toronto to visit the church offices. While here he was welcomed at Knox College, and spoke at the anniversary service of Coldstream Church in West Toronto. At Uxbridge, Mr. Lin met with the Lindsay presbytery council of Presbyterian Men.



CHERN-NAN LIN

Mr. Lin is an executive director of Gideons International in Taiwan, and a member of the board of directors of the YMCA in Taipei. He flew from Toronto to Hong Kong, the Philippines, and other parts of Asia, before returning home.

## Children of Mixed Race

The Open Door Society, a voluntary organization to encourage general acceptance of children of mixed racial background, is appealing for homes for such children in order to fortify them against the frustrations and problems that await them in our present culture. Full information regarding adoptions or the motives of the society may be obtained from Mrs. Frank Edgar, 43 Rue Richelieu, Fort Chambly, Que.

## Anonymous Gift

The treasurer's office wishes to acknowledge an anonymous gift in cash of \$200 for the general work of The Presbyterian Church in Canada.



## Real Issue in Our Schools Is the Ends of Education

A former Newfoundland commissioner for education, writing in the February 1st issue of **The United Church Observer**, says that the critics of religious instruction in schools are making "an assault on the foundations of Canadian education itself".

Dr. Herbert L. Pottle, secretary, board of information and stewardship of The United Church of Canada, states that the critics "parade as champions of religious freedom and in so doing they use the language of the Christian so cleverly as to deceive the very elect".

Finding some comfort in the fact that "these agitators are compelling more and more of us to ask probing questions about the quality of Canadian education", the author states that "there are far too many in the seats of the educational mighty who still think of the greatest needs of education as more schools, more teachers, more money, more of what we already have".

Our "lack of conviction about the place of religious education in Canadian school life", suggests Dr. Pottle, "is essentially a symptom. The real trouble is that we Canadians have no sense of compelling purpose for our schools that can inspire the nation".

"This critical state of Canadian education," he continues, "must obviously become the concern of all the churches . . ." In fact, "there are significant signs in Canada at the moment", the writer believes, "that an inter-faith dialogue on the fundamental aims of education — to include Protestants, Roman Catholics and Jews — would find support from many quarters. Indeed, its success is already largely guaranteed in advance because in matters of basic education the things the communions (churches) hold in common are more important than those that keep them apart".

"In a fundamental sense", Dr. Pottle maintains, "there is no such thing as Canadian education, but rather a medley of systems propped up by provincial rights . . ." "The fact is", he continues "that even without a violent wrenching of the constitution, education can be made a national concern. A precedent has already been set by the social services which in the constitution are also the responsibility of the provinces . . ."

"The real breakthrough", according to the writer, must follow when the federal and provincial governments meet "in a great debate on the ends of education". Meanwhile leadership in interprovincial meetings on matters of common concern has already been given by Premier Lesage of Quebec, the article continues. "He proposes an interprovincial council based on the experience of Australia and the United States with a federal system of government. This could . . . develop into a cross-country forum on one of our foremost common concerns — the education of our children".

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## THE CHORISTER

WRITE FOR SAMPLES

## CHORISTER ROBES LTD.

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.

## TRAINED FOR SERVICE

Guided by a consecrated and able faculty, students at TBC are encouraged toward the highest standards in their studies and Christian witness.

- PASTORS-MISSIONARY-CHRISTIAN EDUCATION COURSES • B.Th. DEGREE
- GREEK & HEBREW



## TORONTO BIBLE COLLEGE

Founded  
in 1894

Rev. E. L. Simmonds, M.A., B.D., Principal

RESIDENCES FOR  
MEN AND WOMEN



Missionary Graduates Serving in more than 50 Countries  
FOR CATALOG AND LISTS OF COURSES WRITE: 16 Spadina Rd., Toronto 4, Dept. 1





At Aldershot Church the Rev. W. K. Palmer, moderator of the presbytery of Hamilton, installed the presbytery council officers of Presbyterian Men, February 12. They are, from the left, Tom Norwood, program convener; John Laing, secretary; Wilf Dyson, president; Dr. Rick Muirhead, vice-president; Jim Frame, treasurer; and George Stutt, past president.

#### Inter-communion at Preston At Mid-week Men's Service

An experience in inter-communion was the result of an interdenominational service for men held in Knox Presbyterian Church, Preston, Ontario, on Tuesday evening, February 14.

Sponsored by the men of Knox

Church, the service was attended by 150 men from Anglican, United, Lutheran, Baptist, Mennonite and Nazarene churches. It incorporated the three main fellowships of Christian witness: fellowship at worship, fellowship at the Lord's Table, and fellowship at the social hour.

Guest speaker at the worship service was C. H. Cunningham, an elder from

St. Andrew's Church, Kitchener, and four other laymen took part. The sacrament of the Lord's Supper was dispensed by the Rev. Allan H. Vair according to the Presbyterian tradition, and the elements were served by men from the other churches. It was an evening that contributed to Christian witness and love and understanding.



## MONARCH'S ALL-OCCASION CARDS EARN EXTRA MONEY FOR YOU OR YOUR CHURCH GROUP

Turn spare time into money this pleasant, profitable way. Just show your friends and neighbours samples of Monarch's new cards for all occasions and dozens of other fast-selling stationery and gift wrappings—and then send in your orders. You need no experience and you easily can earn more than \$100 in a season as many others are doing now. **START NOW**—Send the coupon today for the large, full-colour Monarch Catalogue, samples on approval and complete information about Monarch's special plan for church groups. Convenient terms are extended to all organizations and church groups making it easy to finance their purchases.

### FILL IN AND MAIL COUPON TODAY

Monarch Greeting Card Co. Limited  
Dept. PR, 47 East Ave. N., Hamilton

Please send immediately your full-colour catalogue,  
full particulars and samples on approval.

NAME .....  
(Please Print)

ADDRESS .....  
.....

NAME OF GROUP .....  
(If writing for an organization)

- BIRTHDAY AND GET-WELL ASSORTMENTS • EASTER CARDS
- GIFT WRAPPINGS • STATIONERY AND NOTES
- TOYS AND BOOKS • GIFT ITEMS



## Years of Curling Represented at Alberta Men's Bonsel

Curling is one of the activities of Presbyterian Men in Alberta. At the annual bonsel in Red Deer it was discovered that two of the active curlers represented more than a century of experience in the sport.

Walter Clark, 83, of Calgary started curling in Galt, Ontario, about 60 years ago. Peter Cameron, 87, of Sylvan Lake, was a member of the winning rink skipped by Cliff Duffield. Mr. Cameron, one of the pioneers at Sylvan Lake, has curled for more years than he cared to say.

## FAMILY HEALTH SERVICES AVAILABLE IN ONTARIO



### Dental Services—Include:

- Dental services in the Ontario Mental Hospitals and Central Dental Laboratory.
- Operation of dental railway cars which provide service for school children in certain areas.
- Dental services for children through local boards of health.

### Control of Communicable Disease—

By The Division of Epidemiology, which helps discover factors contributing to outbreaks of communicable diseases.

**Health Units**—A union of municipalities to provide a more efficient community health program.

**Environmental Sanitation**—Service to local health authorities relating to food sanitation, recreational sanitation and other aspects of environmental sanitation.

**Information and Publicity**—Promotes a greater awareness of Ontario's health services.

**Industrial Hygiene**—Promotes health in industry.

**Laboratories**—The great bulk of this work comprises bacteriological investigation of infectious diseases.

**Medical Statistics**—This division analyzes statistical data and plans surveys.

**Nursing Branch**—Supervises schools of nursing throughout the Province.

**Public Health Nursing**—Public health nursing services.

**Maternal and Child Health**—Concerns itself with matters related to the health of expectant mothers and children.

**Mental Health**—This division operates a number of mental hospitals, including hospital-schools for mentally defective children.

**Tuberculosis Prevention**—Sanatoria are operated by voluntary groups, with the Government contributing.

**Rehabilitation**—Rehabilitation is being co-ordinated with other medical and allied services which former mental and tuberculosis patients need.

**Nutrition**—Consultant service.

## ONTARIO DEPARTMENT OF HEALTH

Parliament Buildings, Toronto, Ontario  
Honourable Matthew B. Dymond, M.D., C.M.  
Minister

## A PM PERSONALITY

### J. GORDON WALTER



President of the Hamilton and London synod council of Presbyterian Men, Gordon Walter is well known to the men of the church throughout Western Ontario. Appointed to represent the Huron-Maitland presbytery of the first Presbyterian Men's conference in October, 1957, Gordon has continued to give outstanding leadership. He is a member of the session of Knox Church, Goderich, where he and his family are active in the life of the congregation. He has a brother in the ministry at Fort MacLeod, Alberta. Gordon has shown outstanding ability in the training of men as study and discussion leaders throughout his presbytery where 38 men have qualified as registered holders of leaders' manuals.

Gordon is married and employed with Bisset Brothers Dairy Company in the sales department.

### Eldership Training School Held in Guelph Presbytery

An eldership training program was held at Knox Church, Waterloo, Ontario, on February 9, under the auspices of the evangelism and social action committee of the presbytery of Guelph. Proceedings were taped and will be made available for training at the kirk session level.

Speaker at the fellowship dinner was the Rev. A. J. Gowland of Toronto on the theme "The Rich Tradition of the Eldership". Mel Moffat of Galt was the dinner chairman.

Afterwards the Rev. C. M. Lewis of Kitchener introduced those who spoke on the study topics under the general heading, "The Eldership Today". They were: Charles Cunningham, Kitchener; Colonel H. J. Heasley, Waterloo; Brock Grant, Guelph; and John Panabaker, Kitchener.

Group discussion followed and the evening closed with a service of dedication led by the Rev. James Weir, Kitchener.

### Presbyterian Men Sponsor Ladies Night at Wingham

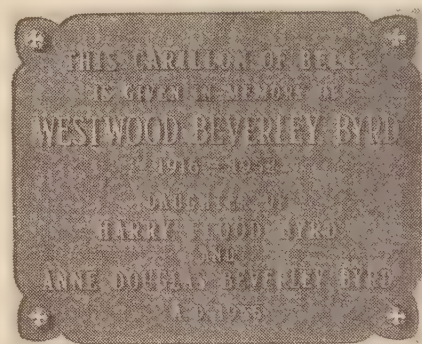
The Huron - Maitland presbytery council of Presbyterian Men sponsored a Ladies Night at Wingham, February 8, in the form of a dinner meeting at St. Andrew's Church. President Frank McKenzie of Lucknow was in the chair, and a feature of the evening was an address by the Rev. Dr. Alexander Nimmo of Wingham.

Give . . .

your  
church  
a  
voice in  
grateful



Memoriam



The rich, inspiring voice of Schulmerich® Memorial Bells sounding out in memory of a loved one. Remembering. Calling all to pray. You could not ask for a more fitting, more beautiful spiritual tribute.

In your own lifetime Schulmerich Memorial Bells are a most gratifying gift to your church in your name.

Appropriate plaque if you wish. No bell tower needed. Write for details.

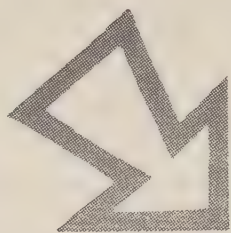
## SCHULMERICH

CARILLONS, INC.

SUITE 412, DEPT. 2941  
77 YORK STREET  
TORONTO 1, ONTARIO, CANADA

®Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.





For expert counsel  
on life insurance

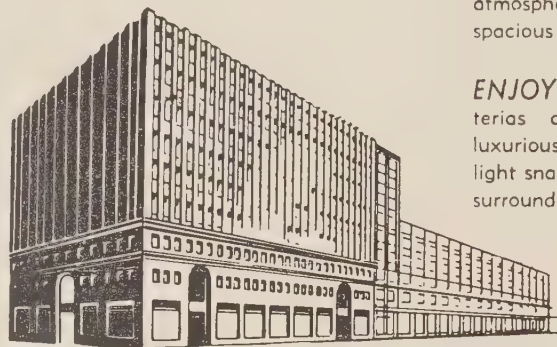
See the man from

**THE MUTUAL LIFE OF CANADA**

Head Office: Waterloo, Ontario

you'll enjoy Shopping at

**Simpson's**



ENJOY . . . a pleasant and inviting atmosphere distributed over eight spacious floors.

ENJOY . . . fine up-to-date cafeterias and snack bars plus the luxurious Arcadian Court . . . order light snacks or fine meals in congenial surroundings.

Simpson's Open all day  
every Saturday (9 to 5.30).

QUEEN AND YONGE STREETS



ONTARIO

## The Province of Ontario Savings Offices

are owned and controlled by

THE GOVERNMENT OF THE PROVINCE OF ONTARIO

### SAFETY OF PRINCIPAL:

IS THERE ANYTHING MORE IMPORTANT IN SAVING?

NO SECURITY IS MORE POSITIVE THAN THAT OFFERED BY  
THE PROVINCE OF ONTARIO SAVINGS OFFICES  
LET US OPEN AN ACCOUNT FOR YOU TODAY  
INTEREST ALLOWED ON ALL ACCOUNTS

#### BRANCHES

IN THE FOLLOWING CITIES AND TOWNS: Aylmer, Brantford, Guelph, Hamilton (36 James St. S.), Hamilton East End, (318 Ottawa St. N.), London, Ottawa, Owen Sound, Pembroke, Seaforth, St. Catharines, St. Marys, Walkerton, Windsor, Woodstock.

TORONTO BRANCHES: Bay & Adelaide, Danforth & Fenwick, Danforth & Woodbine, Parliament Bldgs., University & Dundas, 1556 Yonge St.

HEAD OFFICE: Parliament Buildings, Toronto.  
HONOURABLE JAMES N. ALLAN, Treasurer of Ontario.

### Bequests and Gifts Received By the Presbyterian Church

The following bequests and trust funds were received by the Presbyterian Church in Canada in 1960:

*Home Missions:* Annie Thompson Bingham, \$1,174; James Chisholm, \$4,779; Jane L. Croil, \$24,584; Rachel S. M. C. Duck, \$4,000; Ellen A. Grant, \$125; Alfred Harkness Little, \$1,167; Margaret Ann McLeod, \$4,582; Robert Osburn, \$670; Isabella Calder Peters, \$1,000; Sarah Robert, \$1,739; Wm. H. Robert, \$5,888; Isabel Strachan Ross, \$577; G. F. M. Taylor, \$6,234; total, \$56,523.

*Overseas Missions:* Hannah Bickell, \$5,696; George Cook, \$486; Jane L. Croil, \$24,584; Isabella Cordiner, \$3,232; J. A. G. Fulton, \$500; Ellen A. Grant, \$125; Elizabeth M. Johnston, \$2,713; Lulu J. Morlock, \$500; E. McKnight, \$100; Margaret Ann McLeod, \$4,582; Robert Osburn, \$670; Sarah Robert, \$896; Wm. H. Robert, \$5,888; Isabel Strachan Ross, \$577; G. F. M. Taylor, \$6,234; total, \$56,787.

*Sundry:* Helen Louise Albertson, \$124; W. A. Cameron, \$19,612; Archibald Campbell, \$9,307; Ellen Margaret Calkin, \$16,678; John Cotsford, \$288; Walter Gow (balance of bequest), \$325,494; John Magee, \$600; Mary Murphy, \$698; Clare Nelson, \$21,992; Sarah Robert, \$896; Wm. H. Robert, \$5,888; Mary Shaw, \$341; Louise Maud Scott, \$281; Helen Dickson Smith, \$12,500; George Stewart, \$500; Alexander Trask, \$1,245; Jessie Robertson Young, \$1,000; Maggie Muir Whyte, \$1,000; total, \$418,450.

*Pension:* Mrs. Sara K. Gray, \$2,239; Rev. Donald Nicholson, \$4,828; Dr. Thomas J. Johnston, \$1,000; Mrs. Ann Straith Waldon, \$5,000; Mrs. D. B. Marsh, \$500; Miss Mary McGillivray, \$970; Miss Isabella C. McLellan, \$1,000; Rev. W. B. Tate, \$250; Dr. Mary MacKenzie Smith, \$1,760; total, \$17,548.

*Church Extension:* Archibald Campbell, \$6,857.

*Deaconess Training School:* Mrs. Isabella Cordiner, \$3,232; Anne Elizabeth Burrows Bursary, \$500; total, \$3,732.

### British Guiana Report

(Continued from page 8)

representative on the faculty, Dr. James Farris, who is making a very real contribution both in the seminary and in the university of the West Indies, where he has recently been appointed Presbyterian chaplain. Already we have four fine young men studying there, and three others are preparing to go. They will return to their work to raise the ministry of the church in British Guiana to still higher levels.

I have already mentioned the church begun in Jamaica by the Church of Scotland, which also has work in British Guiana. There is a vigorous Presbyterian Church in Trinidad, with which the United Church of Canada has connections. While there are difficulties in the





## wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of The Upper Room, men and women from the four corners of the earth bear witness for their faith.

Each year, in this one number, the preachers and pastors stand aside and only laymen speak. The meditations they contribute are among the most inspiring of all the year.

If your church does not have a standing order for The Upper Room, please let us know immediately how many copies of the May-June issue you will need.

Ten or more copies to one address, 7¢ per copy, postpaid. Consignment orders may be arranged. Individual yearly subscriptions by mail, \$1; three years for \$2. Order from

# The Upper Room

The world's most widely used  
daily devotional guide

37 Editions — 31 Languages

1908 Grand Avenue Nashville 5, Tenn.

way of an amalgamation of these churches at the moment, there is every reason to hope and pray and labour for the day when there will be one Presbyterian Church of the Caribbean. ★

## READERS'



## REMARKS

### Thanks from Sudbury

Dear Editor:

The congregation of Calvin Presbyterian Church, Sudbury, wishes to record its appreciation to all who have assisted in the erection of the new \$100,000 church building dedicated on March 12.

To the congregation of Knox Presbyterian Church, Sudbury, which initiated the work and in 1955 provided the funds for the purchase of a temporary building we say, thank you!

To the congregation of Westminster Presbyterian Church, Sault Ste. Marie, which lent the funds to qualify for assistance from the Corporation of the Synod of Toronto and Kingston, we are grateful.

To the administrators of the lending funds of The Presbyterian Church in Canada, who assisted Calvin congregation at a time of crisis resulting from a foundation structural problem, we wish to record our appreciation.

And to the directors of the Corporation of the Synod of Toronto and Kingston who have guided and encouraged the members of Calvin congregation in a great undertaking, and for providing the bulk of the money which has made erection of this building possible, we wish to express our indebtedness.

Without the encouragement and tangible support which has been given, the hopes and aspirations of this congregation could never have been fulfilled. We pray that we in our turn will prove worthy of the trust and confidence which has been placed in us and that we will remember the generosity of others when it is our opportunity to assist.

Sudbury, Ont.

H. Ross,  
Clerk of Session,  
Calvin Church.

### The Rev. G. Grosjean

Dear Editor:

After having read the article entitled "French Protestantism" in your February issue, my thoughts leaped across the Atlantic and centered on a very small French town known as Ars-Sur-Moselle.

I became quite familiar with this town, located about three miles out of the city of Metz, where I was stationed with the RCAF from 1957-1960. And the reason for my interest was

# Samsonite

has the best chairs for your  
multiple seating needs



No. 2600  
All-steel folding chair  
in Bronze, Brown, Grey

Whatever your choice, you're getting the finest, strongest folding or stacking chairs made. Every Samsonite chair features electrically welded tubular steel construction (with all metal parts "Bonderized" for rust resistance). Chip-resistant baked enamel finish adds to the long wear—and good looks. There's no finer value in a folding or stacking chair than Samsonite!

Like to know more? For information on Samsonite folding or stacking chairs, banquet tables and juvenile furniture, mail the coupon today!



No. 6400  
Vinyl-upholstered  
stacking chair  
in Yearling Black,  
Yearling Tan,  
Yearling White

# Samsonite

FOLDING and STACKING CHAIRS

Samsonite of Canada, Ltd., Furniture Division,  
Stratford, Ontario.

Gentlemen: Please send me full information on your  
Folding Chairs ☐ Stacking Chairs ☐  
Banquet Tables ☐ Juvenile Furniture ☐  
(Check items in which you are interested)

YOUR NAME \_\_\_\_\_

TITLE \_\_\_\_\_

ADDRESS \_\_\_\_\_

P.R. \_\_\_\_\_





**Stained Glass**  
Modern and traditional designs,  
Installations across Canada.

**Celtic Studios**  
Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Donina Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

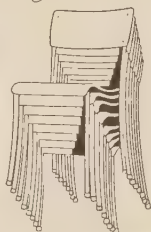

## GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST  
Write  
F. GRISÉ REG'D  
7559 Lajeunesse St. Montreal 10, P.Q.

**FREE**  
NESTING  
FURNITURE  
CATALOGUE



Model 58,  
priced as low as  
\$3.60 in quantity  
f.o.b. factory, stacks  
interchangeably  
with older  
Model 48.

**STANDARD TUBE  
AND T. I. LIMITED**  
WOODSTOCK · HAMILTON  
TORONTO · OTTAWA · MONTREAL

Please send me the new Standard  
Tube Nesting Furniture Catalogue

NAME.....  
ADDRESS.....  
TOWN..... PROV.....

To  
STANDARD TUBE AND T. I. LIMITED  
WOODSTOCK, ONTARIO

that the local Protestant clergyman was George Grosjean, who studied for ten years in Canada, many of them being at Presbyterian College, Montreal. While here he married the daughter of a French-Canadian Protestant clergyman. I believe George Grosjean was at Presbyterian College during the latter years of the First World War.

As I remember it, Mr. Grosjean and his wife went to France about 1920, intending to spend about two years in Paris. However, while in France, they saw the desperate need for Protestant clergymen, and decided to remain. They have been there ever since, the last few years in Ars-Sur-Moselle.

My wife and I spent many pleasant hours with the Grosjeans during our three-year tour in France, and we were most impressed with their humility and sincerity. Their English was perfect, despite the fact they so seldom used it. Pasteur Grosjean often spoke to our RCAF Chapel Guild on "Protestantism in France", and his addresses were invariably well received by our Canadian audiences.

Just two weeks ago I received a letter from Pasteur Grosjean, in which he informed me that this coming fall he and his wife would be retiring to a small suite in a home for the aged. Despite their wonderful health and active minds, they will be 70 years of age this summer, and feel that they have earned a little less active life during their sunset years.

Could it be that some of the Presbyterian clergymen who attended Presbyterian College about the same time as Pasteur Grosjean would remember him? If so, I feel sure that the pasteur would love to receive letters from them. (He keeps his graduation picture hanging in the front hallway of his present manse).

His address: Pasteur George Grosjean, Rue Wilson, Ars-Sur-Moselle, Moselle, France.

One of your Presbyterian chaplains in the RCAF (F/L Dick Ritchie) is presently stationed at Metz, and I know that he has made a firm contact with these two wonderful servants of God.

Anyone wanting to write should do so in the near future so that letters will arrive before Pasteur Grosjean retires.

(Flight Lieut.) M. G. Pippy,  
Chaplain (P), RCAF.  
Saskatoon, Sask.

## Obituaries

**ARNOTT, Peter Glenn** — Fallingbrook Church, Toronto, Ontario, lost an outstanding elder in the death of Peter Glenn Arnott on February 4. A native of Scotland, Mr. Arnott was bass soloist in the choir. He is survived by his wife and son.

**DORAN, Frederick Charles** — Chief accountant of The Presbyterian Church in Canada for 21 years, F. C. Doran died in Toronto on February 26, aged 91 years.

Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

If you qualify  
MAIL THIS COUPON  
No obligation

17-16

Please send full information on Auto Insurance for total abstainers.

Name.....

Address.....

Age..... Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....



**ABSTAINERS' INSURANCE  
COMPANY**

24 Peel Street, Box 444, Simcoe, Ontario

\*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.





## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

## STAINED GLASS MEMORIAL WINDOWS

Since 1895

**Pringle & London Studios**

162 Parliament St. - Toronto  
EM. 4-8879



**LePAGE INDIVIDUAL  
COMMUNION CUP CO.**

86 Hallam Street - TORONTO

## MEMORIAL WINDOWS

Stained Glass

**LUXFER STUDIOS**

162 Parliament St. - Toronto  
EMpire 4-8276

## STACKING CHAIRS AND TABLES



- Inexpensive • Durable
- Comfortable • Light

**H. H. FREEMAN MFG.**  
Box 72 Toronto 19  
RU. 3-5290

Mr. Doran, who retired from his position at the church offices in 1947, was a devoted Presbyterian and one of the inceptors of Beaches Presbyterian Church in East Toronto. A native of Northern Ireland, he was prominent in the Masonic and Orange orders. He is survived by his son, F. William of Toronto, and his daughter, Mrs. Beatrice Cowling of Meaford, Ont.

**FRAZER, Harold E.**—A highly respected elder of St. Andrew's Church, Amherstburg, Ontario, Harold E. Frazer, died on February 2. Extremely active in his church's work, Mr. Frazer was chairman of the board as well as chairman of Presbyterian Men in the presbytery. Surviving is his wife.

**HUTCHISON, Mrs. James S.**—The congregation of First Church, Winnipeg, Manitoba, suffered a great loss in the death of one of its oldest members, Mrs. Mary T. Hutchison, 91, on February 18. A life member of the Women's Missionary Society, Mrs. Hutchison was the first provincial president of the W.M.S. following 1925 and later synodical president for nine years. She is survived by two daughters.

**MacKAY, Mrs. Edward D.**—The oldest member of Knox Church, Baddeck, Nova Scotia, Mrs. Edward D. MacKay, died on February 1. Born in 1866, Mrs. MacKay was honorary president of the Inverness Victoria presbyterial and a life member of the Woman's Missionary Society since 1925. Other activities included the Ladies' Aid, I.O.D.E. and the Red Cross.

**MATHESON, Andrew Campbell**—Knox Church, Embro, Ontario, lost one of its elders in the death of Andrew Campbell Matheson, 80, on February 19. Serving as an elder for 30 years, Mr. Matheson was a member of the board of managers prior to his ordination. He is survived by two brothers.

**MATTHEWS, William Henry**—The former mayor of Carleton Place, Ontario, for many years secretary-treasurer of the board of managers of St. Andrew's Church there, William Henry Matthews died on February 22. He is survived by a daughter.

**SOMMERVILLE, Mrs. Ronald**—Barnesville Church, Kings County, New Brunswick, lost a valuable member on February 10, in the death of Mrs. Ronald Sommerville, wife of an elder. Mrs. Sommerville served her church as organist, treasurer, church school teacher and was also a worker in the Bible Society. Surviving are her husband, son and two daughters.

**TIPPING, Isaac**—Walter Martin Memorial Church, Regina, Saskatchewan, suffered a great loss in the death of Isaac Tipping, 57, on February 2. A dedicated member, Mr. Tipping served on the board of managers and was a former superintendent of the church school. He is survived by his wife, son and daughter.

**WALLACE, William**—At the age of 97, William Wallace died on February 24 at his residence in Thorah township. An elder for nearly 34 years, he served at St. John's, Toronto, from 1930-37, and in Knox Church, Gamebridge, from 1938 on. Mr. Wallace was diligent and loyal in the courts of the church, and acted as church school superintendent and teacher for many years. Surviving are one son and five daughters.



DESIGNERS AND MANUFACTURERS OF  
**CHURCH LIGHTING FIXTURES**  
BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS

Catalogues on request  
(State requirements)

**METAL INDUSTRIES  
LIMITED**

99 Ashley Street, Hamilton, Ont.

## PIPE MAKING

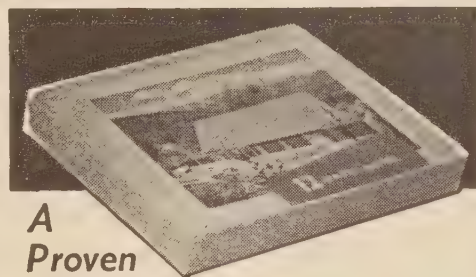


There can be no short cuts in making fine pipes. First, each rank must be scaled individually, according to its role in that particular organ. Then it must be made, using the purest metals, by pipe makers apprenticed in the traditional manner. This is the Casavant way, and is one of the reasons for Casavant's leadership.

**Casavant Frères**

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA



A  
Proven  
Money-Maker

**NATURAL  
COLOR**

**HASTI-NOTES**

**Of Your Own Scene**

Delightful little notes with a Spectrame color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

**Natural-Color Christmas Cards**

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

**ALEX WILSON PUBLICATIONS LIMITED**

DRYDEN — ONTARIO

A Canadian product from start to finish.

## CAMP SITE WANTED

Synod of Montreal and Ottawa seeks additional sites for church camps in Eastern Ontario or Quebec. Write Dr. J. A. Johnston, 2227 Alta Vista Dr., Ottawa, Ont.





FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

Designers and Manufacturers  
of  
Distinctive

**CHURCH FURNITURE**

for over 65 years

**The Globe Furniture Co. Ltd.**

Waterloo, Ontario



For Quality

**CHOIR GOWNS**

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

**BALDWIN**

**ORGANS & PIANOS**

THE LYE ORGAN & PIANO CO.

252 MARKHAM ROAD

AM. 1-1731

SCARBOROUGH, ONT.

**ROBERT MCCAUSLAND LTD.**

214 JOHN ST. TORONTO

**Memorial  
Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST

**HARCOURTS LIMITED**

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.,  
Toronto 1, Ont.

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Bass River, N.B., Rev. W. E. Whyte, Box 930, Chatham.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clyde River, Canoe Cove, Nine Mile Creek and Churchill, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, Green-Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulonge, St. Andrew's, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Lochwinnoch, Stewartville, Braeside, Ont., Rev. George Murdoch, 460 Raglan St. S., Renfrew.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.  
Ottawa, St. Andrew's, Ont., Rev. Dr. Peter C. Witherspoon, 1099 Chelsea Drive, Ottawa.

#### Synod of Toronto and Kingston:

Bowmanville, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Creemore, Ont., Rev. James M. Ritchie, Stayner.  
Dixie, Ont., Rev. Dr. D. K. Perrie, Box 548, Streetsville.  
Dunroon, Ont., Rev. J. J. Jennings, Box 27, Clarksburg.  
Erin and Ospringe, Ont., Rev. J. V. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Georgetown and Limehouse, Ont., Rev. W. Weir, 48 Church St. E., Brampton.  
Harriston and Rothsay, Ont., Rev. A. Clements, Palmerston.  
Hillsburg and Price's Corners, Ont., Rev. J. F. Nute, Orangeville.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Oakville, Knox, Ont., Rev. W. J. Adamson, 15 Lambeth Rd., Islington.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Whitby, St. Andrew's, Ont., Rev. R. B. Milroy, 454 Bader Ave., Oshawa.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Duart and Turin, Ont., Rev. K. Guergis, Box 178, Thamesville.  
Embryo and Harrington, Ont., Rev. J. P. Schissler, Innerkip.

Hamilton, St. Cuthbert's, Ont., Rev. A. Lorne MacKay, 55 Melville St., Hamilton.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
London, Hamilton Rd., Ont., Rev. D. J. Firth, R.R. No. 11, London.  
Stoney Creek, Cheyne, Ont., Rev. M. DiGangi, 1209 Main St. E., Hamilton.  
Stratford, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wyoming-Aberarder, Ont., Rev. G. H. Young, 308 Wellington St., Sarnia.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313-1st Ave., Neepawa.  
Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.  
Winnipeg, Norwood, Man., Rev. W. G. Maclean, D.D., 191 Harvard Ave., Winnipeg 9.

#### Synod of Saskatchewan:

Indian Head and Qu'Appelle, St. Andrew's, Sask., Rev. I. R. Carroll, Box 1574, Weyburn.  
Moose Jaw, St. Paul's, Sask., Rev. M. S. McLean, 1135-2nd Ave. N.W., Moose Jaw.  
Regina, Northside, Sask., Rev. N. D. Kennedy, 191 Leopold Cres., Regina.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Three Hills and Orkney, Alta., Rev. G. Doran, 241-19 Ave., N.E., Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingworth, 1680 Nanton Ave., Vancouver.  
Chilliwack, Cooke's, B.C., Rev. J. M. Pollock, Box 509, Mission City.  
Cranbrook, Knox, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.  
Sooke, Knox, Vancouver Is., B.C., Rev. Dr. E. A. Wright, 872 George W., Victoria.  
Vancouver, Robertson, B.C., Rev. D. J. Gillies, 477 Brentlawn Drive, North Burnaby.

#### INDUCTIONS


Kirkwall and Sheffield, Ont., Rev. Ian Raeburn-Gibson, March 1.  
Thornhill, Ont., Rev. D. T. Evans, April 7.  
Toronto, Albion Gardens, Ont., Rev. Frank Slavik, March 24.  
Toronto, Coldstream, Ont., Rev. Keith E. Wilcox, March 17.

#### CLERK OF PRESBYTERY

Barrie, Ont., Rev. W. L. Young, 212 Pine St., Collingwood.  
(Correction of March listing.)

#### DEATH IN THE MINISTRY

Currie, Rev. Dr. Archibald M., at Brantford, Ont., March 10, in his 91st year.



**GOWNS**

FOR PULPIT AND CHOIR

MORTARBOARDS  
AND CAPS

Finest Materials  
Expert Design and  
Workmanship

Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062

#### CARILLONIC BELLS

Schulmerich Carillon Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.



# for boys & girls

By A. Norman McMillan

## Living What He Preached

James Chalmers, the great missionary, was murdered in the Fly River region of New Guinea. When a friend learned of his death he volunteered to take his place. When he returned to his homeland he was asked by a friend, "Tell me what you found at your station in New Guinea".

"Found! I found something that looked more hopeless than if I had been sent into the jungle to a lot of tigers."

"What do you mean?", his friend asked.

"Why, those people were so degraded that they seemed utterly devoid of moral sense. They were worse than beasts. If a mother were carrying her little baby, and the baby began to cry, she would throw it into the ditch and let it die. If a man saw his father break his leg, he would leave him by the roadside to die. They had no compassion whatsoever. They did not know what it meant."

"Well, what did you do for people like that? Did you preach to them?"

"Preach! No, I lived. When I saw a forsaken baby crying, I comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. I lived that way. And those people began to come to me and say, 'What does this mean? What are you doing this for?'. Then I had my chance and I preached the Gospel."

"Did you succeed?"

"When I left, I left a church."

## A Bible Quiz on Cities and Towns

1. To what great city did Jesus go as a boy of 12?
2. To what city was St. Paul going when he was converted?
3. In what town was Jesus brought up?
4. To what village were two friends of Jesus walking when they met the risen Christ?
5. What "Holy City" does St. John mention in the Book of Revelation?

## Easter Thoughts

The early Christians celebrated Easter with solemn and joyous services. It was a day of great gladness and while there was no requirement given by Christ or the apostles, the day has been gladly observed by the church in all ages.

In all Christian lands churches of every name on this day are specially adorned with flowers and other emblems of life and hope, and their worship is enriched with songs and anthems of triumphant faith. Christianity is a religion that sings for we know that Jesus Christ LIVES.

## Easter

"I searched the world for joyous faith;  
Into a garden led the way,  
I found it at His empty tomb  
On Resurrection Day."



## Easter Island

If you look it up in an encyclopedia you will find that Easter Island is a fascinating place, where ancient writing in the form of pictographs is found en-

graved on wooden tablets. There are remains of remarkable stonework as well, including statues from 20 to 30 feet high.

All this despite the fact that Easter Island is 2,000 miles off the coast of Chile, and 1,100 from Pitcairn Island on the west. The first European to land there was the Dutch admiral Roggeveen on Easter Day, 1722, hence its name.

## Religion and Life Award

How many Boy Scouts belonging to our church in Canada have earned their "Religion and Life" Award? There are new requirements for this badge. Ask your minister or Scoutmaster about them.

## A Start

There is a story that when Ramsay MacDonald was prime minister of the United Kingdom he was discussing the possibility of lasting peace with a foreign office expert who remained unimpressed with the prime minister's viewpoint.

"The desire for peace does not necessarily insure it", he remarked somewhat tartly.

"Quite true", admitted Mr. MacDonald. "Neither does the desire for food satisfy your hunger, but at least it gets you started toward a restaurant."

## Anniversary

Robert Raikes died on April 5, 1811. Who was Robert Raikes? He was the founder of the Sunday Schools. Nicknamed "Bobby Wild Goose" he began in 1780 to gather children on Sundays for instruction. From this small beginning the great world wide movement of Sunday Schools has grown.

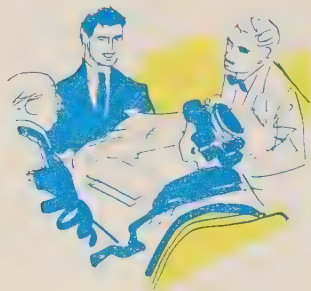
## Answers to Bible Quiz

1. Jerusalem. 2. Damascus. 3. Nazareth. 4. Emmaus. 5. The NEW Jerusalem.



THOU SHALT LOVE THE LORD  
THY GOD . . . .  
WITH ALL THY MIND

## THIS IS GOD'S COMMANDMENT



**It means that you must:**

*Love God with the discipline of a trained and understanding mind.*



*Be an informed Christian about the world and what God is doing in it.*



*Renew your mind by the Word of God so that you may communicate His truth to others.*

*If you know what you believe  
you can be a more effective  
Christian in the world.*

**THE BOARD OF CHRISTIAN EDUCATION**

The Presbyterian Church in Canada, 63 St. George St., Toronto 5, Ont.





# *The Presbyterian Record*

MAY, 1961





## The Case For Religious Education

THE issue of religious education in day schools has been a matter of controversy in the Toronto area for many months. It came to a climax when an attempt was made to delete the word Christian from the provincial Public Schools Act. However the motion was rejected on a technicality by the Ontario Federation of Home and School Associations in a meeting where speakers from the floor strongly protested the proposed change.

All our readers should be interested in the clear and constructive case for the teaching of this subject made before the religious education section of the Ontario Educational Association by Mrs. W. L. Jones, a Presbyterian on the staff of the Toronto Teachers' College. Warning that children deprived of religious education are robbed of their birthright, she urged teachers of religion in public schools to present the facts, to make children think, but not to set up prejudices or attempt to indoctrinate.

It is the responsibility of parents to answer questions about denominational matters, the speaker asserted. She listed three things that should be required of teachers of religious knowledge: awareness of the church's contribution to the democratic way of life; complete knowledge of the subject coupled with thorough lesson preparation; and a personal faith.

This master in a teacher training college urged members of her profession, and ministers who teach in schools, to improve their techniques so criticism is not justified. She suggested using the skills and information acquired in other school subjects to heighten interest in Biblical and Christian history. Children should be made aware of society's debt to Christian influence. They should learn of the deeds of Christian men like William Wilberforce, John Howard, Robert Raikes, Zachary Macaulay and Lyman Beecher. It was Christian regard for the high estate of man that led to the establishment of schools and hospitals, the emancipation of slaves, and the abolition of child labour. Christianity helped in the preservation of drama and art.

"Bring Mark and Luke alive as men rather than names of books of the Bible", she suggested, "stimulate pupils so that they will go home to read a Gospel as a book at one sitting because of their new interest".

In an address that is destined for wide circulation Mrs. Jones stated that if this course were taught as it should be, children would graduate from public school with a creditable first-hand knowledge of the greatest Book the world has ever known and the greatest figure in history, together with His teaching.

"Then", she concluded, "if God so please, His Word will become a lamp unto their feet and a light unto their path". To that we add amen, for knowledge is power only when it is transmitted and received.

## The Stand Against Apartheid

The prime minister of Canada must be commended for his determined stand against apartheid at the commonwealth conference, for all men everywhere are entitled to certain fundamental human rights. Yet if we are to oppose the separation of races abroad, we must be careful to guard against any claim for the superiority of one race here in our own country.

Canada's policy on immigration could stand some further scrutiny, and in the local community there are still hostile attitudes that do not conform to Christian belief. Our brothers here in Canada, whatever their race or creed or colour, are entitled to all the privileges of Canadian citizenship, including freedom from discrimination.



# The Presbyterian Record

## CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name of  
your congregation.

Deadline:  
Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario  
May, 1961

THE CASE FOR RELIGIOUS EDUCATION .....	2
<i>Editorial</i>	
OUR LAKEHEAD CHURCHES .....	4
<i>DeCourcy H. Rayner</i>	
MY SON, MY SON .....	8
<i>James L. Kidd</i>	
SPIRIT, WORD AND FORM .....	10
<i>David W. Hay</i>	
25 YEARS AT SUNNY CORNER .....	12
A DEVOTIONAL MESSAGE .....	13
<i>Joseph Wasson</i>	
DEACONESS GRADUATES, 1961 .....	14
YOU WERE ASKING? .....	15
<i>Allan L. Farris</i>	
PUNGENT AND PERTINENT .....	16
CAMERA CLOSE-UPS .....	18
CHILDREN'S CORNER .....	35
<i>May C. Smith</i>	

MAY, 1961

Vol. LXXXVI, No. 5

### A COVER PHOTO FROM INDIA

*Vidyawati Lal is an example of the contribution of Christian schools to the life of India, for she is a graduate of the Helen Macdonald Higher Secondary School for girls, operated and maintained by our church at Jhansi. There are 146 students enrolled.*

*Vidyawati means wise. She justified this name by obtaining a Bachelor of Science degree at Ewing Christian College then an M.Sc. at Allahabad University. Miss Lal is now teaching biology and Hindi at Woodstock School in the Himalayas, where 450 missionary and embassy children are pupils.*

*She is one of a family of seven girls and two boys. Her father, the Rev. Moti Lal, visited Canada four years ago. A sister, Dr. Pushpa Lal, is on the staff of our hospital at Jobat.*

*This photo was taken by the Rev. Angus MacKay.*



# Our Lakehead Churches

By DeCourcy H. Rayner



— Hunting Survey Corp. Ltd.

Panorama of Port Arthur

THE twin cities of Fort William and Port Arthur are situated in the geographical centre of Canada. The midway mark of a line drawn from St. John's, Newfoundland, to Victoria, British Columbia, falls at the lakehead.

For years this situation profoundly affected the two urban centres. Neither east nor west, they seemed remote and distant, almost lost in the rugged terrain of northern Ontario. But now the marvels of modern communication and transport are changing the picture, and the sister cities have begun to benefit from their strategic position.

The early explorers who paddled their tiny craft across the cold blue waters of Lake Superior would rub their eyes with astonishment at the foreign ships now to be found in the shelter of Thunder Bay. They would gasp at the towering grain elevators and the imposing sky-line presented by two modern cities.

For here, more than 2,200 miles from the Atlantic Ocean, is one of nature's finest harbours. It forms the terminus of the

deep water seaway, and provides a gateway to the Canadian west. Through the twin ports this year will flow millions of bushels of grain, tons of iron ore, and tons of pulp and paper products. They will be borne, together with other cargo, to the ports of the world in the holds of ships bearing the flags of many nations.

The great ocean-going vessels present a striking contrast to the birch bark canoe in which the first white woman arrived at Fort William with four small daughters in 1855. She was the wife of John McIntyre, governor of the Hudson's Bay Company fort there at the time. Today's travellers may drive in over the splendid new trans-Canada highway, or come in comfort by one of the two transcontinental railways, or drop down from the sky at the lakehead's modern airport.

The first impression is one of pleasant surprise. Here in the centre of Canada stand two separate cities, friendly rivals, side by side. Each has its lovely homes, new and old, each gets its share of trade and industry, each has its daily



newspaper, its own well-equipped hospital, its up-to-date schools — indeed all the amenities of present-day urban life. The twin cities are capably administered and well planned. Between them they provide no less than 16 parks.

In population the twins are almost identical in size. Fort William lists 43,500 people, while Port Arthur contains 43,250. There are 35 churches or convents in Port Arthur, with 45 in Fort William. The census total of 6,260 Presbyterians at the lakehead places our church fifth in strength, ranking behind the Roman Catholics, United Church people, Anglicans and Lutherans, in that order.

Fur trading was the first form of commerce at the lakehead, following the explorations of Radisson and Groseilliers three centuries ago. It gave way to mining as gold, silver, copper, zinc, lead, lithium and iron ore were discovered in north-western Ontario. Then came the era of grain, and giant elevators were built on the waterfront to store the golden harvest which arrived by rail from the prairies for transshipment to the grain carriers which ply the Great Lakes during the navigation season.

Lumbering was one of the early industries, with saw mills converting the forest timber into products for shipment east and west as well as for local use. Then pulp and paper came into their own, and large paper mills were established. Other ventures were encouraged by the abundance of hydro electricity, and the recent arrival of the pipe line bearing natural gas from the fields of Alberta. Commercial fishing and farming add to the variety of products, and shopping facilities have grown to accommodate the needs of the rising population.

Some of the most picturesque country in Canada is found in the lakehead area. Across the entrance to Thunder Bay, with its 35 miles of sheltered waterfront, lies the Sleeping Giant. Formed of granite, 1,000 feet high by seven miles long, it guards the twin ports from the occasional destructive moods of mighty Lake Superior.

An ancient Indian legend credits the naming of Thunder Bay to two huge thunder birds that nested on Mount McKay, which overlooks Fort William. It claims that when an Ojibway warrior was tempted to reveal the location of the tribe's silver mines to the white men, the birds flapped their wings and made loud rumbling noises. Lightning bolted from their eyes and a great storm arose on the bay. After it was over the great warrior was left lying on the cape — the Sleeping Giant, eternal custodian of the tribe's secret. Silver was found at the giant's feet in later years, and for a time Silver Islet mine prospered, although it was abandoned when the price of the metal fell.

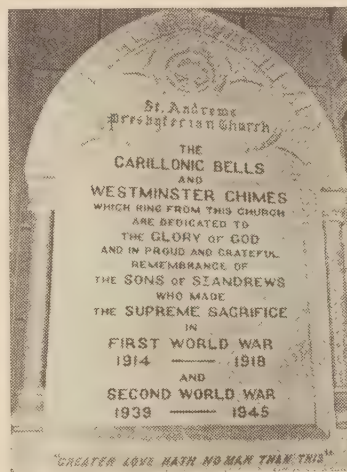
Since north-western Ontario offers a wide expanse of vacation land, numerous lakes and rivers lie within short driving distance of the twin cities. In fact Fort William itself is built on the Kaministiquia River, and at Port Arthur the Current River is dammed to create Boulevard Lake, set in a beautiful park. In summer a moderate climate, plentiful fishing, improved roads and rugged scenery attract increasing numbers of those on holiday. In winter there are the usual sports activities, including sail boating on the ice and skiing at three supervised areas.

FROM the earliest days there were a large number of Scottish families. It was Governor McIntyre who brought the first Presbyterian minister from Toronto to Fort William in 1869 to baptize children and conduct services. When the Rev. Dr. Topp saw the situation he had a student sent out from Knox College the following year. Worship was held in the office of the fort or one of its stores. A succession of ministers followed, some of them from Scotland, and the Presbyterian cause moved with the population as it spread out into two separate municipalities.

Expert historical research would be needed to unravel the beginnings of the present congregations, particularly with the



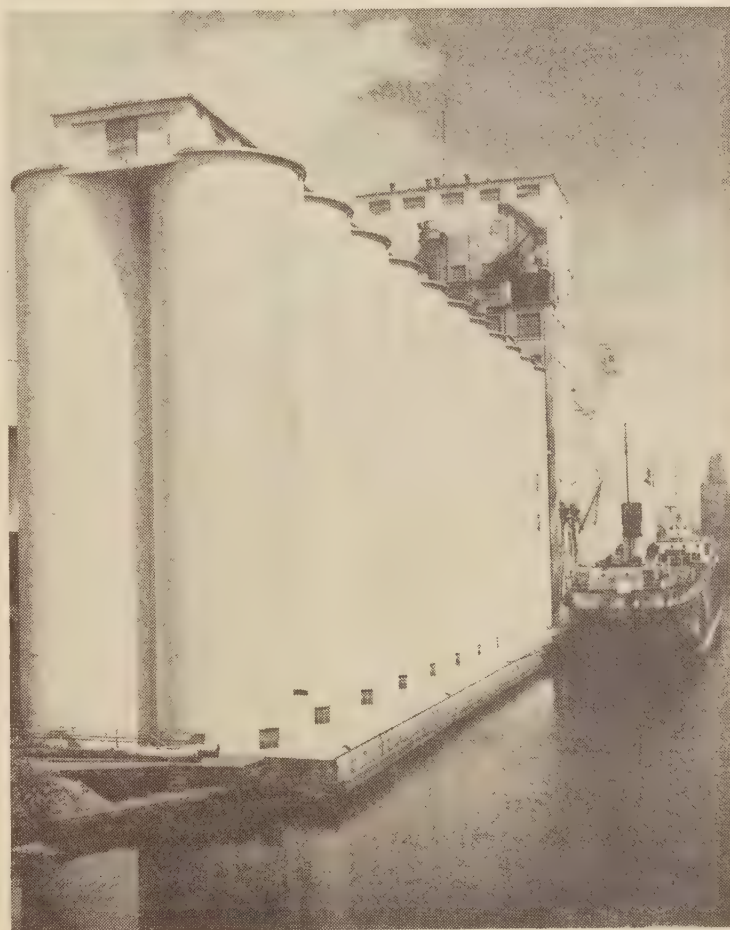
St. Andrew's Church in downtown Fort William.



Memorial tablet at entrance of Fort William Church.



Dr. A. H. Johnston, minister of St. Andrew's Church.



— Ontario Dept. Travel & Publicity  
Grain elevators at Fort William





First Church in central Port Arthur.

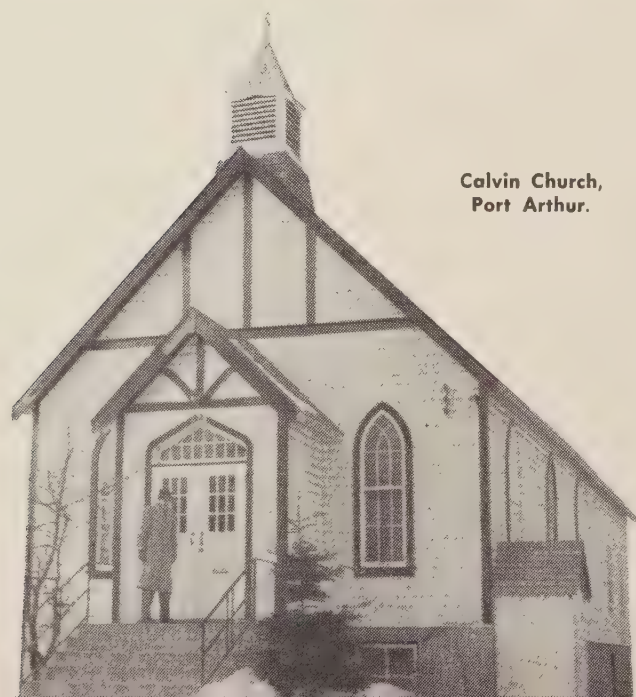


Oliver Road Church, Port Arthur.



— Robert Mines

First Church in west Fort William.



Calvin Church,  
Port Arthur.

complications that followed 1925, when some of the former Presbyterian churches went into the United Church of Canada. This report is more concerned with the situation as it stands today, so I shall deal with the lakehead congregations one by one. I visited the twin cities in mid-winter, and received most cordial co-operation in my search for material.

From my hotel room in Fort William I could look across to St. Andrew's Presbyterian Church, standing opposite the city hall, and listen to the memorial chimes from the church tower as they rang out over the city. On Sunday morning it was close to 20 degrees below zero, but the people filled the church auditorium and overflowed into the gallery.

St. Andrew's, with 1,175 communicants, is the largest church of any kind in Fort William. Many prominent citizens, including the mayor, are among its worshippers. It was my good fortune to be present at the annual congregational meeting, and I was impressed by the spirit of dedication in this influential congregation. A preaching mission, a visitation of all homes by 150 trained and commissioned visitors, and a celebration of the 400th anniversary of the Scottish reformation were among the major events of its 91st year.

Care had been taken to maintain the sturdy stone building, of which St. Andrew's folk are justly proud, but the biggest expenditure in 1960 was a gift of \$25,000 towards the new building of First Presbyterian Church, Fort William. Here was a downtown church with the problems peculiar to that situation reaching out with generous hand to assist the building of another church in a promising suburban district not many blocks away. At the same time \$750 was contributed to the building campaign for a new Missionary and Deaconess Training School, and \$10,770 was forwarded to the budget of the Presbyterian Church in Canada.

Although isolated for so many years by distance from the parent body, St. Andrew's has flourished as an outgoing congregation, sharing spiritual influence together with its temporal gifts. From its membership the Rev. Stanley Vance of St. Paul's Church, Hamilton, entered the ministry. Many other fine young people have gone forth from St. Andrew's to give Christian witness and leadership wherever they settled.

Twenty-seven years ago the Rev. Dr. Agnew H. Johnston was called as minister of this Fort William congregation. A gifted speaker, a graduate in law as well as theology, Dr. Johnston soon assumed a position of stature in the city. For years he has served as chairman of the board of education, and has contributed in a variety of ways to the upbuilding of the community. His knowledge and wisdom are respected in presbytery, synod and general assembly, in fact the last general assembly appointed him a member of the new administrative council.

Just as old in its roots, but dating its congregational history back to the initial Presbyterian building in 1883, is First Presbyterian Church in west Fort William. After losing both church and manse in 1925, these Presbyterians built again, then sold their church two years ago to move to a more advantageous site. We laid the cornerstone of the magnificent new building on the last Sunday of January, and the congregation is now moving ahead with new and expanded activity.



The Sleeping Giant

— K. W. Hearnden



The minister through the building program has been a Scot, the Rev. William Inglis, now ending his third year at Fort William. Under the difficulties that face a homeless congregation Mr. Inglis has concentrated on youth work. The church school has built up to over 260 pupils, as compared to the communicant membership of 200. With a suitable sanctuary, adequate Christian education facilities, and a prominent site in a new residential area, the indications for the future of First Church are good.

In the centre of the city of Port Arthur is another First Presbyterian Church. It traces its history back to 1874, when the Rev. Donald McKeracher arrived from Knox College as an ordained missionary, and a church hall was built at Prince Arthur's Landing, as the town was then called. By 1925 there were two Presbyterian churches, but a majority in each voted for union, and it was from two Presbyterian minorities that the new First Presbyterian Church was born.

One of the leaders of the Presbyterian cause was the late Judge John McKay, who was vigorous and generous in maintaining the kirk, and in establishing church schools that led to later mission churches. In 1926 the Rev. John A. McMahon was inducted in Port Arthur and the new church building was erected in March, 1927. For 33 years Dr. McMahon laboured for the church he loved, and for 26 years served as clerk of the presbytery, prior to his subsequent retirement and death.

When I visited First Church the Rev. Douglas R. Conlan had just completed one year there, and many in the congregation expressed appreciation for the splendid work of the young minister. A proposal to proceed with a new manse was accepted at the annual meeting, and this church of 480 members is moving forward in its work and witness.

"In humble gratitude to God for the preservation of the Presbyterian Church in 1925" is the inscription below one of the windows of First Church, Port Arthur. It represents in part the spirit that has motivated the men and women of the congregation. The evening auxiliary of the Women's Missionary Society, for example, while doing its share to support the W.M.S., has been instrumental in supplying furnishings for the church and vestry, installing stained glass windows, and keeping the sanctuary presentable. First Church has given of itself, too. Miss Margaret MacKenzie of that congregation is one of our missionaries in Formosa.

At opposite ends of Port Arthur are two smaller Presbyterian churches, Calvin and Oliver Road, each with about 140 members. Both were without ministers when this was written, and presbytery was planning to join the two as a self-sustaining charge.

These congregations have had a struggle to survive, but they are located in expanding residential areas where churches are needed. For four years the Rev. Keith Wilcox laboured faithfully at Calvin Church before his recent move to Toronto, and did a prodigious amount of travelling to keep a number of mission appointments going. Located in the Current River district of the city, Calvin began as a church

school in 1927, a hall was built five years later, and this was extended into the present sanctuary in 1954.

In the west end of Port Arthur is the Oliver Road Church, the only proper church building in the area, built in 1954. The minister for years was the Rev. Walter Ross, still active in retirement as pastoral assistant at St. Andrew's in Fort William.

There are other Presbyterian missions in the lakehead area at Jumbo Gardens, Hurkett, North Coldstream Mines and Shebandowan. These are served by catechists J. G. Moores and T. J. Haire, who also assist in the present vacancies in the area.

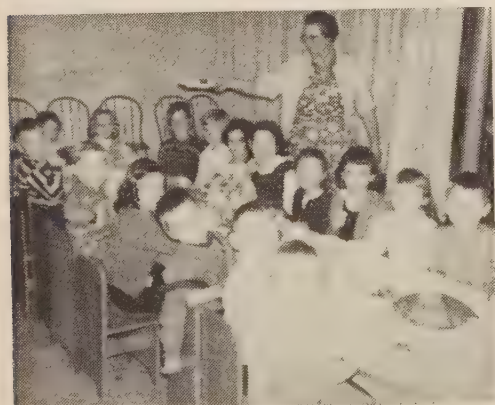
Mention should be made of the laymen at the lakehead who so often fill in when pulpit supply is needed, men like John Currie, Harcourt Johnston, Hector M. Caird, and Dr. R. K. Dewar, who have undertaken to lead worship services when called upon. They go as far afield as Atikokan, the home of Steep Rock Iron Mines, 135 miles distant, where a small congregation without a minister gathers weekly for worship in St. Andrew's, a basement church.

While it is some 200 miles from the lakehead, Geraldton is the only point in the presbytery of Superior not yet named, so let us devote a word to St. Andrew's Church in that gold mining town. The Rev. W. B. Macodrum in the past decade has built up a strong congregation, and at the same time ministered to other widespread groups. At Long Lac, for instance, he cares for the Presbyterians in the community church, and visits monthly for this purpose.

Those who have contended for the Presbyterian faith in north-western Ontario have had a long and often lonely battle for which there has been little recognition in the church at large. Now that the trans-Canada highway entices travel, Presbyterians should make an effort to see the lakehead area, to show their personal interest in and appreciation for the labours of their brethren. ★



Aerial view of Fort William with St. Andrew's in centre foreground.



Mission Band at Calvin Church.



Rev. Wm. Inglis and Rev. D. R. Conlan.



Young lakehead Presbyterians observe youth week at a joint fireside.



*When tragedy strikes the cry is*

# *"My Son, My Son"...*

By James L. Kidd\*

*"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter . . . And the Lord showed him (Moses) a tree and he threw it into the water and the water became sweet." — Exodus 15:23-25*

IT ISN'T very hard to imagine Moses and his band of Israelites struggling across the wilderness following their hazardous escape from Egypt. They had gone for three days without food or water and it must have been with tremendous anticipation that they ran to the stream of Marah. Gasping for breath through their dry, cracked lips they hastened to this stream that promised so much relief—only to discover that the water was bitter. We can easily imagine their chagrin and disappointment. It is reported that St. Theresa, a great saint of the church, dumped from her cart into a snow drift early one morning on her way to mass, was overheard to sigh, "Oh, Lord, it is no wonder you have so few followers the way you treat them". Moses and his followers must have felt that way upon their bitter discovery beside the stream of Marah. Life is often filled with bitterness and often does the cup overflow even for those who seek to follow the Lord Jesus.

This past week our family had occasion to drink some of Marah's bitter waters. We brought our two sons to the Children's Hospital in Boston, Massachusetts, and learned that both of them are victims of cystic fibrosis, next to leukemia the second most serious of all childhood diseases. The average age at death, according to a study given me at Children's Hospital, is less than five years. My bright, active, handsome five year old son, Bruce, and our helpless, cheerful six month old son, Peter, outwardly normal children, hold within their bodies a fatal flaw that will someday kill them. So now we watch our children living beneath the sword of Damocles, a sword that hangs suspended above their heads by a very slender thread, a thread that may break at any time and bring an end to their young lives. We have found the waters of Marah very bitter indeed, so bitter that we have found them almost impossible to drink. I share this with you, not because we want any pity, for that is the last thing we want, either for ourselves or for the children. But I share this with you because of my need as a

Christian to witness to my faith in the face of personal tragedy.

You will remember that God showed Moses a tree which he was to "throw into the water and the water became sweet". God doesn't always take away the tragedies in our lives, but he can show us, make available to us, the ingredient that can take away their bitterness. When the import of the news first struck us we were both deeply grief-stricken. For the first time since I was a little boy I wept with great sobs that shook my body and my soul. But then God showed us the tree of our faith that had been there all along. And it took away the bitterness from this little pool of life's waters.

The first reason the bitterness was gone is that we believe very strongly in an afterlife. Because Christ was raised we have hope. St. Paul has said, "If Christ be not raised, then your faith is in vain and we are, of all people, most to be pitied". It is no tragedy for our sons to die, at least, not for them. Eternity with a great and gentle Father, a God of love and compassion, cannot be viewed by the Christian as a tragedy. Our boys will never die. For while we may commit these bodies to the ground, their spirits return to the God who gave them.

Catherine Marshall tells in her book, *A Man Called Peter*, about her own little son who was also incurably ill. He began to grow worse and realized he was going to die. "Mother", he said, "what is it like to die? Does it hurt?" Tears came to her eyes. She retreated to the kitchen to care for something on the stove and realized the question must be answered. "Kenneth", she began, "you remember when you were a very tiny boy and you would play all day long very hard and when night came you were so very tired that you would fall asleep on Mother's bed? That was not your bed, it was not where you belonged. And you would stay there a little while. In the morning, much to your surprise, you would wake up and find yourself in your own bed in your own room. You were there because

someone had loved you and taken care of you. Your father had come with big strong arms and carried you away." She paused to catch her breath and continued, "Kenneth, death is just like that. We just wake up one morning to find ourselves in the other room—where we belong—because the Lord Jesus loved us." She said that little Kenneth never questioned again but he believed.

Several weeks later he fell asleep just as she had said. The first reason the bitterness is gone is because our faith includes a passionate belief in eternal life. May we never become so possessive of our children that we forget that they belong ultimately to the eternal Parent.

St. Paul has expressed the second element in our faith which has helped destroy the bitterness. He has said, "All things work together for good to them that love the Lord". I can imagine some kind soul saying with regard to my boys, "God's will be done". I cannot believe that this is God's will, that God would make my children sick, that God wills any of his children to suffer. We forget that we live in an evil world and that demonic forces press in upon us from all sides. It is this evil that is responsible for the suffering in life and not Almighty God who loves us and heals us when we let him. I cannot blame God for the careless nurse who permits her patient to suffer or for the surgeon's unsteady hand which allows his patient to die. I do not blame God for the stoning of Stephen, the jailing of Paul or the betrayal of Christ. These are the works of demonic forces and evil, sinful men.

But God, the eternal Parent, takes these evils, these tragedies of life and uses them victoriously. He transforms them into victories of faith and history. He used the stoning of Stephen to help convert the stone-hearted Saul through the witness of the dying martyr, "Lord, do not hold this sin against them". He took the converted Paul, made him the greatest apostle of the church and, after an evil society had thrown him into jail to rot and die, inspired him to write the stirring letters that comprise so large and vital a part of our New Testa-



ment. And finally, he took the treacherous betrayal of Christ and transformed this most gigantic tragedy of history into the redemption of the world. God is not responsible for the bitter waters of life, but He takes them and makes them sweet; He transforms them into instruments of strength and power. He does this if we allow Him to do so. For if we do not believe, we have no hope, and without hope we refuse to allow God to work his miracle of redemption in our lives. "All things work together for good to them that love the Lord." I do not know how God will use the tragedy that has come into our life. But perhaps He will use it to deepen my own faith, to open wider the eyes of my soul and make me a more effective minister of his Gospel.

It is a fact of life that the soul deepens and stretches through suffering. Spiritual strength comes through suffering just as physical prowess is earned by much sweat and many groans. The spirit of man grows as it is strained to exhaustion, too. And may God help us all to understand this as the inevitable tragedies of life pay their call upon us.

The last reason the bitterness has been taken away is that we hope. We hope that God will inspire the scientists whose brains penetrated the secret of the atom to penetrate the mystery of this dread disease that has our two sons almost strangled in its inexorable grasp. We believe that God works through the minds and fingers of the physicians. But we hope primarily because we believe in prayer. Many mysterious things have happened as God has answered the prayers of the faithful. It seems unavoidable that God has left some things contingent upon our prayers just as He has left many things contingent upon our thought and work. Prayer has transformed despair into victory time and time again. May I ask you to pray for our boys, that if it is possible God will heal them. And may our prayers always be guided by the example of our Lord as he approached the agony of the cross, "Father, if it be possible, let this cup pass from me, yet not my will but thine be done".

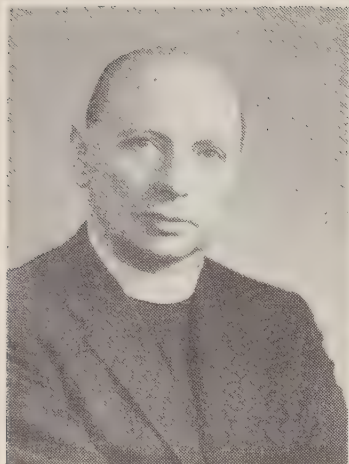
I now find myself in a position to understand King David's lament upon the death of his son Absalom, "Oh Absalom, my son, Absalom, my son, I would to God I had died instead of thee, Absalom, my son, my son". Yet thank God we have a special ingredient that King David did not have, a tree that has been able to take away the bitterness, a faith to remove the bitterness from this little pool of life's waters—and leave us free to love. ★

\* A sermon preached by Mr. Kidd in his church at Pelham, New Hampshire. Reprinted with permission from *THE MINISTER'S QUARTERLY*



The ideal father-son relationship is portrayed in this photo supplied by Miller Services.





The author

*Worship is a matter both of controversy and of lively interest, as demonstrated in the last three issues of this magazine. It touches the personal religious life of us all so closely, that we should seek to understand one another and draw together on this point.*

*This article by the convener of general assembly's committee on the revision of the Book of Common Order is intended to serve this purpose. While it represents in a broad way the attitudes of the members of the revision committee, it must not be taken to bind them in detail, for the committee contains a wide range of viewpoint.*

# Spirit, Word and Form

By David W. Hay



NO Presbyterian ought to ignore the fact that changes have been coming over Presbyterian worship in the last few generations. Some features that characterized it a hundred years ago have gone, never to return. At that time there were no organs, no hymns, no gowned choirs, no sitting at prayers, no crosses outside or inside churches, no Lord's Prayer, no Creed, no responsive psalms, no responses at all.

Some of these changes have been a good recovery of former Presbyterian practices (e.g., the Creed, the Lord's Prayer, the Gloria). Other changes have been a dead loss. The late Donald Baillie makes a confession that applies to all Presbyterians when he acknowledges "in the tradition in which I have been brought up the sacraments mean very much less to the majority of good church people than they did to their fathers". Our puling or vanished preparatory services contrast very unfavourably with the week-long — often longer — crowded solemnities of our forefathers. Let us not assume, therefore, that all is well with us or, on the other hand, that everything is bad with us. Is there not always room for improvement in the church of Christ?

In trying to understand the situation we may start with the basic fact that church-action in worship is a unique kind of action. It is a unique combination of the action of the Holy Spirit with the action of a group of believing men and women as they in faith make use of the divinely appointed forms or means of grace. It is wrong to think that merely by going through certain forms we can perform an act of worship. Worship must be in spirit and in truth. But it is also wrong — though the error is sometimes made — to try and understand worship as some kind of action of the Holy Spirit, quite independently of forms for the Holy Spirit will only act in worship if we make use of the Bible, preaching, the sacraments and prayer. The reason for this is that God revealed Himself in Christ at a particular time in history, and this history has to be brought before us in forms (words, writings, actions) if the Holy Spirit is to be able to act at all in the present day. The church, therefore, may never be careless about its use of these forms but should be concerned to use them fittingly, reverently and in faith. When the church acts in faith, God acts, according to His promise. Church-action in worship is therefore unique, because it is at one and the same time divine action and human action.

Next, it is necessary to see that worship must be external and bodily as well as internal and "spiritual". Gregory Dix has said that the Puritan idea of worship (which is found in other religions as well as in Christianity) tends to regard it as



something that takes place in the *head* and in the *heart*. A very important truth is enshrined in this principle, but not the whole truth. Under this conception there is danger of worship being treated only as a matter of thoughts and feelings. Dix further points out that the older and more churchly idea of worship is to regard it *also* as *action*, and indeed as *corporate action*. The celebration of Holy Communion, which has always been regarded by Christians, including Presbyterians, as the highest act of worship, is markedly corporate and active. Scottish divines called the sacrament *the action* and the preceding sermon the *action sermon*.

Some of us use the word *liturgy* more frequently now than we did before because it helps us to express our new awareness of this truth that worship is the action of persons who belong to a very special body, the Body of Christ, and that it ought to be not only a matter of the individual head and heart but also the action of the members of Christ as one body — a *common* act. It is unfortunate that the word *liturgy* suggests to many Presbyterians only a dead repetition of fixed prayers, just as the word *form* suggests to some people only rigid unvarying procedures. More broadly *liturgy* means the common action in which minister and people together carry out an orderly act of divine service in which God Himself takes action. Now common action is only possible if it is also bodily action. Fortunately the Bible is not too sophisticated to give the body its natural place in worship. The Greek word *liturgy* originally means *public work*. As Geddes Macgregor says, Christians should go about their worship as those who are going about a piece of work — as those who have business to transact.

THE history of Presbyterianism shows us that these two emphases have each played a strong role in our past. In the early reformers, like Calvin and Knox, the emphasis upon church-action and church-forms was strong. After the Westminster Assembly, Scottish worship was more and more influenced by the English Puritans, many of whom regarded forms with suspicion and even with hostility. As time went on, worship unfortunately became careless and bare to a degree that not even good Puritans would approve. The last few generations have seen an effort to recover more seemliness in our worship, and the result has been a strong interest in the earlier reformed attitudes. Inevitably, the newer books of common order have reflected this latter interest, and that is the position in which we now find ourselves.

It would be very sad and quite unnecessary if our church were to divide off into parties on these matters. For we

all want seemly worship, and we all freely acknowledge that we must make use of forms, because the means of grace are forms. And certainly we are all anxious that forms be used in spirit and in truth. Within this common agreement, there is ample room for latitude and flexibility in regard to minor ceremonial matters and there should be no difficulty in our exercising sympathy and charity towards one another. Indeed, it is a good thing for a congregation to vary its own procedures occasionally on minor points, to save settling into dead routine. It is one of the splendid parts of our Presbyterian heritage that we have this degree of liberty.

The renewed interest in liturgical matters has forced into prominence a problem that has never been satisfactorily settled in the church at large. This is the question of how often people ought to partake of Holy Communion. It has been heartening to see the courage with which Professor McLelland has pressed the matter, even at the cost of drawing fire upon himself, for it is time that the issue was brought boldly into the open. He may maintain a stout heart, for he knows, as does the revision committee, that a galaxy of reformed scholarship would agree with Karl Barth in his statement: "What we know today as the church service both in Roman Catholicism and in Protestantism is a torso. The Roman Catholic church has a sacramental service without preaching . . . We have a service with a sermon but without sacraments. Both types of service are impossible. We saw (in a previous lecture) that baptism and the Lord's Supper form what we may call the natural bounds of the church service. We do not any longer even realize that a service without sacraments is one which is outwardly incomplete. As a rule we hold such outwardly incomplete services as if it were perfectly natural to do so." Since no church yet has found a perfect solution of the problem, we ought to be able to face it coolly. A quick historical survey will show how it has arisen.

In the New Testament church, Communion was celebrated as the standard form of worship at least every Lord's Day. Indeed, the custom goes back, even before the New Testament was written, to the period of the Resurrection appearances and the first apostolical gatherings themselves. For this reason the revision committee has described it as a "primitive fact" that word and sacrament together provide the only norm of a complete act of worship. We did not recall at that moment that our language was almost identical with Barth's! The earliest Christian liturgies as well as the New Testament bear out the primitiveness of the fact. In their evangelizing activity the apostles were ardent about preaching

the Word, but in the church's worship the sacrament of Christ's body and blood was central. To speak very bluntly, we can only feel free to depart from the primitive custom if we feel free to depart from the historical institution and practice of Christ and the apostles themselves. The revision committee does not believe that the reformed churches may claim or want to claim that kind of freedom, because to do so is to deny the reformed principle that Scripture and the primitive church (that is, Christ and the apostles) prescribe the pattern we must follow in faith and practice.

When the Christian church became the religion of the Roman empire, the numbers at services were so large that they no longer all communicated, although church authorities time and again exhorted them to do so. Eventually the rule was laid down that everyone must communicate at the very least at Easter. But the officiating priest always communicated, on his own behalf and on behalf of the people. Our infrequent communions, therefore, derive from unreformed times when there had been a large-scale departure from New Testament practice and when the priesthood was being allowed (or forced) to usurp too large a place. In Eastern Orthodoxy the problem was met somewhat differently by having representatives from the people communicate at each service. Even so, it is clear at any rate that the main worship of the Lord's Day was never without Communion. To this degree, up to the time of the reformation the New Testament norm had not been departed from.

When the early Swiss Reformer, Ulrich Zwingli, abolished the mass, he made an innovation that was new in the whole history of Christendom from the Lord's time. He set up a pattern of worship in which no one communicated at all, not even the minister. There had, of course, been types of service, like dry mass and the offices of the monasteries, at which there was no Communion, but these were not the standard acts of the church's worship on the Lord's Day. As someone has said, to omit the sacrament, as Zwingli did, on 48 out of the 52 Sundays of the year was something unprecedented in the Christian church. It is no wonder that Calvin, who had a better Biblical and theological grasp than Zwingli and a fuller and deeper understanding of Holy Communion, fought strenuously for the apostolical practice. It is because he failed that the Anglican church and ourselves became dominated by Zwingli's decision. The Anglicans have, of course, been freeing themselves from his influence.

THE revision committee in duty bound has had to remind our church

(Continued on page 27)





## 25 Years at Sunny Corner

**M**ORE than 250 children will travel to St. Stephen's Presbyterian Church in Sunny Corner, New Brunswick, this July to attend what is believed to be the largest rural Summer Bible School in Canada.

Twenty-five years ago a Presbyterian minister, the Rev. Percy McKechnie Sampson, initiated this venture in faith with four teachers and 70 pupils. Automobiles brought them in from a radius of three miles. This year four buses will

cover 158 miles daily to gather the more than 250 boys and girls who attend.

In many quarters this Summer School would be considered unique for the sole emphasis is upon Bible study. No handicrafts are taught and examinations are given. To complete the entire course (12 years) pupils study seven Biblical subjects.

Graduates of this Bible School have become church school teachers, examiners on test days, or workers in the

church. Some have gone to serve on mission fields while others are now studying for the ministry.

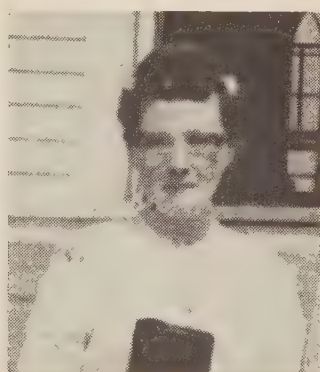
There are over 50 workers in the surrounding area — teachers on the staff, office secretaries, district teachers, conveners, committees and distributors of the Bible School reports which are printed yearly.

In this silver anniversary year the Summer Bible School will be celebrating 25 years of unbroken service on the north-west branch of the Miramichi River. Since Mr. Sampson's death in 1947 his wife has carried on the school in the tradition that it was started. The fruits of the labour show forth in over 500 pupils who have confessed Christ as their Saviour since the work began. It is a work that bears witness to the rewards of a venture in faith. ★

### Graduates of the 1960 class



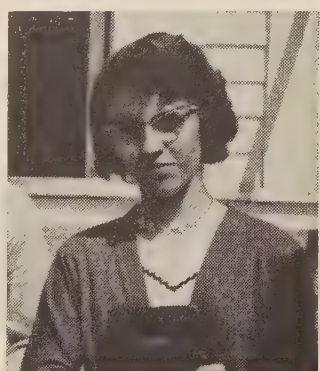
Joan M. Porter



Dorothy M. Allison



Marilyn J. Brander



Sharon M. Stewart



Summer school staff





# Pentecost

*But the manifestation of the Spirit is given to every man to profit withal.*

*— 1 Corinthians 12:7*

**I**N the church year, May 21 is known as Whitsunday. It is the day on which the church recalls the happenings at Pentecost, and has its thought turned to the work of the Holy Spirit in the world. Pentecost, we might say, marked the beginning of a new conception of what the function of the Holy Spirit is in human life. This was not clearly grasped by the church all at once: it took time to unfold itself. In fact, it may be said that by many in the church it is not grasped even yet. It has been customary in the realm of religious thought to think of the Spirit as "holy" in a sense which seems to preclude activity in the regions usually regarded as secular; whereas in reality the Spirit is appropriately active on all levels of life where the need arises.

"There are varieties of gifts but the same Spirit. There are varieties of service, but the same Lord."

In an age which valued the ecstatic, Paul linked the Spirit indissolubly with wholesome ethical conduct. "Spirit" meant for him the Spirit of God inspiring an ethical life like that of Christ. A Christian, in his view, is a person standing under moral obedience to the will of God. He has found in the Gospel the model to which, with many failures, no doubt, he would make his life and character conform. But conform it must if he would worthily bear the name of Christ.

This is worth remembering because there are certain phrases which people often use without any clear idea of their definite meaning. Every Christian is told that he ought to be more spiritual. Every Christian congregation is exhorted to be more spiritual. People complain that a church lacks spirituality, or that the preaching is marked by spirituality or the lack of it. But if you ask what is meant by spirituality, there is a significant loss of words. Of course, most of us at some time or other in our lives have come into contact with that travesty of religion which regards the use of pious phrases as evidence of spirituality. And

some are satisfied. But we ought to know better.

The apostle writing to the Galatians makes the idea of the spiritual life definite and concrete. He tells us what the "fruit of the Spirit" really is. The Spirit in human lives produces qualities such as these—love, joy, peace, patience, kindness, generosity and fidelity. The Spirit is not an endowment simply for the crisis: but for the ordinary requirements, the ordinary tasks, the ordinary everyday life of the ordinary believer. Not simply to inspire special men for special tasks on special occasions; but to guide, direct and strengthen each one of us for the service of God and man in ordinary life.

## Bible Readings

May 1	— Matthew 25:31-40
May 2	— Isaiah 32:1-8
May 3	— Isaiah 33:1-10
May 4	— Isaiah 35
May 5	— Isaiah 36:22; 37:14-20
May 6	— Isaiah 37:21-23, 33-37
May 7	— Isaiah 38:1-8
May 8	— Luke 24:44-53
May 9	— Isaiah 38:9-20
May 10	— Isaiah 39:1-6
May 11	— 1 Peter 1:1-12
May 12	— 1 Peter 1:13-25
May 13	— 1 Peter 2:1-10
May 14	— 1 Peter 2:11-25
May 15	— Acts 2:1-11
May 16	— Acts 2:38-47
May 17	— 1 Peter 3:8-22
May 18	— 1 Peter 4:1-10
May 19	— 1 Peter 4:11-19
May 20	— 1 Peter 5:1-7
May 21	— 1 Peter 5:8-14
May 22	— Mark 8:27-38
May 23	— Psalm 64
May 24	— Psalm 65
May 25	— Psalm 66:1-7
May 26	— Psalm 66:8-20
May 27	— Psalm 67
May 28	— Psalm 68:1-10
May 29	— John 15:1-11
May 30	— Psalm 68:11-19
May 31	— Psalm 68:24-35

It is good for the church to remember Pentecost: to recall the experience of the disciples on that wonderful day. But let us not think of it simply as a by-gone thing. God's word to the church today is not simply a message from the past: it is the offer of power in the present, if we are content to wait and receive.

Katherine Mansfield wrote to her husband these words: "How blind we little creatures are! It is only the fairy tales we really live by." That is how many modern folk, immersed in the life of striving and getting, would describe the Gospel of a divine power that works its way in human hearts through love. But that is the Gospel Christian people live by and it is no fairy tale. Those who have learned something of the fellowship of Christ know that it is the one real truth for minds that seek: the one real power for lives that would achieve, and the one real hope for a church that would be true to the name of Christ.

Perhaps, we of the church are not yet so alive to our impotence that we are ready to be done with it; not so tired of old ways of life and work that we are eager for God's best. The discovery that we all need to make is that we are not the sources of power. We are only the channels of it. The power is of God. But the channel must be clear if He is to fill it. In one of his letters Temple Gairdner wrote: "Do we believe in God and that He is concerned with our life, and has a purpose for each of us? Then if we do, let us pull up our anchors, and let the winds of God carry us where they will."

"In each of us the Spirit is manifested in one particular way, for some useful purpose."

## Prayer

O God, who hast taught us that all our doings without love are nothing worth, send Thy Holy Spirit, and breathe into our hearts that most excellent gift, so that we drinking in Thy love towards us, may exercise Christlike love towards others. Amen.





— Canada Pictures

Reducing a stately old home to rubble . . .

## Graduates, 1961

### *Missionary and Deaconess Training School*



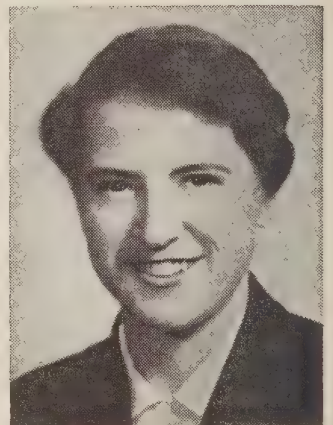
**RUBY PATTERSON** of St. James Church, Truro, Nova Scotia, will serve under the General Board of Missions as deaconess for the presbytery of Cape Breton, N.S.



**RUTH N. BOTELHO** of St. Andrew's Church, Paget East, Bermuda, will be deaconess at Grace Church, Calgary, Alberta.



**L. CHRISTINE SHAW** of Lorne Valley, Prince Edward Island, is a member of Knox Church, Calgary, Alberta.



**DOROTHY M. McCOMBIE** of Collingwood, Ontario, is a member of Knox Church, Toronto, and will do downtown mission work in West Toronto presbytery under the Women's Missionary Society.



**MAMIE McALLISTER, B.A.**, a member of Gorge Church, Victoria, British Columbia, will return to the teaching profession after completing the special one year course.



**ISABEL HANES** of Sutherland's River Church, Sutherland's River, Nova Scotia, will be director of Christian education at the Presbyterian Church in the Town of Mount Royal, Quebec.

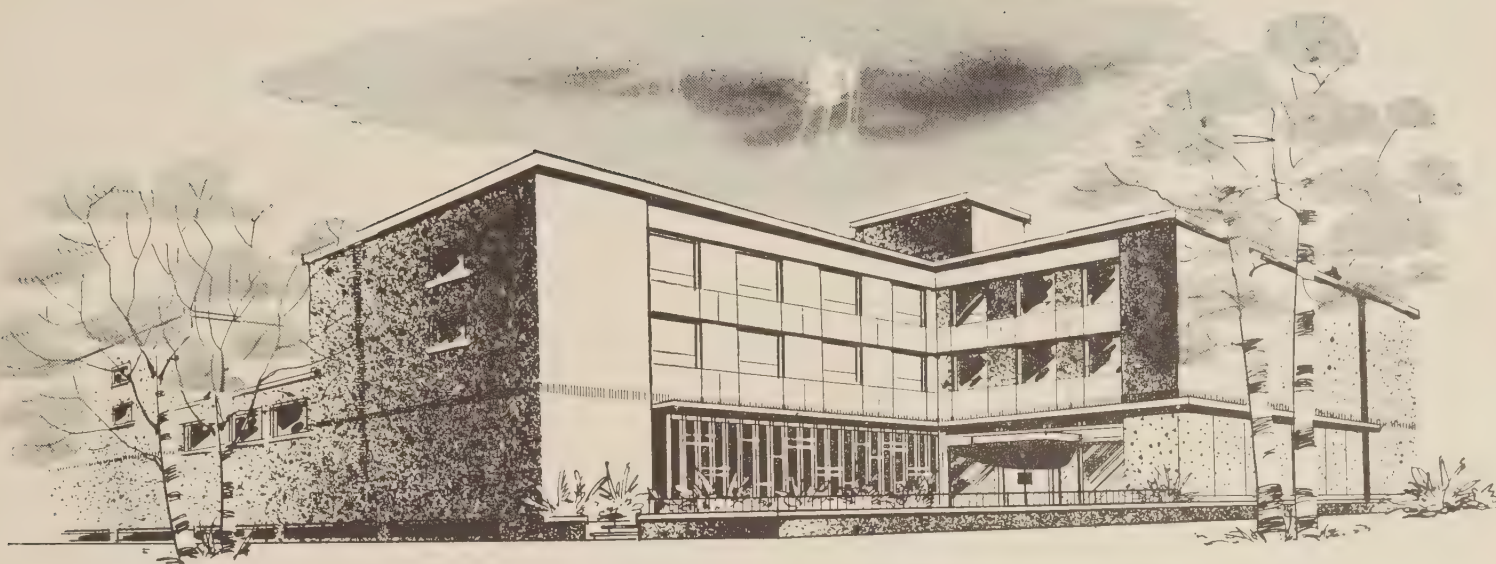


**MARY K. MacEachern** of Goldenville, Nova Scotia, is a member of St. James, Sherbrooke, N.S. She will serve as port worker in Halifax under the Woman's Missionary Society (Eastern Division).



**DOROTHY A. SPRING** of St. Andrew's Church, Niagara-on-the-Lake, Ontario, has been appointed to Kingston presbytery under the Women's Missionary Society (Western Division).





... to make way for a modern training school.

ON MARCH 21 the board of trustees authorized an immediate start on the new Missionary and Deaconess Training School, and on March 27 demolition began. The building will be erected by Gardiner-Wigton, Limited, and the architects are Barnett and Rieder.

Students are living with Presbyterian families in central Toronto, and a temporary office has been set up.

The chairman of the board, Mrs. K. Denton Taylor, has made an appeal to

women's groups throughout the church to aid in furnishing the new school. Items needed range from \$25 for a student chair to \$400 for a single bedroom up to \$1,000 to furnish a common room. Gifts from groups or individuals will be recorded in a memorial and gift book. Contributions may be sent to the treasurer, National Campaign Committee, 156 St. George St., Toronto 5.

The cost of the school will be about

25% more than the \$400,000 estimated in 1958, when the building campaign began. Congregations are urged to fulfil their pledges before September 30, which is the target date for completion of the building.

The new school will be complete with classrooms, chapel, library, infirmary and many facilities that were not available in the old house that is now being torn down. Applications indicate a record enrolment next term.

## You Were Asking?

**Question:** Why is the Christian church so opposed to legalized lotteries when the proceeds would be used for charitable purposes?

**Answer:** The 80th general assembly adopted the following statement on gambling. This is an official answer to your question.

"We are concerned over the increase in gambling and the pressure being exerted for the legalization of lotteries. In the name of the Lord Jesus Christ, we protest against every proposal that government-controlled lotteries be set up for any purpose, charitable or otherwise, and we denounce gambling as an evil.

"Legalized lotteries, even though granted official recognition by the State, would nevertheless be regarded as an evil by the Church.

"It must be admitted that some who profess Christian Faith hold a light view of gambling, and that some churches use raffles, bingo and other like devices to raise money. Nevertheless, our conscience is to be guided by the word and the Spirit, and not by the corrupting customs of the world. Furthermore, gambling discourages

thrift and encourages materialism. It exploits philanthropy and debases charity. It tends to replace trust in Providence by dependence on chance. It dulls social responsibility and destroys domestic peace. It prevents a man from being a faithful steward of Jesus Christ in the use of his time and ability and money.

"We are therefore unalterably opposed to gambling, whether it is carried on under governmental or religious or other auspices."

This statement is enlarged upon in a pamphlet which is available from the Board of Evangelism and Social Action, 229 College Street, Toronto 5.

**Question:** Is it so that after a vote for elders has been taken in a sealed envelope and counted by the session, the session has power to eliminate certain names which it deems not desirable without informing the congregation of such action?

**Answer:** Yes. The Book of Forms states "The right of electing elders is vested in the members of the congregation who are in full communion", and then it goes on to say, "After the elec-

tion, the session deals with the elders-elect as to their acceptance of office, and satisfies itself in regard to their piety, prudence, and knowledge of Divine truth, of the government and discipline of the church, and of the duties of the eldership." Section 132 (4) a, and b.

The final decision then concerning a man's fitness for the eldership is taken by the session. The session, however, is a closed court and the information upon which it acts must not be divulged by any member of that court. Since the answer to your question is in the affirmative it is evident that election of elders by secret ballot is preferable.

*Note: Questions may be rephrased in the interests of brevity or clarity or to comprehend several questions on a single theme. Questions will not be answered unless the writer's name and address is given. This information, however, will not be published with the question.*

—Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.



# Pungent and pertinent....



## TEAM WORK

by  
Edward F. Fee  
(Killam, Alta.)

Sports activities are greatly publicized in our time. Columns of every newspaper are devoted to the activities of teams and leagues of every description. Radio commentaries, play-by-play broadcasts and television screenings of sporting events and personalities in sport are commonplace.

As a result, few must fail to realize that a modern sports organization is composed of two essential and important groups of people. The first of course is the players, each with his own special spot to fill in the general plan of things, and each important to the success or failure of the team. The second and equally important group is comprised of the coaches and managers who train, direct and plan the team campaign, ever striving to perfect and improve the activities of the players who are under their care and guidance.

At this induction service I would like to compare your congregation to one of these sports organizations. You have the same two essential groups. As members of the congregation you form the team. Tonight you receive the services of a new head coach. If your team is to succeed, if it is to win, then there must be co-operation, harmony, fellowship and hard work from every team member, and not from the coaching staff alone.

Of first importance to the coach is the training of his team. Players must learn what to do and when to do it. They must learn how to work well with others for the common good. The desire to do even better must be instilled into them. In other words, team members must practice if they hope to get anywhere. Your new head coach has called his first practice for next Sunday morning. May I suggest as a member of the team you

should be at that practice and at every succeeding practice as well. Just as no athlete can keep in shape without constant exercise and careful heeding of the coach's advice, so you need to co-operate and support the coach if you expect better things for your church.

Athletic activity today is marked by specialization. There is usually a staff of assistant coaches. In baseball one is an expert in hitting, another in pitching, and so on. The head coach needs these experts to help him run the team. Your head coach depends upon assistance from the clerk of session, the board of managers, the superintendent and teachers of the church school, and the officers and leaders of the various groups and organizations.

Some day you might be asked to fill one of these posts. Your minister may need your assistance. If so, accept the responsibility. Oh, I know, you haven't the time! Or perhaps you say you know nothing about church work. I suggest that you have as much time as your neighbour and you can learn the job as well as he. Take up the challenge if it comes and give it the best you've got. Christian stewardship does not mean merely being generous with a cheque book. It involves giving of yourself in the service of Christ and the church.

An athlete today must be on the lookout for ways of improving himself and of bettering the game to which he is devoted. He must keep informed on changing rules, the conditions under which he plays, the equipment provided for the game, and he must get to know those with whom he plays on the team. Your new coach will appreciate effort on your part to keep informed on conditions within and affecting the church. You should keep abreast of its program, you should know the conditions that affect the work of the minister and office bearers, you should be aware of the mission of the church, what it is striving to do here and elsewhere.

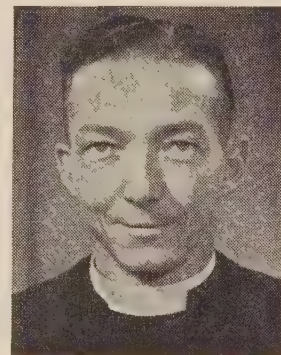
Information of this kind is available to church members. Publications like *The Presbyterian Record* and *The Glad Tidings* offer a wealth of material. They picture the work of the church in Canada and in lands overseas. They help to join us together in the larger team of which your congregation is just a small

part. Your new coach, the minister, would be greatly pleased to find that you are taking pains to keep informed on the mission of the church.

In the sports world achievement and effort is publicized and appreciated. We get three stars every hockey night. All-star teams are named. There is a rookie of the year and an outstanding player of every league. On the other hand the poor player, or one who shirks his share, may be blasted by every sports commentator in the land. The same is true of coaches, they may come in for their share of praise for jobs well done. May I suggest to you that appreciation should be extended when and where it is due, just as criticism may be warranted for a poor performance. I fear that in church life we are all too prone to criticize and that few, very few, ever take the trouble to show appreciation to the minister and his assistants.

One other thing, the coach has a duty to perform that is not always pleasant. He must point out the errors and mistakes made by the team members. If they are spotted then they can be corrected, and when they are corrected a better game results. So if some Sunday morning during the sermon your collar begins to feel too tight or your shoes seem to pinch, it may be that your coach is pointing out errors in your way of life. This is part of his duty and the advice of your minister should be heeded lest errors and omissions lead us into poor performance.

*In Edmonton presbytery, the charge to the congregation is given by an elder. This is the substance of the address given to the Westmount people at the induction of their minister.*



## BENEFITS OF LAY VISITATION

by  
William Lawson  
(Windsor, Ont.)

St. Andrew's, Windsor, Ontario, a downtown congregation in a city that is feeling the strain of the economic reces-



sion, recently conducted a friendship visitation, using the program being sponsored and provided by the board of evangelism and social action.

The project got under way with a resolution in the kirk session to conduct such a visitation and the appointment of a session committee to carry it out. A list of calls was compiled from the names of adherents, parents of church school children, hospital visits, marriages and references from the members of the congregation. A total of 184 families was secured and information about them listed on the cards provided for this purpose.

Three training sessions were held for the elders who were to undertake this visitation. These men were like any other members of the kirk session in the church: business and professional men, industrial workers, salesmen, store clerks and service people. Like any other elders they were rather fearful about the undertaking and felt themselves incapable of doing what was required of them. However they attended the training sessions faithfully, discussed the visits they would make and launched out in faith to try their wings as disciples.

The benefits of the visitation began with these men. They found a new fellowship with one another in their apprehension, their need to learn, their sharing of common problems and their determination to see it through. And they found a new meaning in prayer and in the power of the Holy Spirit as they went out in fear and trembling only to find that words came to them as they were required and that homes were opened to them in a gracious welcome. Like the disciples of old they returned rejoicing, having found a means of being witnesses in their own day and generation.

A further benefit of the visitation came to those on whom calls were made. Many of them seemed just to be waiting for this kind of personal invitation to unite with the church. Others had certificates of transfer from other congregations long since lapsed. Some had mistaken impressions of the congregation which were quickly corrected. And all were brought face to face with the fact that someone cared enough about them to seek them out.

The greatest benefit came to the congregation itself in the new concept of church membership which came out of the project. Because they were concerned to see the results, quickened to their responsibilities as church members, and anxious that the new members should truly be received in the presence of the congregation some 600 of them attended a Friday evening reception of new members and joined in a welcoming hour

of fellowship that followed. And on the following Sunday, when the Sacrament of the Lord's Supper was observed, there was a new spirit of sincere Christian sharing in the Gospel clearly evident.

As a result of this visitation the kirk session has resolved that every new contact will be followed up by a visit from the elder of the area and that each member will try to make it a matter of Christian vocation to encourage one another to bear his witness wherever the opportunity arises. In the new-found meaning of their office they are determined, as God gives them strength, to be more effective members of the church of Jesus Christ.

### MERELY A JUST WAGE

On the subject of "Adequate Ministerial Salaries" as raised in a news item in the April magazine, may I write as a minister on minimum stipend?

How many of our people in the pew know that the minimum for ministers is only \$3,100, plus a small ministerial assistance cheque once a quarter? How does one run a car (even a 1954 English

compact), educate his children, clothe and feed the family, heat the manse and pay the insurance on that today? My group insurance is four months in arrears, my pension rates over two years behind. It is many months since I last bought a theological book.

The board of missions does what it is able to, in fact, would be the first to put the suggested minimum of \$3,900 into effect if funds were available. But the man in the pew who provides the budget doesn't seem to know or he would surely care about the minister's financial plight.

Speaking for the men "on the minimum", most of whom are "in the hole", may I ask that the church awaken to what is happening to too many of her ministers. We don't want charity, merely a just wage, so that we can devote our concern to the cure of souls rather than to the preservation of our own bodies.

My name will be given by the editor upon request. I conceal it only to avoid distress to my congregation which, although small, is one of the best I have served in my ministry of 21 years.

— Basic Stipend

## Happily Brought Together



The smiles shown here reflect the happy acceptance of an amalgamation of two congregations in the presbytery of West Toronto, St. Giles and Kingsway.

Changing trends in population, traffic and zoning, the nearness of the two buildings, the high cost of maintaining them, and the shortage of ministers led to the decision to amalgamate. After elders from the two congregations visited each of the 50 Kingsway families it was agreed to sell that property and proceed with St. Giles-Kingsway on the St. Giles site.

Here we see members of the two churches becoming acquainted, from the left: Mrs. H. Perkin, Kingsway; Mrs. H. Hedderington, St. Giles; Mrs. J. Grown, Kingsway; Mrs. D. L. McDougall, St. Giles; M. Cooper, clerk of Kingsway session, and D. L. McDougall, clerk of St. Giles session.

Two other congregations in West Toronto presbytery, Woodbridge and Knox, Vaughan, have been discussing a similar amalgamation.

Listed in the vacancies on page 34 in this issue are two other examples of amalgamation. In each case congregations have joined together for the first time to provide a better stipend and greater challenge. They are Bowmanville, Ballyduff and Nestleton in Ontario, and Fort Coulonge and Bristol in Quebec.



# Camera Close-ups



In Rogers Memorial Church, Toronto, the Mabel Milroy Memorial Chapel was dedicated March 26. In the pulpit is Wing Commander the Rev. James Dunn.

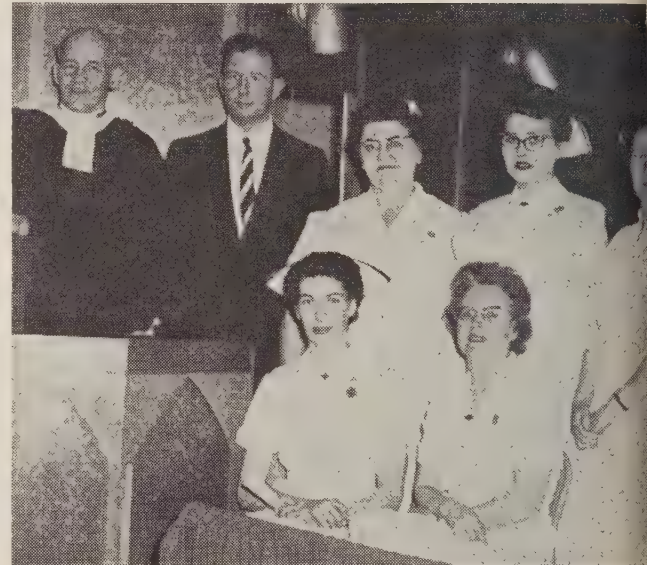


— A. M. ROSS

St. James Church, Chatham, Ont., was dedicated by the presbytery on March 26.



Burning the mortgage on the organ at St. John's Church, Windsor, N.S., are, from the left: W. H. Graham, choir treasurer, Watson Maxner, session clerk, and J. C. Kay, catechist.



A doctor and five nurses shared the service at St. Andrew's Swift Current, Sask., March 12. Shown are: Rev. I. R. Mc Norman Allan, Mrs. Wm. Miller, Mrs. Herb Butz, Mrs. G. Hartle row, Mrs. M. Bain and Mrs. C. D. Lee.



The new \$255,000 Central Presbyterian Church, Brantford, illuminated by flood lights.





At Duncan, B.C., a unique new building for St. Andrew's Church was dedicated by members of Victoria presbytery (seen in the insert) on March 12. It seats 120 people.



—Allan Arless

To mark the 25th anniversary of his ordination the Rev. J. A. Crabb, left, received an engraved watch and other gifts from St. Andrew's Church, Lachine, Que., represented by R. M. Robertson, right. Prof. C. Ritchie Bell gave the address at the evening service March 19, following which the minister was honoured.



—McIntosh Publishing Co.

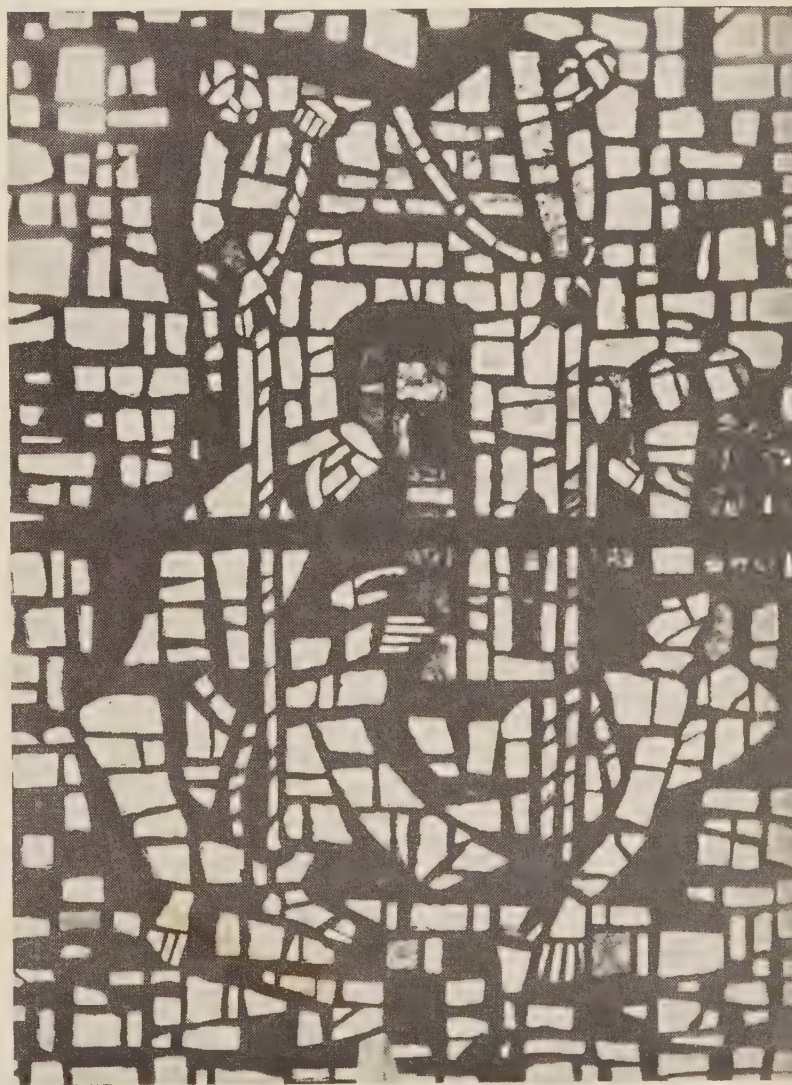
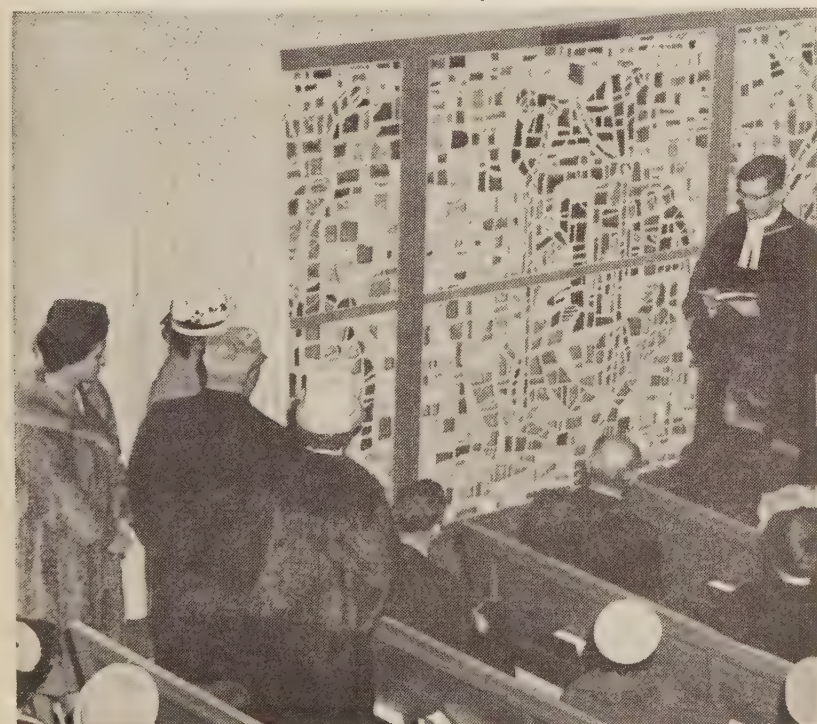
Interior of St. Andrew's Church, North Battleford, Sask., dedicated on March 5.

In Central Presbyterian Church, Vancouver, B.C., Rev. Dr. E. H. Johnson accepted 22 sets of Collier's Encyclopedia from the publishers for use in our schools and institutions overseas. With him are Rev. E. Bragg, centre, and presbytery moderator Rev. C. E. Jackson, right.



—Apex Photos

Rev. Dr. John A. Johnston dedicates memorial windows of St. Timothy's Church, Ottawa, Ont. Modern art in one on right shows the stricken man being let down from the roof into the presence of Jesus.





## Personals

At Victoria Harbour, Ontario, the **Rev. C. H. Carter** was presented with a filled wallet on March 13 to mark the 10th anniversary of his induction as minister of St. Paul's Church. The clerk of session, Dr. D. W. MacKenzie, paid tribute to Mr. Carter's ministry.

The **Rev. Dr. Alexander MacMillan**, 96, retired United Church minister who died in Toronto, March 5, was chiefly responsible for the Book of Praise when it was published in 1918. His son is Sir Ernest MacMillan, the renowned Canadian musician.

Riverdale Church, Toronto, Ontario, marked the 25th anniversary of the ministry of the **Rev. Dr. A. Gordon MacPherson** at a gathering on March 24. The minister and his wife received gifts from the congregation, the choir, the C.G.I.T. and the church school.

The **Rev. Harry S. Rodney** of St. Thomas, Ontario was one of the guest preachers at the Lenten services in Kitchener.

◆ At **Forbes Church, Grande Prairie, Alberta**, 20 members were received on March 12, the largest reception of communicants since the congregation was formed in 1932. Plans for extending the building are under way. The Rev. A. B. MacLean will leave in June for a year's study at Princeton, and the new minister is to be the Rev. J. Bruce Robertson.

◆ **MacNab Street Church, Hamilton, Ontario**, had the Rev. Dr. H. Beverley Ketchen take part in a service in March when the sermon was preached by John Duff of first year in Knox College, his grandson.

◆ On his visit to **St. Giles Church, Calgary, Alberta**, on the evening of March 26, the moderator of general assembly, Principal Robert Lennox, was presented with cuff links bearing the crest of the city of Calgary.

◆ **Wychwood Presbyterian Church, Toronto**, has given five men to the ministry, two of whom have married daughters of elders in the congregation. The Wychwood bursary fund has spent over \$8,000 in aiding men and women in preparing for full-time service in our church. The congregation consistently exceeds its budget allocation.

◆ At **St. Andrew's Church, Owen Sound, Ontario**, a Resurrection window in memory of the Rev. John Taylor Strachan was dedicated on Easter Sunday. Mr. Strachan was the first minister of St. Andrew's from 1926-38. The window was installed by the Mizpah Young Men's Bible Class, which Mr. Strachan founded. It was unveiled by his son, Knox Strachan, of Brantford, and his daughter, Mrs. Alan Andrews, of Galt, was also present. The window was dedicated by the minister, the Rev. Fred A. Miller.



New gowns of royal blue were worn for the first time on March 12 by the choir of St. Andrew's Church, Chesterville, Ont., where Mrs. H. Greer is organist and choir leader.

◆ At **St. John's Church, Windsor, Nova Scotia**, on Easter Sunday new gowns for the senior choir and the minister were dedicated by the catechist, J. C. Kay. Fourteen new members joined the church.

◆ In **St. John's Church, Toronto**, a full communion set was received and dedicated by the minister, the Rev. John W. McBride, on March 12. This memorial was the gift of J. Wesley Hoover in memory of his wife, Grace, and of the MacBean Evening Auxiliary in memory of Francis Lavinia Raymond.

◆ Memorial tables in honour of Jacob D. Schweitzer and Marvin McCaig, the gifts of their respective families, were dedicated in **Knox Church, St. Thomas, Ontario**, on Easter Sunday.

◆ At **Walter Martin Presbyterian Church, Regina, Saskatchewan**, memorial gifts were dedicated on March 12. A pulpit Bible was presented in memory of Mr. and Mrs. J. Shinnan by Mrs. J. Fraser and a Communion set, in memory of I. Tipping, was given by H. Chapman.

◆ At **First Presbyterian Church, Pictou, Nova Scotia**, 2,500 lilies were used to decorate the church on Easter Sunday, the gift from Bermuda of an anonymous donor.

◆ A minister's seat and elders' pews were dedicated by the minister, the Rev. R. Russell Gordon, on March 5, at **Kydd Memorial Church, Montreal, Quebec**, in memory of Mrs. George Kydd, one of the contributors of the church site.

◆ Six stained glass windows were dedicated in **St. Andrew's Church, Lachine, Quebec**, on March 19, by the minister, the Rev. J. A. Crabb. One of the windows is a memorial to those who died in World War II and a gift of their parents. Others are in memory of Oscar Smith, an elder and trustee of the congregation and George Pickle, elder, choir member and church school teacher, both gifts of the families. The three remaining windows are gifts of Mrs. G. M. Wilson, a former resident of Lachine, and Mr. and Mrs. Leo Tobin.

◆ At **Guthrie Church, Alvinston, Ontario**, on March 26 the re-built pipe organ was re-dedicated by the minister, the Rev. H. L. Jost.

◆ On April 2 **Union Presbyterian Church, Thorburn, Nova Scotia**, was re-dedicated after the sanctuary had been completely redecorated with voluntary assistance from the men in the congregation. The Rev. Charles M. Shaver is minister.

## Anniversaries

**145th**—First Church, Brockville, Ont., March 19 (the Rev. E. Smith, minister).

**144th**—St. Andrew's Church, Perth, Ont., March 12 (the Rev. D. Anderson, minister).

**87th**—Knox Church, Midland, Ont., March 19 (the Rev. J. L. Self, minister).

**72nd**—Knox Church, Fort Erie, Ont., February 12 (the Rev. A. J. Simpson, minister).

**54th**—St. Paul's Church, Englehart, Ont., May 7 (the Rev. J. R. Cousens, minister).

**33rd**—Westminster Church, Ottawa, Ont., March 19 (the Rev. R. C. Creelman, minister).

**32nd**—Kydd Memorial Church, Montreal, Que., April 9 (the Rev. R. Russell Gordon, minister).

### Anniversary Items

The *Record* is unable to do justice to all of the church anniversaries and thus a special column is run in which each is given brief mention.

Anniversaries are happy occasions, but outside the local community they are not news, for each of our 1,178 congregations has a birthday once a year.

When writing about your anniversary, please state the age of the congregation and the name of the minister. This is all the information that we require.



## Stewardship and Budget Reports 100% Response

At the annual meeting of the board of stewardship and budget, March 23, it was reported that a 100% response by presbytery conveners on accepted budget allocations for 1961 indicated a total accepted by congregations for the year of \$1,812,000. If all congregations reach their objectives, 1961 should be a record year for the general assembly budget.

Every province in Canada will have an autumn training program for directors and counsellors of sector schools. Congregations that have had at least two sector plan visitations will be offered a challenging alternative known as "Plan B".

Over 100 copies of the filmstrip "Ring the Jubilee" have been purchased by congregations. Use of Sunday bulletins as provided through the stewardship and budget office is increasing in extent.

"Christian Stewardship" was the theme of an address by the Rev. Dr. Hugh F. Davidson following his installation as secretary of the board of stewardship and budget on March 23.

At an evening service in Rosedale Presbyterian Church the moderator of the presbytery of East Toronto, the Rev. Paul Stirling, installed Dr. Davidson into office. Assisting were the presbytery clerk, the Rev. John Forbes, and the minister of Rosedale Church, the Rev. Eoin MacKay. The lesson was read by Robert Eakins, chairman of the board of stewardship and budget.

## New Appointments Are Made To Four Overseas Fields

"We must move at once to increase greatly our overseas work so as to be faithful in the great tasks which God has placed in the hands of our church. The world is opening up and waiting for a word. In many areas we are the ones whom God has sent to declare that word. We must also be increasingly flexible in doing the work. The world is changing rapidly and patterns of mission work will inevitably be changed. We must hold ourselves free from traditional patterns so that we may take full advantage of the new opportunities God has given us."

These two notes, faithfulness and flexibility, emphasized by Dr. E. H. Johnson, secretary for overseas missions, in his report to the annual meeting of the general board of missions, have characterized the overseas work this year.

In this time of profound and radical change throughout the world the mission work of our church has to be kept flexible, in order that it may remain

relevant, proclaiming an eternal Gospel that is old yet ever new.

Four new missionary couples were appointed to overseas service on four fields. The Rev. Murray L. and Mrs. Garvin, of Burch Church, Fort St. John, B.C., were appointed to Formosa. Mr. Garvin is the son of the Rev. E. L. Garvin of White Rock, B.C., the present moderator of the synod of British Columbia. He will work with the Presbyterian Church of Formosa to give leadership in a ministry of rural evangelism. His wife is the former Mary MacNicol, R.N., a graduate deaconess.

Mr. and Mrs. John H. McIntosh were appointed to serve with the Korean



— Varkony Studio

An example of missions in reverse is the Rev. Joseph Nytomono, pictured left above with the Rev. Andre Poulain. Mr. Nytomono has come from the Yaounde Republic of Cameroun, Africa, at the expense of the United Presbyterian Church in the U.S.A. and will assist for a year in L'Eglise St. Luc in Montreal, where Mr. Poulain is our minister.

The African minister is accompanied by his wife and the youngest of their five children. He is one of six Presbyterian Camerounian ministers at present studying on this continent.

Church in Japan in youth work. Mr. McIntosh is a member of this year's graduating class, Knox College, and served for a period as boys' work secretary of the Ontario Council of Christian Education. His wife is the former Clarabeth Mahaffey, a teacher at Bloor Collegiate, Toronto.

Two appointments were made under the terms of the general assembly action whereby graduating students may fulfil their ordained missionary requirements by serving for a term in either British Guiana or Nigeria. Mr. and Mrs. R. M. Shields were appointed for two years to British Guiana, and Mr. and Mrs. Roy Gellatly were likewise appointed to Nigeria. They will be assigned to the indigenous churches under whose direction they will work with emphasis upon evangelism, leadership training and pastoral oversight of congregations.

Our greatest need is for more of every kind of missionary to do the great work that is opening up before us in this great moment of opportunity. The younger churches are asking not only for men with various skills but with an accent on dedication to Christ. One of the great new opportunities facing the church today is the large number of church members who are serving overseas in business and government. These ought to be mobilized as a force for Christian witness.

## Town and Country Church Studied by Evangelism Board

The annual meeting of the board of evangelism and social action held in Toronto in March reflected a growing interest in evangelism and social action in the Presbyterian Church in Canada, and revealed a genuine desire on the part of both ministers and lay people to come to grips with the great issues and challenges facing the church of Jesus Christ in this day of rapid social change.

One of the most hopeful signs of renewal is the new appreciation on the part of sessions of the importance of their role as leaders in the life and work of the church, and the large number that have participated in elder-ship training at the presbytery and session level.

William B. Cross, convener of the national committee of Presbyterian Men, expressed thanks to God for the many indications of renewed spiritual vitality among the men of the church. It was noted that the men who attend the national conferences of Presbyterian Men are the most vigorous leaders in the movement. It is also gratifying to see that the men who have received their initial training at the presbytery council level, are applying their training in their own congregations. Another significant development is the establishment of a Presbyterian Men's training council in British Guiana.

Workshops on evangelism have been held in every synod and in many presbyteries. Congregations that have undertaken friendship evangelism visitations have been very pleased with the results. Though this is an important part of the program of evangelism, it should be recognized that the program also includes visiting for commitment, the witness of the Christian at work, industrial evangelism and preaching missions. One of the aims of the program is to eliminate the idea that evangelism is something done by special people at special times of the year, and to make it what it is and should be — an integral, ongoing part of the church's life and work.

The fact that the Gospel of Jesus





PRAYER GROUPS of St. John's Presbyterian Church, Medicine Hat, Alberta, are pictured above. The men's fellowship on the left began with four members five years ago, has increased to 13. They meet every Friday at 7:30 a.m. to pray for the sick and for special projects, such as the Deaconess School campaign. The women in the photo on the right represent two groups in St. John's Church that meet weekly for prayer, one of them at 7:45 a.m. on Tuesdays.

Christ is concerned with the whole man and the whole world was not lost sight of. There were profitable discussions on social issues like unemployment, the church and the aged, the observance of the Lord's day, liquor advertising, the treatment of drug addicts, atomic tests, etc. and suitable recommendations on a number of these questions will be forwarded to the 87th general assembly for its consideration and action.

A special feature of the meeting was a conference on the town and country church. The Rev. Dr. Henry S. Randolph, recently retired secretary of the department of the town and country church of the United Presbyterian in the U.S.A. spoke of the changes that are taking place in rural areas today, and told how his church is seeking to

cope with this changed and changing situation.

### Graduates Are Appointed To Home Mission Fields

The members of the general board of missions sat long hours, March 21 through 24. A more-than-average number of student ministers and deaconesses applied for appointments, but a relatively small number of ordained missionaries requested fields. Fifty students were appointed to fields stretching all the way from the Maritimes to British Columbia. Fourteen catechists received appointments or re-appointments, while 104 ordained missionaries were re-appointed.

The following new appointments were made: Ian McLeod to Elmsdale, N.S.; Basil Lowery to Bass River, N.B.; Ian Rennie to the territorial mission in Lanark and Renfrew presbytery (Sept. 1); Willard Pottinger to Val d'Or, Quebec; the Rev. Dr. K. D. Toth to Atikokan - Coldstream, Ontario; James Files to Big Grassey Indian Territory, Kenora, Ontario; Malcolm McCuaig to Thompson, Manitoba; the Rev. Walter Donovan to Waywayseecappo Indian Reserve, Manitoba; Reid Thompson to St. Paul's, Moose Jaw, Sask.; the Rev. T. Nyaradi to Walter Martin Memorial, and to Hungarian work in Regina (Sept. 1); and Kenneth Knight to Port Alberni, B.C.

Twenty-seven graduate deaconesses were appointed, of whom 19 were re-appointments. In addition, 28 student deaconesses received summer appointments; seven woman missionaries and a married couple were re-appointed to their fields of labour. Most women workers are supported financially by the W.M.S. (E.D.) and the W.M.S. (W.D.).

The Rev. Dr. B. H. Zi, minister of the Chinese Presbyterian Church in Toronto, made his first appearance before the board since arriving from Hong Kong. Dr. Zi reported on the series of miracles that made possible the opening of the fine new \$420,000 church and Chinese Institute, virtually debt free, paying tribute to the sacrifices and generosity of the Chinese congregation and community.

Miss Gwen Davenport gave a comprehensive report on Armagh, of which she is director. The board accepted

with regret Miss Davenport's resignation, in order to pursue post-graduate studies.

Full reports were presented on Tynedale House by W. H. Wolter, who is in charge, and on the Maritime Homes for Girls by Mrs. D. R. MacLean, president of the W.M.S. (E.D.).

The Rev. Michael Fesenko reported briefly but most acceptably on our Ukrainian missions and the importance of this work.

It was reported that the Rev. J. C. Cooper, assistant secretary for home missions with special responsibility for ethnic work and immigration, had been delegated to attend the World Council of Churches Conference on Migration to be held in Switzerland in June. He has been asked to include visits to the Presbyterian and reformed churches in Europe at the same time. This trip is being made possible by the use of a gift fund outside the budget funds of the church.

The McKenzie Scholarship for outstanding service to the church on student mission fields during his course was awarded to Albert Henderson, a graduate of Presbyterian College, Montreal.

The Rev. E. H. Bean, chairman of the committee on the rural ministry, reported comprehensively and outlined the special opportunities for the full ministry of Christ in rural areas.

The Rev. Dr. J. Alan Munro, home missions secretary, will use his six months' sabbatical leave to study at the Sorbonne in France, leaving after the September meetings of the board.

### RELIGIOUS EDUCATION

A summer course in religious education will convene at Alma College, St. Thomas, Ontario, August 8-11. It is designed primarily for ministers and teachers, but others are welcome.

Dr. Katherine Hockin will be dean, and the experienced leaders include W. J. McCordic, executive secretary of the metropolitan school board in Toronto.

This summer course is sponsored by the Ontario Inter-Church Committee on Religious Education in Schools. Enquiries should be addressed to George Gray, 25 Oakview Ave., Toronto 9.

### ASSEMBLY TRAVEL ARRANGEMENTS

Commissioners to the 87th general assembly meeting in Knox Church, Toronto, Ontario, June 7, 1961, will receive identification convention certificates prior to the opening of assembly. Minister commissioners should present their clergy certificates to obtain a return ticket at clergy rates; ministers' and elders' wives and other dependents may obtain a return ticket at one and one-half fare plus 25 cents; children under 12 half fare; under 5 free.

Authorized dates for starting, as arranged with the Canadian Passenger Association, are: From stations in Newfoundland—May 31 - June 9, inclusive; from all other stations east of, and including, Armstrong and Fort William, Ont.—June 3 - 12, inclusive; from all stations west of Armstrong and Fort William, Ont.—May 31 - June 9, inclusive.

Billets will be provided for commissioners only. Accommodation for wives and others is to be arranged by the parties concerned and at their own expense. The billeting committee regret that they have to be emphatic in this. Sorry!



## The Situation in Suburbia Analyzed by Knox Lecturer

"The minister may be the one sign of permanency in the suburban church, for membership turns over completely every three years", the Rev. Walter Welch asserted in giving the Charles H. MacDonald memorial lecture at Knox College, March 15.

Mr. Welch, who has served in a suburban church at Humber Heights for ten years, gave a penetrating analysis of the problems and opportunities for the church in the suburbs. For every four who join the church one moves away, he had discovered.

"The results of lay visitation are beyond all expectation", the lecturer reported, "the greatest increase comes where friend witnesses to friend and neighbour to neighbour. Visitation is part of the ongoing work of the church."

He warned against casual baptism of infants. This should be administered only to the children of one or both believing parents and not to any outside the visible church. "If the church demands nothing of the parents she gets nothing in return. Parents may be won to Christ through a meaningful view of the sacrament", said the speaker.

Church buildings should be the responsibility of gifted laymen. The outside should be built for the non-Christian, but the inside should be built for the Christian, Mr. Welch affirmed.

He concluded by pointing out that a specialized ministry is needed in the suburbs, the minister must be initially an evangelist, calling men to a decision.

## Summer School for Clergy Offered at O.A.C., Guelph

The 12th annual school for rural clergy will be held at the Ontario Agricultural College, Guelph, Ontario, July 24-28. It is an undenominational school for ministers, their wives and families.

Two courses are offered in the morning periods, rural sociology and soils and agriculture. Accommodation is provided for a moderate fee in the college residences.

Craft instruction will be offered the ladies and a vacation school provided for the children. Application forms are available from Dr. N. H. High of the department of extension education at O.A.C.

## BUDGET RECEIPTS

For the three months ending March 31 receipts for the budget of the Presbyterian Church in Canada amounted to \$235,569, while expenditures totalled \$389,589.

Excess of expenditures over receipts, first quarter, \$154,022.

May, 1961



## For DIGNITY and APPEARANCE

**PULPIT FALLS** are a most practical accessory for the **LECTERN or PULPIT**, hiding pulpit lamp wires and giving a finished appearance when viewed from the congregation. Available in wine and blue velvet, or liturgical fabrics on request, and in a choice of designs. Embroidered either in silk with matching silk fringe, or gold-plated metallic thread and matching fringe.

Enquire today for details and prices, your request will receive prompt attention.

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO



— E. L. Homewood

Canadian youth delegates to the World Council of Churches third assembly at New Delhi, India, Nov. 18-Dec. 6 will be, from the left: David MacDonald (United Church), Joan Ledger (Church of Christ, Disciples), Patricia Hanna (Presbyterian) and Bruce Rathbone (Anglican).

## Young People's News

The first two experimental radio evangelism tapes have been sent to radio stations for consideration the national executive of the Young People's Society was told at Caledon, Ontario on March 31-April 1. This project is directed to teenagers outside the church.

Some 25-40 young people from across Canada are expected to attend the North American Ecumenical Youth Assembly at Ann Arbor, Michigan, August 16-23.

The missions and recruitment committees are preparing a set of slides on British Guiana for use by all young people's groups and the leadership training committee is considering the possibility of regional conferences.

Tentative plans were made for the biennial national council meeting to be held in Saskatchewan in 1962, following the annual Saskatoon Summer School.

\* \* \*

Some 80 young people of the Chatham, Ontario, area gathered in Chatham, April 7-9, for a spring rally. Dr. D. M. Warne, assistant editor of the board of Christian education was guest speaker. Activities included a council meeting, discussion groups and banquet Saturday and a rally session following the Sunday morning worship service.

## Glen Mhor Conventicle

The third annual conventicle at Glen Mhor Camp on the shores of Lake Simcoe near Beaverton will be held at 4 p.m. on Sunday, June 18, under the auspices of the synod of Toronto and Kingston.

The speaker will be the Rev. Paul Stirling, moderator of the presbytery of East Toronto.

## ESSAY ON CANADIAN PRESBYTERIANISM

The general assembly's committee on history again offer an award of ten dollars for the writing of an essay on some phase of Canadian Presbyterian history. Entries should be sent to the Secretary, Committee on History, 59 St. George St., by October 15, 1961.

The committee would appreciate receiving letters or other historical information concerning Morrin College, Quebec City, and the ministry of the Rev. James Nisbet in Manitoba and Saskatchewan. The centennials of the founding of Morrin College and the arrival of James Nisbet in Red River fall in 1961-62.



# LIVING ALL YOUR LIFE

by John A. Redhead

Using many illustrations drawn from his fruitful ministry, Dr. Redhead discusses 15 questions in an effort to help modern man find and live out God's purpose for his life.

This is a book to turn to frequently for insight and inspiration, and for an understanding of Christian principles that may be applied to daily situations.

Some of the chapters: *How Can I Live All My Life? How Can I Do My Best? Where Can I Find the Highest Happiness? How Can I Deal With Disappointment? What Is True Success?* 144 pages.

\$2 at your bookstore.

**Abingdon Press**

Publisher of  
THE INTERPRETER'S BIBLE

## Young Volunteers Wanted

An opportunity to serve under the World Council of Churches in either Greece or Italy for a period of two years is open to Christian young people. At present there is need of the following personnel:

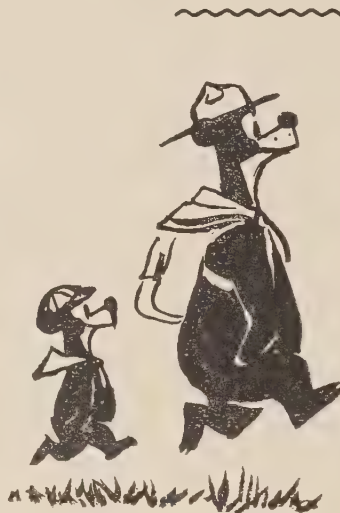
Italy—a young woman, 20-35, skilled in home economics; a young man, 22-35, skilled in general agriculture.

Greece—a young agriculturist, 22-35; a farm person skilled in poultry, production, marketing, with ability to work with small farmers and some understanding of agricultural co-ops; a general farm person skilled in horticulture, and animal husbandry.

Volunteers should contact Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches, 2 Spadina Road, Toronto 4. Fare and small allowance only.

## Ont. P.Y.P.S. Reunion Held

Seventy former members of the provincial P.Y.P.S. gathered for a reunion near Dundas, Ontario, on Saturday, March 25, held in honour of the Rev. George and Mrs. Malcolm who will be returning to Formosa this summer. Following a smorgasbord banquet a sing-song was led by Roger Johns of Toronto with Doug Hunter of Niagara-on-the-Lake at the piano. Bruce Connell, Dundas, was the master of ceremonies.



# Calling All Campers!

## ANNOUNCEMENT:

Christian people from various Canadian Churches are being drawn closer together and inspired to witness for Christ, whilst scores of fringe people and outsiders are committing themselves fully to Christ through the Mission to Canada Rallies being conducted by Tom Rees and his party from England.

Although every economy is being practised, the expenses of this nation-wide Mission are necessarily heavy. This work is entirely a venture of faith. The missionaries have no guarantors or reserve funds, but are entirely depending upon God to open the hearts of Christian people in Canada to share with them the expenses involved. Although the collections are generous, they are nowhere near meeting the overall expenses.

The prayers and support of Christian people and Churches are invited.

## MISSION TO CANADA

227 Bloor St. East  
TORONTO 5, ONTARIO

## NOVA SCOTIA

**Camp Mira, Sydney, N.S.**—Registrar: Mrs. E. S. Hales, R.R. 2, Marion Bridge, N.S. Boys (9-11), July 19-27; girls (9-11), Aug. 14-22; boys (12-16), July 4-12; girls (12-16), Aug. 1-9; young people, June 30-July 2; Pres. men, July 14-16.

**Camp Geddie, New Glasgow, N.S.**—Registrar: Room 805, Maritime Bldg., New Glasgow, N.S. Boys (9-11), July 18-26; girls (9-10), June 27-July 5; girls (10-11), Aug. 24-Sept. 1; girls (12-13), July 7-15; boys (12-15), Aug. 8-16; girls (14-16), July 28-Aug. 5; senior high (15-17), Aug. 18-22; young people (18 and over), Sept. 1-4.

## ONTARIO

**Peace Memorial Camp, Lancaster, Ont.**—Registrar: Mrs. J. McBain, Lancaster, Ont. Boys (7-10), Aug. 4-11; girls (8-10), July 15-21; girls (10½-11), July 22-30; girls (12-15), July 4-14; boys (11-14), Aug. 12-22; senior high (15-17), Aug. 26-Sept. 1; young people's work camp, May 19-22; young people (18-25), June 30-July 2 and Sept. 1-4; Pres. men, May 26-28.

**Glen Mhor Camp, Beaverton, Ont.**—Registrar: 590 Kingston Road, Toronto 13, Ont. Boys (9-11), July 14-21; girls (9-11½), July 21-28 and July 28-Aug. 4; boys (11½-14), July 7-14; girls (11½-13), Aug. 8-16 and Aug. 16-24; girls (14-17), Aug. 24-Sept. 2; senior high, June 30-July 7; young people (18 and over), Aug. 4-7.

**Kintail Camp, Goderich, Ont.**—Registrar: Rev. H. G. Funston, Box 182, Paisley, Ont. Boys (9-11), Aug. 7-15; girls (9-11), July 1-11 and Aug. 16-24; girls (12-14), July 12-22; boys (12-14), July 24-Aug. 3; young people (17 and over), Aug. 25-Sept. 4 and Aug. 4-7.

**Camp Goforth, Dunnville, Ont.**—Registrar: Rev. Thos. G. Boyd, Port Dover, Ont. Boys (9-11), July 1-11; girls (9-11), July 24-Aug. 3 and Aug. 4-14; girls (12-14), Aug. 15-25; boys (12-14), July 12-22; senior high (15-17), Aug. 25-Sept. 4.

*Note: Camps Goforth and Kintail will accept children eight years of age and completing grade three. Also, no week-end campers will be accepted at Kintail for the young people's camp, Aug. 25-Sept. 4.*

## MANITOBA

**Bower Lake Camp**—Junior (mixed), July 23-30; senior (mixed), July 30-Aug. 6.

**Northern Camp, Simonhouse Lake**—Junior (mixed), Aug. 13-20; intermediate (mixed), Aug. 20-27; young people, Sept. 1-3.

**Clear Lake Camp**—Junior boys, July 30-Aug. 6; junior girls, July 16-23; juniors (mixed), Aug. 13-20; intermediates (mixed), July 23-30 and Aug. 6-13; C.G.I.T., July 9-16; senior high, July 2-9.

*Note: Contact your minister for further information.*



## A PM PERSONALITY



**Frederick Norman Walsh**

From the synod of British Columbia comes this member of the national committee of Presbyterian Men. An active elder and church school teacher, Fred Walsh is a member of Kerrisdale Church, Vancouver. As field promotion manager for the Plywood Manufacturers Association of B.C., he is able to offer encouragement and counsel to councils throughout the synod in his travels. Fred was born in Manchester, England, and attended school in Montreal going west in 1957. He and his wife, Pauline, have two sons, Jeffrey, 7, and Keith, 5, and a daughter, Joan Elizabeth, 17 months. Fred is giving devoted leadership to the men's movement within our church.

An evening service for men and women was held under the auspices of the Guelph presbytery council of Presbyterian Men on Sunday, April 16, in St. Giles Church, Galt. The speaker was the Rev. Gilbert Smith of Brantford, and the Campbellville Quartette sang. This was the climax of a winter of activity for the Presbyterian Men of that presbytery.

At a meeting of the Kingston presbytery council of Presbyterian Men on March 26 in Belleville the following officers were elected: past president, Robert Sino; president, John Cameron; vice-president, David Low; secretary-treasurer, Vernon Weir. They were

installed in office by the Rev. R. D. MacLean.

Wilfred Huskison of Cobourg, president of the synod council, gave a rousing address.

\* \* \*

During the next two months, leaders in the Presbyterian Men's movement will be meeting for instruction and fellowship at various places across Canada.

Week-end workshops are to be held in:

British Columbia—May 26-28 at Vancouver  
Montreal-Ottawa—May 26-28 at Lancaster  
Toronto-Kingston—June 2-4 at Glen Mhor  
Maritimes — June 2 to 4 at Charlottetown  
Manitoba — June 16 to 18

Other synod men's councils are planning one day workshops for leaders.

### Bell Ringers from Oregon Heard in Vancouver Church

At West Point Grey Church, Vancouver, a unique musical service was held on March 12 when the Bell Ringers Choir from Portland, Oregon, performed.

Sixteen boys 10 to 14 years of age from Westminster Presbyterian Church, robed in green and gold cassocks, and equipped with hand bells from the famous Whitechapel Foundry in England, made up the visiting choir.

An address on the ancient use of bells in religious ceremonies was given by the Rev. Dr. John A. Ross, dean of St. Andrew's Hall and the service was conducted by the minister, the Rev. C. E. Jackson.

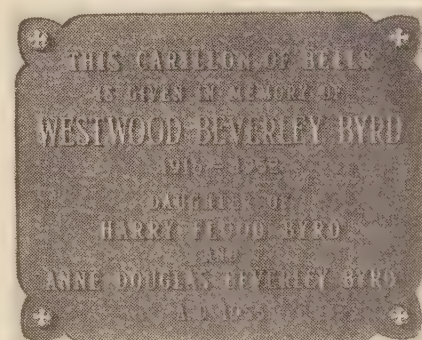
The bells provided music for the hymns, and special selections were reverently and beautifully rendered under the leadership of Bruce D. Eckman. The boys were billeted in Presbyterian homes in West Point Grey.

*Give . . .*

*your church  
a voice in grateful*



*Memoriam*



The rich, inspiring voice of Schulmerich® Memorial Bells sounding out in memory of a loved one. Remembering. Calling all to pray. You could not ask for a more fitting, more beautiful spiritual tribute.

In your own lifetime Schulmerich Memorial Bells are a most gratifying gift to your church in your name.

Appropriate plaque if you wish. No bell tower needed. Write for details.

**SCHULMERICH**  
CARILLONS, INC.

SUITE 412, DEPT. 2951  
77 YORK STREET  
TORONTO 1, ONTARIO, CANADA

\*Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.

1961 CONFERENCES

# PRESBYTERIAN MEN



INSPIRATION — INFORMATION — FELLOWSHIP  
FOR YOU IN THE WORK OF YOUR CHURCH

Plan to attend the **NATIONAL COMMITTEE CONFERENCE** in your area!

**EASTERN:** Sept. 8-10, Agricultural College, Truro, N.S.

**CENTRAL:** Sept. 22-24, Keswick Conference, Muskoka, Ontario.

**WESTERN:** Sept. 29-Oct. 1, School of Fine Arts, Banff, Alberta.

ALL MEN, INCLUDING MINISTERS, INVITED — be sure your church is represented.  
For folder write to:

**PRESBYTERIAN MEN, 229 COLLEGE STREET, TORONTO 2B, ONTARIO**



**JESUS AND HIS PEOPLE.** By T. G. Platten, Clarke, Irwin and Co., Toronto. \$1.10.

● **THE PRICE OF THIS BOOK** and the worthwhile subject matter make it attractive for every reader from teenager to three score and ten teacher. This volume is the first of four to be used as reading books, and to accompany

two teachers' books. They are designed by Canon Platten for use in English secondary schools, and to bring the story of Christianity and its Hebrew background home to the modern pupil

## Book Chat

and teacher. They provide pupils with an unusually clear and interesting introduction to the study of the Bible itself. Its 131 pages contain 36 excellent illustrations, two maps and an index. At the end of every chapter there are questions asked to provoke further inquiry. The five parts in the book are: The People of God; Kings of God's People; The Coming of Jesus; How Jesus Began His Work; and Jesus and God's Kingdom.

(Rev.) T. M. Bailey

Hamilton, Ont.

**THIS IS PROTESTANTISM.** By Arthur W. Mielke, G. R. Welch Co. Ltd., Toronto. \$2.50.

● **THIS IS A VOLUME** admirably suited to the needs of the enquiring mind or of a study group seeking to know something of the Protestant heritage. The outgrowth of a series of radio messages delivered by the minister of Park Central Presbyterian Church, Syracuse, N.Y., this handbook is geared to meet the needs of an enquiring age.

The nine chapters are marked by three characteristics: 1. Faithfulness to history. 2. Simplicity of language and clarity of structure. 3. Interpretive, fresh and effective illustrations. The author has a genius for choosing phrases that say exactly what he wants them to say and no more.

(Prof.) C. Ritchie Bell

Montreal, Que.

**OURS IS THE FAITH.** By Walter Dudley Cavert, G. R. Welch Co. Ltd., Toronto. \$2.00.

● **LIKE ALL GOOD DEVOTIONAL BOOKS**, this book is designed to whet the appetite of the reader for further study of the Bible and of Christian doctrine. Daily meditations are set forth for a period of twenty-six weeks. The weekly meditations are divided into sections which cover—the world in which we live, the need for an intelligent faith, the Bible, basic beliefs of the Christian church, and practical suggestions for the Christian walk. This book will appeal to young and old. It is pertinent, pungent and Presbyterian. Its many vivid illustrations help to communicate the message of the Gospel.

(Rev.) Douglas G. Seaton

Leaside, Ont.

**THE PROVIDENCE OF GOD.** By Georgia Harkness, G. R. Welch Co. Ltd., Toronto. \$3.50.

● **"DOES GOD CARE?"** is the oft-repeated question that this book gives a splendid answer to. "Providence", says the author, "means the guiding hand, the encompassing goodness, the supporting power of God in any situation, however dark, however evil, however unwilling by Him. If God guides, then He has a plan, a 'best good', a destiny toward which He seeks to lead us".

Again: "To trust in providence is to

PRESBYTERIAN RECORD

*Taking a trip?*

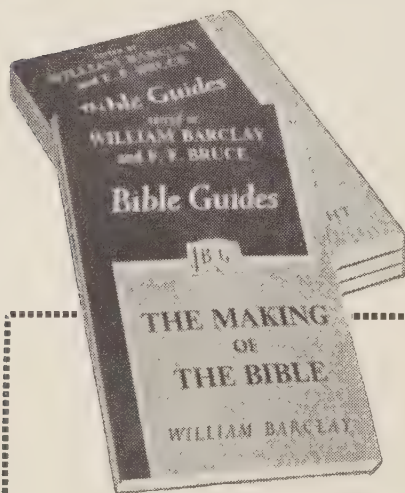
*Leave worry behind....*

*carry Travellers Cheques*

•

Sold at all Royal Bank branches

**THE ROYAL BANK OF CANADA**



### A New Source of Help In Reading the Bible *Bible Guides*

edited by WILLIAM BARCLAY  
and F. F. BRUCE

Four in the series of 22 Bible Guides are now ready! These guides will form a concise conspectus of the Bible when completed. Begin your set today! 96 pages, laminated paper covers, \$1 each.

#### No. 1 The Making Of the Bible

WILLIAM BARCLAY. A comprehensive survey of the structure, history, and power of the Bible today.

#### No. 7 Prophets of Israel (1) Isaiah

GEORGE KNIGHT. Isaiah stands supreme in his lofty conception of God, his sense of purpose for the people of Israel, and in his call from God.

#### No. 11 The Wisdom Of Israel

JOHN PATERSON. Deals with Job and Proverbs, the "wisdom" literature of the Bible, which seek to interpret the facts of life.

#### No. 13 The Good News

C. L. MITTON. Here Dr. Mitton surveys the earthly ministry of Jesus Christ as recorded by the three evangelists—Matthew, Mark, and Luke.

ORDER FROM YOUR BOOKSTORE

*Abingdon Press*



trust in the goodness of God, whatever happens. It does not involve belief that everything that happens will be to our liking. It does not even involve belief that everything that happens is exactly as God would have it, for it is in the very nature of evil to be at variance with God's will. To trust in Providence is to believe that however dark or evil a situation may be, God is with us, and with the help of God good can come out of it".

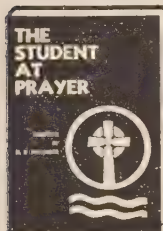
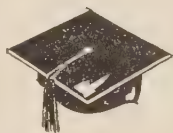
Her chapters on Divine Sovereignty and Human Freedom; Providence and Prayer; Miracle and Natural Law; Of Time and Eternity, are very helpful and illuminating and cannot be read and digested without profit and gratitude, and a firmer belief that "whether death comes early or late, by long anticipation or with great suddenness, the Christian who trusts the providence of God need have no fear of it", for God is the Lord of both time and eternity.

(Rev.) Edward Bragg.  
Vancouver, B.C.

**1000 GAMES AND STUNTS.** By Harry D. Edgren, G. R. Welch Co. Ltd., Toronto. 60c.

● **THIS PAPER BACK** is a handy source of recreational material for leaders, parents and ministers.

## IDEAL GIFT FOR GRADUATION



## THE STUDENT AT PRAYER

Compiled by  
H. D. Bollinger

The Student at Prayer contains contributions from over 70 persons, including pastors, students and professors. College students and graduates will find this simple book of prayers a real aid in discovering the greatness of God. Hard-back, 96 pages. 75¢ each, \$7.50 per dozen, postpaid. Address:

Department I

# The Upper Room

The world's most widely used daily devotional guide  
1908 Grand Avenue, Nashville 5, Tenn.

**THE OTHER JESUS.** By U. S. Andersen, Muhlenberg Press, Philadelphia. \$3.75.

● **THIS NOVEL HAS OVERCOME MY PREJUDICE** against the historical novel set in the time of our Lord. It is technically good, well-paced, suspenseful, and weaves in and out of the Gospel story with the Zealots, Joseph of Arimathea, Nicodemus, Annas, Caiaphas and Pilate. The "other Jesus" is Barabbas. One can be critical of the occasional statement, such as on page 118, that Christ never laughed—a mild libel if ever there was one, but all in all this is a fine novel and good for Christmas giving. It's a bit beyond those in the teens. In contrast to the run-of-the-mill novel of these days it is refreshing. There is nothing in it for the pleasure of pornographically-minded morons.

(Rev. Dr.) Louis H. Fowler.  
Aurora, Ont.

**THE DAYUMA STORY.** By Ethel Emily Wallis, Musson Book Co. Ltd., Toronto. \$3.95.

● **AN INCREDIBLE STORY OF CRUELTY** and horror, this book tells of the adventurous life of an Ecuadorian Indian girl, Dayuma. Escaping from the world's most murderous tribe, she learns of Christ from Rachael Saint, sister of one of the five missionaries martyred by her people, the Aucas, and returning to them, bears the Gospel of Peace.

## Exhibit of Famous Artist

An exhibition of the art of Salvador Dali including works of liturgical significance will be on display at the Royal Ontario Museum, Toronto, May 12-June 4.

## Spirit, Word and Form

(Continued from page 11)

that we must look to our principles. If we want to retain the practice of infrequent Communion, we must not at the same time attempt to claim that we are being loyal to Scripture in so doing. We are actually in an embarrassing position and ought not to jump too quickly at reasons for justifying our present ways. We may succeed in persuading ourselves that things are all right as they stand, but we must not expect Christians who belong to churches that maintain a practice nearer to the Scripture rule to be much im-

pressed with our arguments. The boast that at the reformation Scriptural and primitive faith and usage were restored had better be discreetly abandoned at this point.

In calling attention to the problem, the revision committee has not dared to say what the practical solution for the present is. It would be folly for a general



## albert college

One of Canada's oldest  
co-educational colleges  
FOUNDED 1857

A sound cultural education in a  
Christian environment.

Grades IX to XIII

Secretarial, Business,

Cultural Courses

Music and Drama

All forms of Physical Recreation  
For complete information and  
illustrated prospectus, write to:

Rev. A. E. MacKenzie, B.A., D.D.  
Principal,  
Albert College, Belleville, Ontario,  
Canada

THE SHIELD THAT  
PROTECTS MILLIONS  
THROUGHOUT THE WORLD



The local agent representing  
the "L & L" Group is ready at  
all times to review your present  
insurances.

## The LONDON & LANCASHIRE GROUP

Head office for Canada: TORONTO  
Offices at: Saint John, Quebec, Montreal,  
Toronto, Winnipeg, Calgary, Vancouver

## ONLY 10 PERCENT

This year marks the 350th Anniversary of the King James Version of the Bible, and the appearance of the New Testament of the New English Bible. The Bible in English is a precious Book, but let us not forget that English is the mother tongue of only ten percent of the people of the world.

The Bible Society needs the help of all congregations and all Christian people as it seeks to provide the Word of God for every man in his own language.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario





## EDUCATION IS FOR ADULTS

No one's education is ever complete, as more and more people are realizing. It is a fact that there are more men and women enrolled in regular school classes for adults than there are children and young people in school full-time. A knowledge of what goes on around us and an interest in one or more hobbies can add zest and enjoyment to our 'mature' years. In its Values in Education series, Sun Life Assurance Company of Canada offers two leaflets specially prepared for adults — 'Adult Education Today' and 'Educating Yourself for Retirement'. It is hoped that these leaflets will prove both stimulating and helpful. They are offered without charge or obligation. Just use the coupon below.



**SUN LIFE ASSURANCE COMPANY OF CANADA**  
218 SUN LIFE BUILDING, MONTREAL

Please send me a copy of the  
two leaflets below:

ADULT EDUCATION TODAY  
EDUCATING YOURSELF FOR RETIREMENT

Name .....  
(Please print)

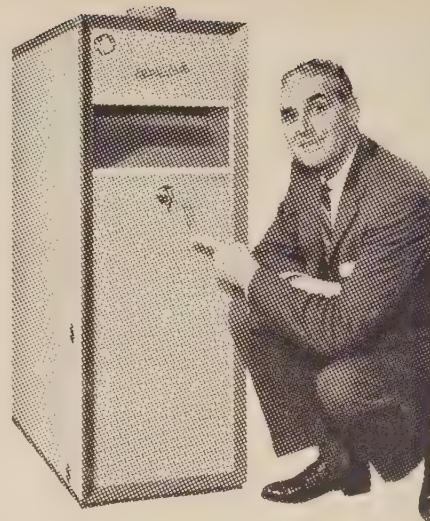
Address .....

assembly to ask that henceforth there be a celebration of the sacrament in every congregation on every Sunday. Such a request could issue only in empty ritualism. Much deeper attention, under good teaching, to the meaning and value of Holy Communion needs to be given by us all, and then the procedure would be that ministers and sessions who believe that our present practice is too far from the New Testament would begin a reform by making provision for additional celebrations beyond the usual four — perhaps at Christmas and Easter — without issuing Communion cards. Many Presbyterian congregations have already gone far beyond this, usually at the price of having Communion services separate from the main congregational services. Wise and cautious handling of the matter is necessary, but it is true that additional celebrations, even if not at main diets of worship, can be a great means of deepening the flow of a congregation's spiritual life. It is still true that a little leaven leavens the whole lump.

It is remarkable that all the new churches we are now putting up have prominent Communion tables, not least those churches that have centre pulpits. Is this because of an instinctive Christian feeling that something is lacking in our ordinary worship? We should seriously ask ourselves whether we are justified in giving prominence to the table without giving equal prominence to its true use.

To many, perhaps to most, in our church, these views will come as something strange and "unpresbyterian". I trust, however, that the issue will be seen as arising out of the principle expressed by an eminent Puritan divine who exclaimed, "There is ever new light to break forth out of His Word". The revision committee has had to abide by what it finds in Holy Writ.

In the meantime, having reminded the church that our present "solution" of an age-old problem is a very poor one, the committee has attempted to make the true pattern of worship clear by making all the ordinary morning services in the draft book conform as far as possible to the true norm. Since, however, there are many in the church who do not believe that this should be done, we shall at the next assembly, on the basis of the returns received from presbyteries, propose amplifications and modifications in the draft that will, we are confident, satisfy their desires and draw the church together. We are grateful to *The Record* for giving so much space to airing the issues involved, and we are confident that the church can gather a rich harvest of spiritual good from the interest stirred if we continue to probe into the meaning of the Scriptures and the long history that lies behind us. ★



## "The real story of Clare-Hecla quality is in here"

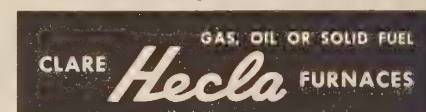
It's the inner workings of a furnace that really tell the story. The combustion chamber, the control system, the efficiency of the blower and motor and so on. These are the things that spell "quality" in a furnace... and these are the things that have made Clare-Hecla a leader in quality furnaces for so many years.

### These outstanding Clare-Hecla features are your assurance of efficient, low- cost heating for many years to come:

- Heavy gauge steel combustion chamber guaranteed to withstand 20 years of continuous trouble-free operation.
- Exclusive cyclonic heat exchanger extracts maximum heat from fuel.
- Quiet, vibration-free design. Irritating expansion noises are minimized.
- Precision construction of highest quality materials by experienced Clare craftsmen.
- Reputable dealer and service organization stands behind every Clare-Hecla furnace.

Before another heating season rolls around, plan to replace your old, inefficient and expensive furnace with a new, compact Clare-Hecla unit — the furnace that has the quality where it counts. There's a model to suit your exact heating needs whether gas, oil or solid fuel.

For the complete Clare-Hecla story fill in the attached coupon... and drop it in the mail today.



CLARE BROTHERS LIMITED,  
Preston, Ontario.

Please send me full information on Clare-Hecla  
gas ☐ oil ☐ coal, wood ☐ furnaces.

NAME .....

ADDRESS .....

TOWN ..... PROV. ....



# READERS' REMARKS

## A Special Problem

Dear Editor:

May I ask, through *The Record*, if anyone can come up with a solution to a special problem. It is this — a man receives a call to the ministry, but has to complete his high school certificate before he can proceed with studies.

Due to age, or family responsibility, he cannot go back to a classroom. Due to years away from school he finds it difficult to follow a correspondence course. He needs tuition.

There are private schools in most cities which would help him to make up his subject. But the cost of board and room is prohibitive. Hence he drifts along as a lay-worker and we lose a promising minister.

Could we not sponsor a "communal house" to provide low-cost accommodation for such men. I shared in such a house in Toronto during my college years and I know its value.

Such a house is supervised by "deans", usually a husband and wife who have a private apartment in the house. The rest of the house is divided into spacious living quarters downstairs, and private bedrooms upstairs. Costs are kept to a minimum by each occupant giving a number of hours each week to cleaning, washing, preparing meals, waiting on tables, etc.

The experience of sharing these duties, as well as in group worship and discussion is invaluable. There may also be students from Presbyterian homes training for other occupations who would like such accommodation.

At present I know one man (a possible minister) and one girl (a possible missionary) who would be helped by such accommodation. I would like to know how many others require such help.

(Rev.) D. C. McLelland

Trenton, Ont.

## Music Issue

Dear Editor:

What a pleasant surprise to read an issue of *The Record* which gives the chief emphasis to church music! The three articles, each concerned with a different aspect of our service of praise, were all excellent, and I should like to thank the authors.

In Carman Milligan's discussion of the organ and its importance I heartily concur. His suggestions to congregations undertaking the installation of a new organ should be very helpful.

I strongly support Mr. Rosevear in his plea for clarity of words. If the worshippers in the pews are not to

know what the choir is singing, the anthem had better not be presented. It is manifestly impossible to participate in devotional words if one cannot understand their meaning.

With regard to Dr. Graham's article,

although it is sound and well-reasoned as a whole, there is one point with which I take issue. That is the matter of the length of hymns. He states that most hymns should be limited to five, and that none should exceed six verses,

# vast, vigorous exciting, like canada itself

You'll find Eaton's at the Pacific coast where gardens are gorgeous and forests are fabulous.

You'll find Eaton's in Newfoundland where Atlantic icebergs loom on the skyline and the land is rich with iron. Eaton's is here, there and everywhere, across Canada from ocean to ocean...

on the French-speaking banks of the St. Lawrence; in the big cities; in market towns and mining towns; alongside the wheatfields and oilfields; on the fringe of the prairies and the foothills of the Rockies.

Eaton's is the largest department store organization in the British Commonwealth: Department Stores;

Mail Order Centres; Order Offices; Factories;

Mail Order Catalogue (customer-circulation in the millions)... Eaton's is as Canadian as its 85%

bought-in Canada merchandise; as cosmopolitan as the famous products of other lands imported

through its own Buying Offices in the British Isles, France, West Germany and the U.S.A. Like Canada, Eaton's dates back to mid-Victorian days...

founded in Toronto in 1869, by the grandfather of the present Head of the Company. Eaton's has been growing since then alongside Canada, keeping pace always with her remarkable industry and development.

## EATON'S OF CANADA



and then only if stanzas are very short. Well, the man who has written the poem worked out the concept as a whole. If it is a good poem, and therefore worthy to be included in *The Book of Praise*, the thought will lead on from verse to verse. But frequently ministers, finding the service overlong, make a sudden decision to cut out certain verses. The result is often a sad hiatus in the sense. After all, it seems rather

presumptuous for people incapable of writing poetry to chop out a verse or two at pleasure. Would it not be better to consider before hand the length of the hymns in relation to the entire service and to omit a short hymn from the planned order of service to offset a lengthy one?

Dr. Graham makes a very good point in his remarks on the tempos of hymns and on the loudness of the organ

accompaniment. It is indeed necessary for the organist to establish a good, energetic rhythm, but he should allow the congregation to breathe at the ends of lines. (Some organists do not do this, but just keep the tune marching steadily on.) Incidentally, as the tunes for hymns are written in musical phrases, each phrase matching a line of words and ending with a cadence, . . . surely the rational place to breathe is at the end of the line, coinciding with the cadence. Hymn-singing should not be a breathless demonstration of one's knowledge of grammar and punctuation displayed in the carrying over of run-on lines. I have discussed this point with several celebrated musicians and all agree that the words should be subordinated to natural rhythm of the music. As to loudness, well do we know how overpowering an organ accompaniment can be, especially when the organist is too zealous in his pedalling. After all, he should provide support for the voices, but should not drown them. When one cannot hear either his own voice or his neighbour's, he is apt to give up the unequal struggle.

I learn that we are now having a revision of *The Book of Common Order*? What is this book and why is it so hard to find in our churches? Does this *Book of Common Order* embrace the musical portion of our services? If so, it surely does not countenance the performance of quasi-religious solos, such as "The Blind Plowman", or maudlin sentimental wedding-songs like "O Promise Me". And speaking of weddings, what about organists who provide "soft music" throughout the service, even during the exchange of vows, reluctantly turning off only during the prayers? This strikes me as an abuse of music and I think our *Book of Order* should have something to say on this.

(Mrs.) Mary Allard

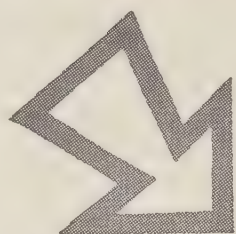
Victoria, B.C.

## Obituaries

*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**CURRIE, Rev. Dr. Archibald M.**—A retired Presbyterian minister, the Rev. A. M. Currie, M.A., B.D., Ph.D., died at Brantford, Ontario, on March 10, at the age of 91. A graduate of Queens University and Theological College, Kingston, he served the charges of Uptergrove and Longford, Almonte and then Deseronto. Following further studies at Union Theological Seminary and Columbia University, he became minister at Flushing, New York, and then served overseas under the American Relief at the close of the First World War. Some years later Dr. Currie returned to the ministry in Canada and was minister at Beamsville; Hamilton Road, London; and finally at St. Matthew's, Toronto. Upon retirement he continued pulpit supply until his death.

The funeral service was held in Paris, Ontario, on March 13, and conducted by the moderator of the presbytery of West Toronto, the Rev. A. W. Currie.



For expert counsel  
on life insurance

See the man from

**THE MUTUAL LIFE OF CANADA**

Head Office: Waterloo, Ontario



## Is Your Church Fully Protected?

It has been demonstrated many times that church properties are under-insured. Unhappily, the discovery has been made AFTER the fire.

Almost 3000 church fires will occur this year—\$50,000,000 worth of Church property in Canada and the United States will be destroyed. Check your coverage. Be sure your church has adequate insurance.



THE  
**WESTERN  
BRITISH AMERICA**  
GROUP OF CANADA



Head Office: 40 Scott Street • Toronto • Canada

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

**THE CHORISTER**

WRITE FOR SAMPLES

**CHORISTER ROBES LTD.**

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.





## GOOD SPORT NEEDS GOOD NEIGHBOURS

From pioneer days, *neighbour* comes down to us as a word replete with meaning: friendship, co-operation and help in time of need. In rural areas, particularly, the word still stands for more than mere adjacency.

Fortunately, for sportsmen, it is easy to be a good neighbour. The neighbourly angler or hunter is always careful not to disturb livestock, trample crops or damage property. He closes gates securely, climbs fences at strong posts only, to avoid stretching the wire. He calls at farmhouses to introduce himself and to request permission to wet a line or fire a shot.

But unfortunately, many farmers have been annoyed by the negligence of some sportsmen. These malefactors have left farm gates open, permitting livestock to ravage crops or stray on public highways; they have broken fences, injured trees and flattened crops; they have left picnic refuse and unextinguished fires behind them; and, worst of all, have wounded livestock and endangered human life through careless discharge of firearms.

Following years of such outrages, embittered farmers have posted their property against anglers and hunters who do not understand that the use of privately owned land is not a right but a privilege. Thoughtful sportsmen fear that soon *all* hunting and fishing will be prohibited on private land.

Anglers and hunters who wish to continue to enjoy their sport are following the lead of public-spirited organizations which stress the following code:—

- (1) Courteous behaviour on private land;
- (2) Safe handling of firearms;
- (3) Observation of conservation regulations.

## ONTARIO DEPARTMENT OF LANDS AND FORESTS

Hon. J. W. Spooner, Minister  
F. A. MacDougal, Deputy Minister

## HIGHER PAY?

**\$** Put yourself in line for a better job—higher pay! Shaw Home Study Business Training assures you of rapid progress. Individual guidance by qualified Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORT-HAND, TYPEWRITING, AND ALL COMMERCIAL SUBJECTS, plus SHORT STORY WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on Shaw School Home Study Training Write **\$**  
DEPT. PR

**SHAW** Schools  
HEAD OFFICE  
55 CHARLES ST. W., TORONTO 5

**NIMMO, the Rev. Dr. Alexander** — The Presbyterian Church in Canada lost one of its finest men in the sudden death of the Rev. Alexander Nimmo on March 28 at the age of 67. He suffered a heart attack in his automobile near Georgetown while driving to Acton, Ontario to preach at pre-Easter services.

Dr. Nimmo was elected moderator of the 85th general assembly in 1959, and while in office visited Japan and Formosa. A heart attack shortly after his return curtailed his activities until last autumn. Since March, 1954 he had served as minister of St. Andrew's Church, Wingham, Ontario, where he was beloved in his own community and known to a wide constituency through his radio ministry. Evangelical zeal and pulpit eloquence marked his ministry in Wingham and in the three charges served previously, Morewood and Russell, Athelstan and Elgin, and Beauharnois.

From 1942-45 Alexander Nimmo served as chaplain in the Royal Canadian Air Force, and for two years was senior padre of the technical training school at St. Thomas, where hundreds of young men and women came to know and respect him.

A native of Northern Ireland, Alexander Nimmo came to Canada in 1925 and was graduated from Presbyterian College, Montreal in 1929. He was given an honorary Doctor of Divinity degree by the college in 1957, and LL.D. was conferred on him by the University of Western Ontario in 1960.

The funeral service was conducted on Good Friday in St. Andrew's Church, Wingham by the presbytery of Huron-Maitland. The address was given by Prof. C. Ritchie Bell of Montreal, a close personal friend, who represented the general assembly of the Presbyterian Church in Canada.

He leaves his wife, the former Ethel May MacLean of Durham, Nova Scotia, a daughter, Margaret, the wife of the Rev. George Malcolm, now on furlough from Formosa, and three grandchildren. Also surviving are six brothers and one sister.

**ALEXANDER, Mrs. Lelia**—Knox Church, Carstairs, Alberta, suffered a great loss through the death of Mrs. Lelia Alexander, 76, on March 2. Active in many branches of the church's work, Mrs. Alexander was a past president of the Women's Missionary Society and the Red Deer presbyterial of that society. She had worked in the church school and had been a member of the board of managers. Surviving are two daughters.

**BLAIR, W. J.**—St. Andrews Church, St. Andrews East, Quebec, suffered loss in the death of W. J. Blair, 74, on March 2. Ordained an elder in 1949 Mr. Blair served as a trustee for several years as well. He is survived by his wife and three sons.

**BRADLEY, R. J.**—Clerk of session of St. Andrews Church, St. Andrews East, Quebec, for many years, R. J. Bradley, 86, died on March 11. He was ordained an elder in 1926. Surviving are two sons and four daughters.

**CHALK, Henry**—A faithful elder in Wil- lowdale Church, Ontario, since 1952, was lost in the death of Henry Chalk on March 8. Mr. Chalk was formerly an elder at Dufferin Street Church, Toronto. He is survived by his wife and two daughters.

**CHRISTIENSEN, Theodore D.** — An active member of the young people's society and a member of Morningside Church, Toronto, Ontario, police constable Theodore D. Christiansen, 22, was killed while on duty on March 25. He is survived by his parents.

**CROCKARD, James H.** — Paterson Memorial Church, Sarnia, Ontario, lost a faithful elder in the death of James H. Crockard, 90, on March 16. Appointed to the first session of the congregation in 1932, Mr. Crockard also acted as representative elder. He is survived by his wife and daughter.



## Canadian KESWICK Conference

FERNDALE • ONTARIO

"WHERE  
GREAT VACATIONS  
COME TRUE!"

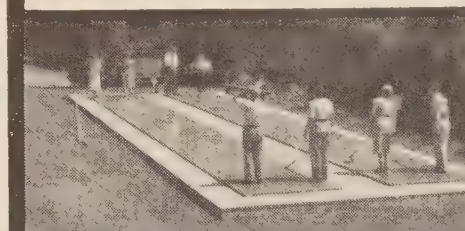


1961 SEASON - JUNE 23 - SEPT. 11

A holiday at beautiful Canadian Keswick is one you'll always remember—for its magnificent grandeur of lakes and hills—the wide choice of recreational facilities—the invigorating and spiritual ministry with some of God's choicest servants—and the rich fellowship with people from across the continent.

Modern Accommodation Bountiful Meals  
Rates to suit every Budget

'61 SPEAKERS INCLUDE: Dr. Clarence Nelson, Dr. Dwight Pentecost, Dr. Carl Armerding, Dr. Lehmann Strauss, Dr. J. Allen Blair, Dr. Henry Grube, Rev. Walter Main, Dr. Howard Sugden, Dr. Paul B. Smith, Mr. Harold Wildish, Mr. Peter Letchford, Rev. Lester Place, and others.



### SPECIAL CONFERENCES:

Pastors' and Christian Workers' Conference—June 26-July 1

Conference on Evangelism and Missions—July 1-8

Prophetic Conference—August 19-26

Young Life Conference—August 26-Sept. 4

For our NEW COLOR BROCHURE

and full information write:

400 Mt. Pleasant Road, Toronto 7, Canada



Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

If you qualify  
MAIL THIS COUPON  
No obligation

17-16

Please send full information on Auto Insurance for total abstainers.

00

Name.....

Address.....

Age.....Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....



**ABSTAINERS' INSURANCE  
COMPANY**

24 Peel Street, Box 444, Simcoe, Ontario

\*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

**CULLINGWORTH, Allan J.**—A faithful elder for 19 years and roll clerk of the session at Queen Street East Church, Toronto, Ontario, Allan J. Cullingworth died on March 10. A gifted artist, he leaves a number of memorials, including a veterans' scroll and a book of remembrance for the congregation's war dead. Surviving are his wife and two sons.

**DALE, Mrs. Elwood**—Schomberg Church, Schomberg, Ontario, lost a faithful choir member in the death of Mrs. Hazel Dale on March 13. A life member and president of the Women's Missionary Society, Mrs. Dale was also educational chairman of the Schomberg Canadian Cancer Society branch and active in other community affairs. She is survived by her husband and two sons.

**HARDWICK, Mrs. John**—Georgia C. Hardwick, the wife of the Rev. Dr. John Hardwick of Monkton, Ontario, died in hospital in Stratford March 26 after a lengthy illness. Educated at Cushing Academy and Wellesley College, Massachusetts, Mrs. Hardwick had served with her husband in Saskatoon, Teeswater and Morrisburg. She is survived by him, one daughter, Mrs. R. C. Imrie, Islington, and three sons, James, Toronto; Dr. David, Ottawa; and John, North Bay.

**HASTIE, Graham**—A severe loss was suffered by Knox Church, Harriston, Ontario, on March 16, in the death of Graham Hastie. He had been an elder of the church since 1940. He is survived by his wife.

**HOPKINS, Percy R.**—On March 16 Knox Church, Oshawa, Ontario, lost an esteemed elder in the death of Percy R. Hopkins. Mr. Hopkins was a church school teacher and active in boys' work in the church. He is survived by his wife, son and daughter.

**KERR, Walter**—Clerk of session for many years at Ashburn Church, Ashburn, Ontario, Walter Kerr, 75, died on March 17. Mr. Kerr had been a member of the choir as well as its leader. He is survived by his wife, and daughter.

**LANE, Mrs. David J.**—Madeleine Lane, the wife of our minister at Clinton, Ontario, died in hospital at London, Ontario, on March 11. She will be greatly missed in the manse where she was known for her gracious Christian hospitality and her active participation in church affairs. She is survived by her husband, the Rev. Dr. David J. Lane, one daughter, Mrs. Clayton Edward of Goderich, and one son, Donald of Montreal.

**LOVE, James**—An elder for 30 years of Oakwood Church, Toronto, Ontario, and a member of the board of managers there, James Love died on January 30. Mr. Love was also representative elder to presbytery. He is survived by his wife and son.

**MacDONALD, Dr. John A.**—Knox Church, Ripley, Ontario, suffered a great loss in the death of Dr. John A. MacDonald, a beloved and respected elder, on March 1. Dr. MacDonald was also chairman of the Ripley District High School Board. He is survived by his wife and son.

**McALLAN, Alexander**—A devoted and active elder was lost by Alexandra Church, Brantford, Ontario, in the death of Alexander McAllan on March 28. Mr. McAllan had also served his church as church treasurer and chairman of the board of managers. He is survived by his wife.

SUMMER SESSION  
in  
**CLINICAL PASTORAL TRAINING**  
July 3 — August 14  
For information write:  
**THE INSTITUTE OF PASTORAL TRAINING**  
ACADIA UNIVERSITY  
Wolfville, N.S.



## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

## WANTED

Mature baby-sitter for Outgoing Missionary Conference at Niagara Christian College, July 10 to September 30. Apply The Canadian School of Missions, 97 St. George St., Toronto, WA. 3-4570.

## PULPIT SUPPLY WANTED

Ulster minister of Irish Presbyterian Church on visit to Canada would welcome pulpit supply July-August. Would give illustrated lecture on Russia. Telephone HI. 4-4794, Toronto.

## WANTED

Copies of **POPULAR ANTHEMS** compiled from many authors by J. H. Fillmore, Fillmore Music House, Cincinnati, Ohio. Anyone wishing to sell copies or wishing further information may write to—Miss Velma Carrol, 71 Strathcona Avenue, Brantford, Ontario.

## ORGANIST AND CHOIRMASTER

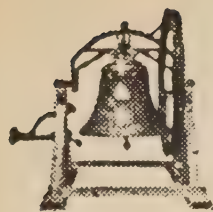
Wanted by Zion Presbyterian Church, Charlotte-town, P.E.I. Junior and senior choirs. Opportunity for teaching voice, piano and theory. Apply stating experience and salary expected to—Mr. Ralph Balderston, Clerk of Session, Winsloe, P.E.I.

## ORGANIST AND CHOIR DIRECTOR

Wanted by First Presbyterian Church, New Glasgow, N.S. Junior, intermediate and senior choirs. Three manual, 31 stop organ. New Casavant console. Opportunity for teaching voice, piano and theory. Salary \$1,900 year. Apply stating experience to Chairman Music Committee, 139 Willow Avenue, New Glasgow, N.S.

PRESBYTERIAN RECORD





## CHURCH BELLS

Carillons

**Stoermer Bell &  
Brass Foundry**

P.O. Box 20,  
Breslau, Ontario  
Bell Founders since 1886  
Memorial Tablets

## ORGAN FOR SALE

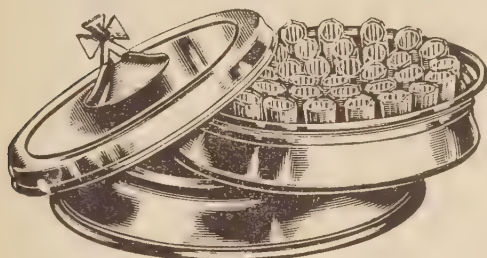
Electronic reed organ. Unmatched for beautiful pipe-tone. Listeners amazed. Two manuals. Pedals. Three speakers. Trade taken. Organ Expert. 21 Washington Grand, Tillsonburg, Ont.

## CARILLONIC BELLS

Schulmerich Carilliconic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.

## TOURIST ACCOMMODATION

In Christian farm home near Sparrow Lake, Ontario, off Highway 11. July 1-September 3—\$21.00 per person per week. Write to: Mrs. Stan Evans, Greenacre Farm, Severn Bridge, Ont.



**LePAGE INDIVIDUAL  
COMMUNION CUP CO.**

84 Hallam Street - TORONTO

## BALDWIN ORGANS & PIANOS

THE LYE ORGAN & PIANO CO.

252 MARKHAM ROAD  
AM. 1-1731 SCARBOROUGH, ONT.

## TYPEWRITERS

Remington, Underwood, Royal Standard, regularly new \$195.00, now \$39.50. Remington and Underwood Noiseless (all features) with typing desk \$59.50. New portables with deluxe carrying case, \$49.50. Adding machine, adds to \$99,999.99, subtracts, \$19.95. Chequewriters \$19.95. Fully guaranteed. Deposit \$5.00, balance C.O.D. Immediate shipment. Crown Equipment Ltd., 1011 Bleury St., Montreal 1, Que.

Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

**The Globe Furniture Co. Ltd.**  
Waterloo, Ontario

**McLELLAND, David**—A faithful member and elder was lost by St. Columba Church, Hamilton, Ontario, in the death of David McLelland, 77, on March 29. For 30 years previous to joining St. Columba Mr. McLelland was an elder of St. Andrew's Church, Hamilton. He is survived by his wife, two sons, the Rev. D. C. McLelland, Trenton, Ontario, and the Rev. Prof. J. C. McLelland, Presbyterian College, Montreal, and a daughter, Mrs. D. McCorquodale, Stoney Creek, Ontario.

**MITCHELL, George**—St. Aidan's Church, New Westminster, British Columbia, suffered a great loss in the death of George Mitchell on March 3. He served his church as elder, manager, member of the Men's Club and organizer of Presbyterian Men. Surviving are his wife, three sons and a daughter.

**MURRAY, Stanley S.**—Alexandra Church, Brantford, Ontario, suffered great loss in the death of Stanley S. Murray on March 29. Prior to becoming an elder, he served for several years on the board of managers. Surviving is his wife.

**NORWOOD, C. LaDue**—The congregation of St. Andrew's Church, Sherbrooke, Quebec, lost a valuable elder in the death of C. LaDue Norwood on February 22. He is survived by his wife.

**RICHARDSON, William L.**—An elder for 30 years in St. Andrew's Church, Hillsdale, Ontario, William L. Richardson died on March 3. Mr. Richardson had also served on the board of managers. He is survived by his wife and three sons.

**ROBERTSON, J. Stuart**—The Presbyterian Church in the Town of Mount Royal, Quebec, was filled for the funeral of J. Stuart Robertson, a sign of the esteem in which he was held in the community. Mr. Robertson died suddenly on March 6. He was an elder who from the beginning of the congregation had taken a leading part in every phase of the work. He is survived by his wife and one brother.

**SCOTT, Robert Malcolm**—First Presbyterian Church, Edmonton, Alberta, lost one of its most valued and highly respected elders by the sudden death of Robert Malcolm Scott on February 9. A native of Scotland, Mr. Scott came to Canada as a young man and was first associated with Knox Church, Toronto. Then he moved to Regina where he was ordained as an elder in First Church. For some years he had been active in Edmonton, not only in the Presbyterian Church but in many community welfare organizations, including the United Community Fund. He is survived by his wife and three sons.

**TEASDALE, Mrs. Walter**—The accidental death of Anne Teasdale, wife of an elder of Fallingbrook Church, Toronto, Ontario, on March 16, was deeply felt by its members. A faithful member of the choir for many years, she was active in both church and community. Surviving is her husband.

**WELSH, Robert**—The congregation of St. Andrew's Church, Picton, Ontario, lost a valuable member and elder in the death of Robert Welsh on March 22. Ordained in 1941, Mr. Welsh also served on the board of managers of his church.

## ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas. 3 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks St., St. Thomas, Ont.



**A  
Proven  
Money-Maker**

# NATURAL COLOR

**HASTI-NOTES**

## Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

### Natural-Color Christmas Cards

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

**ALEX WILSON PUBLICATIONS LIMITED**

DRYDEN — ONTARIO

A Canadian product from start to finish.

## MEMORIAL WINDOWS

Stained Glass

**LUXFER STUDIOS**

162 Parliament St. - Toronto  
EMpire 4-8276

## SUMMER PULPIT SUPPLY WANTED

July 23rd, 30th  
August 6th, 13th, 20th

Morning service only for the  
Church of Saint John and Saint  
Stephen, Saint John, N.B.

For particulars write:

Rev. B. David Hostetter  
17 Brunswick Place  
Saint John, N.B.

## STACKING CHAIRS

AND TABLES

- Inexpensive • Durable
- Comfortable • Light



H. H. FREEMAN MFG.  
Box 72 Toronto 19  
RU. 3-5290



**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO



**Memorial Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST

**HARCOURTS LIMITED**  
Gowns — Hoods — Caps  
Clerical Cloaks  
70-72 Wellington Street W.,  
Toronto 1, Ont.



**Stained Glass**  
Modern and traditional designs,  
Installations across Canada.

**Celtic Studios**  
Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Donina Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

STAINED GLASS  
**MEMORIAL WINDOWS**  
Since 1895  
**Pringle & London Studios**  
162 Parliament St. - Toronto  
EM. 4-8879



For Quality  
**CHOIR GOWNS**  
that are new and different  
Write **D. MILNE**  
Clerical Supplies  
463 St. Catherine St. W.,  
Montreal



FOR PULPIT FURNITURE  
Send Your Enquiry to  
**Messrs. Krug Bros.**  
Company Limited  
CHESLEY ONTARIO

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Bass River, N.B., Rev. W. E. Whyte, Box 930, Chatham.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clyde River, Canoe Cove, Nine Mile Creek and Churchill, P.E.I., Rev. Donald Nicholson, Belfast.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
Truro, St. James, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulogne and Bristol, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Lochwinnoch, Stewartville, Braeside, Ont., Rev. George Murdoch, 460 Raglen St. S., Renfrew.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Creemore, Ont., Rev. James M. Ritchie, Stayner.  
Dixie, Ont., Rev. Dr. D. K. Perrie, Box 548, Streetsville.  
Duntroon, Ont., Rev. J. J. Jennings, Box 27, Clarksburg.  
Erin and Ospringe, Ont., Rev. J. V. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Hillsburg and Price's Corners, Ont., Rev. J. F. Nute, Orangeville.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Oakville, Knox, Ont., Rev. W. J. Adamson, 15 Lambeth Rd., Islington.  
Peterborough, St. Giles, Ont., Rev. Alex Calder, 1307 Hazeldean Ave., Peterborough.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Whitby, St. Andrew's, Ont., Rev. R. B. Milroy, 454 Bader Ave., Oshawa.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Duart and Turin, Ont., Rev. K. Guergis, Box 178, Thamesville.  
Exeter and Cromarty, Ont., F/L Rev. Earl Moore, R.C.A.F. Station, Centralia.  
Hamilton, St. Cuthbert's, Ont., Rev. A. Lorne MacKay, 55 Melville St., Hamilton.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.

Ingersoll, St. Paul's, Ont., Rev. W. Kennedy, 204 Grand River St. N., Paris.  
London, Hamilton Rd., Ont., Rev. D. J. Firth, R.R. No. 11, London.  
Stoney Creek, Cheyne, Ont., Rev. M. DiGangi, 1209 Main St. E., Hamilton.  
Stratford, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.  
Wyoming-Aberarder, Ont., Rev. G. H. Young, 308 Wellington St., Sarnia.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313-1st Ave., Neepawa.  
Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-42th St., Brandon.  
Winnipeg, Norwood, Man., Rev. Dr. W. G. Maclean, 191 Harvard Ave., Winnipeg 9.

#### Synod of Saskatchewan:

Indian Head and Qu'Appelle, St. Andrew's, Sask., Rev. I. R. Carroll, Box 1574, Weyburn.  
Regina, Northside, Sask., Rev. N. D. Kennedy, 191 Leopold Cres., Regina.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Three Hills and Orkney, Alta., Rev. G. Doran, 241-19 Ave., N.E., Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingsworth, 1680 Nanton Ave., Vancouver.  
Chilliwack, Cooke's, B.C., Rev. J. M. Pollock, Box 509, Mission City.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.  
Sooke, Knox, Vancouver Is., B.C., Rev. Dr. E. A. Wright, 872 George W., Victoria.  
Vancouver, Robertson, B.C., Rev. D. J. Gillies, 477 Brentlawn Drive, North Burnaby.

#### INDUCTIONS

Brantford, Knox, Ont., Rev. G. D. Smith, March 24.  
Chatham, First, Ont., Rev. D. B. Mackay, April 11.  
Hawkesbury, St. Paul's, Ont., Rev. A. Thompson, March 14.  
Orillia, St. Mark's, Ont., Rev. J. A. Thomson, March 28.  
Uxbridge, Chalmers, and Quaker Hill, St. Andrew's, Ont., Rev. K. F. McKenzie, March 3.

#### ORDINATION


Meszaros, Sandor, St. Andrew's Church, Pen-ticton, B.C., February 22.

#### DEATH IN THE MINISTRY

Nimmo, Rev. Dr. Alexander, Wingham, Ont., March 28.



**DESIGNERS AND MANUFACTURERS OF  
CHURCH LIGHTING FIXTURES**  
BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS  
Catalogues on request  
(State requirements)  
**METAL INDUSTRIES  
LIMITED**  
99 Ashley Street, Hamilton, Ont.



**GOWNS**  
FOR PULPIT AND CHOIR  
MORTARBOARDS  
AND CAPS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request  
**WALTER & SON**  
174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



# CHILDREN'S CORNER

By May C. Smith

## A Bible Name Puzzle

This man did something which no one in the world had ever done before this time.

My FIRST is in FIND, but not in SEEK,  
My SECOND's in MONTH, but not in WEEK.

My THIRD is in APPLE, but not in PLUM.

My FOURTH is in HAPPY, but not in GLUM.

Who am I?

Answer

HVON

## King Midas

Once upon a time, in story-book land, there lived a king called Midas. Now, this king had one very great fault. He was greedy and he loved gold. He used to wish that he had the power to *make* gold so that he could have piles and piles of it.

One day a stranger appeared before him and said, "Ask me what you will, and I will give it to you".

Immediately the king said, "Give me the power to turn everything I touch into gold".

The stranger had hoped that Midas would ask for something that would help make his people happy, as a good king would. He was very disappointed and sad at the king's request but he kept his promise. "It shall be as you wish", he said, and then disappeared from sight.

How excited the king was! He sat down in his big chair to think of all the gold he would have now. As Midas touched the arm of the chair the whole chair turned into gold.

How happy Midas was! He wandered around the room touching a vase here and a book there. Everything he touched turned into gold. It seemed almost too good to be true.

The king walked out into his garden where there were roses of every colour. The air was filled with their perfume but the king didn't care about that. He wanted them all to be gold so he walked

from bush to bush, touching each as he passed, until every bush in the garden had been turned into gold.

In his excitement Midas had forgotten to eat his breakfast. He was beginning to feel hungry. The king hurried back into the palace and called to his servant to bring on the breakfast. As he lifted it to his mouth the first bite turned to gold. His glass of water, too, became solid gold.

Suddenly Midas became frightened. Of what use would all the gold be to the king if he couldn't even eat.

Just at that moment his little daughter ran into the room crying bitterly. "Oh Father! Someone has killed all our beautiful roses!"

"No, my darling", said Midas. "I turned them into gold. They are much more beautiful that way and much more valuable."

"Oh no, Father", sobbed the little girl throwing herself into the king's arms. "Please change them back again."

As he patted his little daughter on the head she suddenly turned into a golden statue. Terrified at what had happened Midas laid his golden child down on a couch and called for help. But all his servants had run away.

All morning he sat beside the little girl and wished that he, too, might die. What was the use of all that gold if he had lost his dearest possession?

Just as the sun was setting the stranger appeared again before the king. He spoke sternly to the heart-broken father, "Are you satisfied now? Have you enough gold?"

With a cry of anguish the king begged, "Take back your gift of the golden touch and give me back my daughter. That is all I ask. Never again will I seek after gold."

The stranger told Midas to go and bathe in the stream which flowed through his garden and the hated power would disappear. He hurried down to the stream and rushed into the water. Then he filled a bucket with the water. He sprinkled drops of water on the rose bushes as he passed by them.

Entering the palace the king sprinkled some drops of water on his daughter's head. Slowly she came to life and sat up. Then she said, "Father, I had a bad dream. I thought that someone had turned our lovely rosebushes into ugly gold things."

King Midas took his little girl into his arms and said, "It was only a bad dream. Come, let's go into the garden and see for ourselves."

With his child's hand in his own the king walked through the garden where once more the roses bloomed and their perfume filled the air. As they walked Midas vowed that never again would he worship gold. "A good name is rather to be chosen than great riches."

## A Bible Limerick

One day, in a great judgment hall,  
The judge said: "I find no fault at all!  
Shall I let this man go?"  
The mob shouted: "No!"  
Who was this judge? Can you recall?

Answer

ELIJAH

## My Prayer

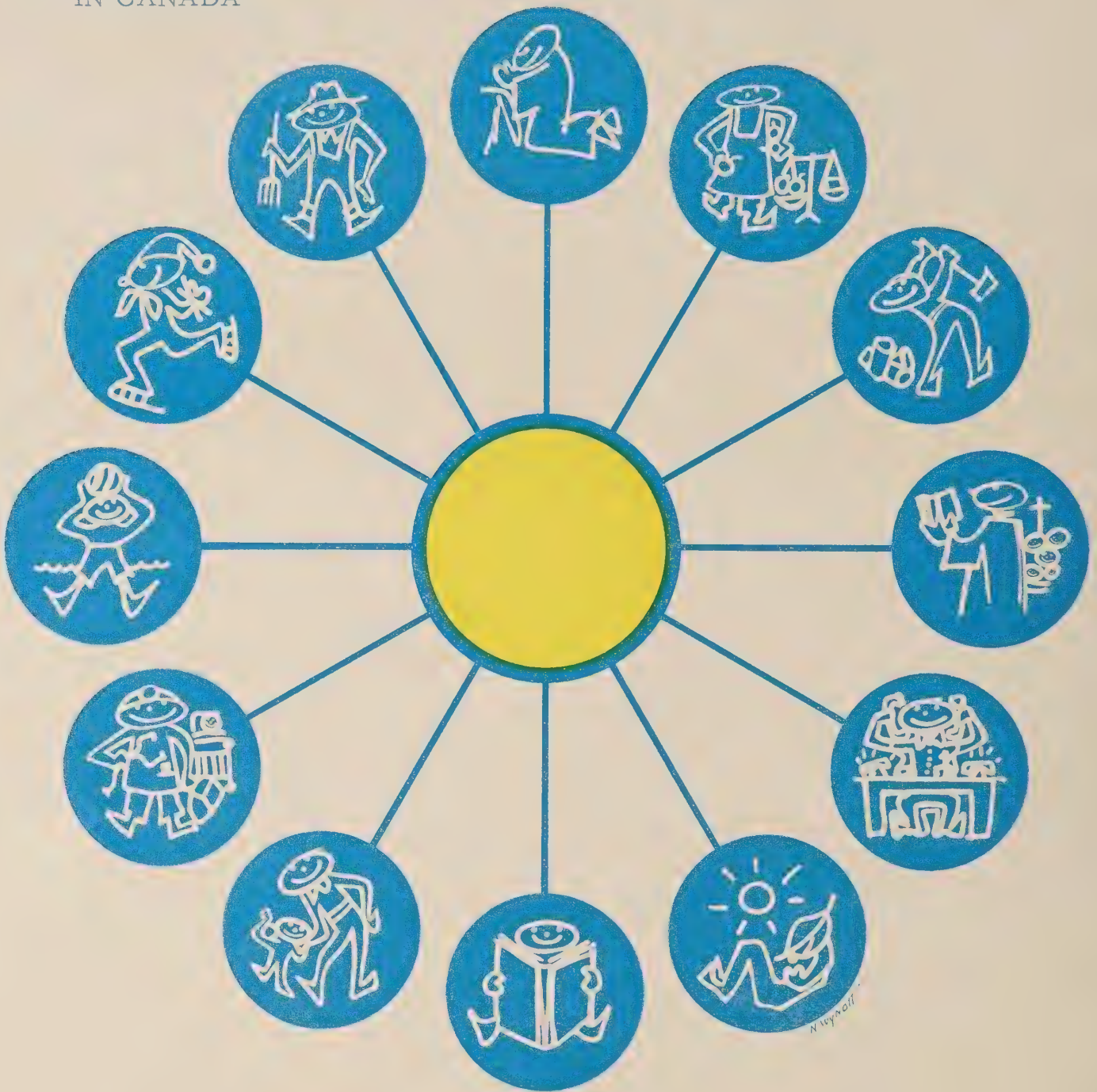
Dear Jesus, when I kneel to pray  
Beside my bed, both night and day;  
Please tell my heart what I can do  
To show the love I have for YOU.  
Amen.

The West Toronto Protestant hockey cup, for 11 years and under, was presented, April 24, to this championship team from Bonar Presbyterian Church, coached by Glen Rankin.





THE BOARD OF  
STEWARDSHIP AND BUDGET  
THE PRESBYTERIAN CHURCH  
IN CANADA

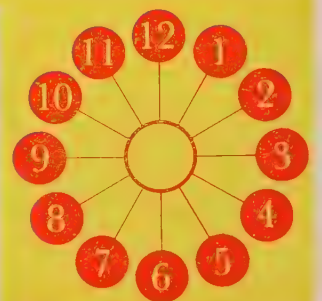


“WHETHER WE LIVE THEREFORE OR DIE, WE ARE THE LORD’S”

Whether we are awake or sleeping, working, playing or praying, we are using up - - - **GOD’S TIME**

THE MONEY WE EARN IS EARNED IN HIS TIME.

What recognition do we make in offering — whether in Church, charity or through good works, that we know that, all the time there is comes from God?







# *The Presbyterian Record*

JUNE 1961

Conventicle At Glen Mhor



## First Among Equals

THE one happening at the 87th general assembly that is sure to be covered by news services from coast to coast is the election of moderator. When this occurs during the opening sederunt on Wednesday evening, June 7, the name of the new moderator will be made known to the nation.

Such publicity is a good thing, so long as it is remembered that the moderator is simply the presiding officer of one general assembly who bears the title as a courtesy until the next annual assembly opens. He is not the moderator of the church, or the head of it in any way.

Presbyterians know this, but sometimes they act as if they didn't. Between general assemblies the moderator often becomes one who is used to lay corner-stones, dedicate church buildings and preach anniversary sermons until he is ready to drop with exhaustion.

We have pleaded before for a more dignified way of electing the moderator of general assembly. The present competition on opening night detracts from the dignity of the court, gives the new moderator no opportunity for arranging his affairs, and marks forever those who lose the election.

We would like to see a committee, composed perhaps of former moderators, bring in one name for consideration, without prohibiting the democratic process of nomination from the floor.

But whatever form the election takes, it should be insisted that the moderator be protected during the year that follows by a committee to advise him. He should be expected to visit a portion of the church only, as was decided some years ago. The high office which he holds should be reserved for use on occasions that warrant his presence, and not at every meeting of any kind to which he is invited.

The moderator of the 86th general assembly ably represented our church in Scotland, in Texas, and at a number of other official functions. One of the best addresses of his term was given on a hot August day before the executive council of the Anglican Church of Canada.

But between these major commitments he was run ragged by the demands of friends and former students, who seemed anxious to capitalize on the publicity that is sure to follow the moderator of general assembly.

Can we blame the press for being confused about the significance of the office under the circumstances? The moderator is not a super-official of the church, he is simply a minister who has been elected to preside, and we honour him because he chairs the meetings of general assembly. For the time being he is first, but the Presbyterian belief is that he is first among equals. Let us treat the office with the dignity and respect that it deserves.



# The Presbyterian Record

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

#### Assistants

EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

#### Subscription rates:

\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

#### Change of address:

Please notify promptly giving name of  
your congregation.

#### Deadline:

Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

June, 1961

## CONTENTS

FIRST AMONG EQUALS .....	2
<i>Editorial</i>	
THE ASSEMBLY CHURCH .....	4
BROTHERHOOD — IN ACTION ..	5
FAITH BEGINS AT HOME .....	6
<i>Neil G. Smith</i>	
PRESBYTERIAN VOLUNTEERS .....	8
A DEVOTIONAL MESSAGE .....	9
<i>Joseph Wasson</i>	
ENCOUNTER WITH THE WORLD .....	10
<i>J. S. Clarke</i>	
YOU WERE ASKING? .....	11
<i>Allan L. Farris</i>	
TWELVE DIPLOMAS GRANTED AT KNOX .....	12
WORLD COUNCIL OF CHURCHES .....	14
<i>DeCourcy H. Rayner</i>	
PRESBYTERIAN COLLEGE CONVOCATION, MONTREAL .....	16
<i>R. Russell Gordon</i>	
NINE DEACONESSES GRADUATE .....	17
OUR HEXAGONAL CHURCH AT HUMBER HEIGHTS .....	18
FOR BOYS AND GIRLS .....	35
<i>A. Norman McMillan</i>	

JUNE, 1961

Vol. LXXXVI, No. 6

### CONVENTICLE AT GLEN MHOR

*The outdoor service that was introduced by the synod to commemorate the reformation anniversary two years ago has become an annual event at Glen Mhor camp. Hundreds of Presbyterians are expected again this year, and many of them will come in kilts.*

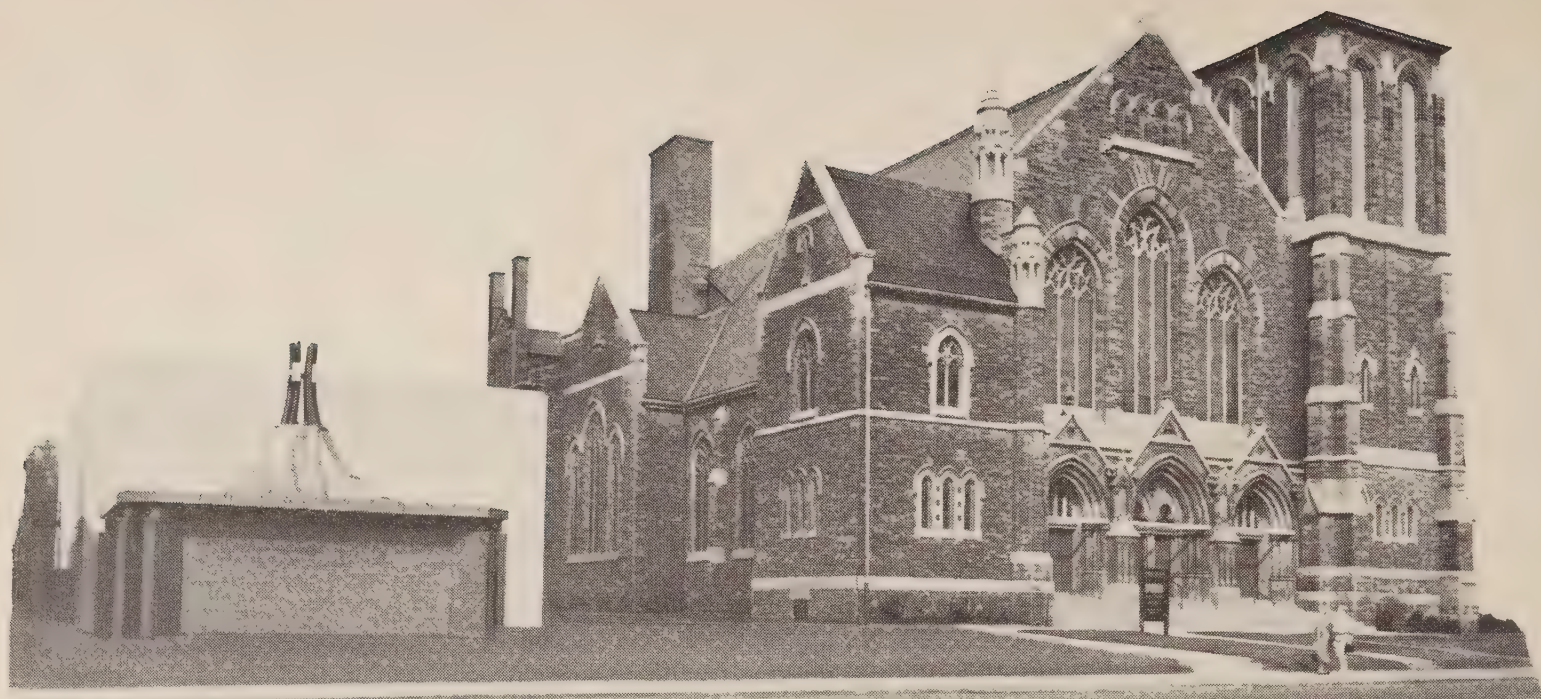
*The cover photo shows the lieutenant-governor of Ontario, His Honour J. Keiller Mackay, in procession with the moderator of general assembly, the Rev. Principal Robert Lennox, at the 1960 conventicle.*

*One change has resulted from experience, the site of the service has been moved away from the lake to a sheltered spot on the camp grounds.*

*The conventicle is scheduled for 4 p.m. on Sunday, June 18. All are invited, and those who attend are asked to bring a picnic supper.*

*Glen Mhor camp is ten miles north of Beaverton, Ontario, on Lake Simcoe.*





— Canada Pictures

KNOX CHURCH, Toronto, host to the general assembly this year, stands on Spadina Avenue near the corner of Harbord Street. At left is the new prayer chapel, and behind it the new wing which will aid the church in its mission to university students and the youth of the neighbourhood.

# The Assembly Church

**K**NOX Church, conveniently situated near the church offices and the residences of Knox College, is to be the meeting place of the 87th general assembly, June 7-15.

Commissioners who have been to the historic stone church before are in for a surprise this year. Immediately south of the church is a new prayer chapel of unusual design, while behind it Christian education and youth work facilities have been erected.

These are indicative of the new emphasis at Knox Church, which is drawing closer to the University of Toronto as the campus expands rapidly westward.

When our photograph was taken early in May the addition was being rushed to completion. A Celtic cross, emblem of the reformed faith, has since been put in place on the lawn between the old and new buildings.

Since 1955 the Rev. Dr. William Fitch has been minister of Knox Church. In that year he was called from Scotland, and has since won wide renown in Canada and the United States for his sermons, articles and radio ministry.

The Rev. J. M. Laird has been at Knox Church for 14 years. He serves as assistant to the minister and is responsible

particularly for pastoral and visitation work.

Another assistant is the Rev. Ian Rennie, whose special ministry is amongst university students. He is leaving Knox under appointment to Petawawa, Ontario, as home missionary.

Arthur Van Seters, a graduate in theology from Westminster Seminary, Philadelphia and in Arts from the University of Toronto, has joined the staff to take over Mr. Rennie's work.

## Announcements

**The general assembly opens with divine service at 8 p.m. on Wednesday, June 7.**

**Commissioners are asked to go directly to Knox Church to register as soon as they arrive in Toronto.**

**Some complimentary meals will be provided by Toronto congregations, with attendance limited to commissioners only, since these number 250.**

**Ministers should watch for notices of the alumni meetings of Knox College and Presbyterian College, planned for Monday, June 12.**

The youth director is Samuel Butler, a former soccer football internationalist, who has headed up the recreational evangelism and the summer camp project for five years.

Miss Pauline Esler, daughter of the late Rev. Dr. Alexander Esler and sister of two of our ministers, has been deaconess at Knox Church for 12 years.

The minister's secretary is Miss Reima Bogle, while the church secretary is Miss Jewel Hamilton.

Desmond Howard, who is entering his final year at Knox College, leads his 'teen-age work in the congregation. He has two soccer teams of boys who can boast of speaking 11 different languages between them.

Knox Church, which has 923 communicant members, has always been strongly missionary in emphasis, and maintains a wide interest in overseas fields.

The particular home mission project of the congregation is Evangel Hall, our mission in downtown Toronto. Interim superintendent of the hall at present is the Rev. John Honeyman, while the assistant is Howard McIlveen, who is entering third year at Knox College. The deaconess is Miss Ruth Starrett. ★



*In Dartmouth, N.S.,  
good intentions*

*became:*



To work out the project a committee was formed. Shown here are Ivan Currie, St. Andrew's; Rev. Donald Fairfax, minister of Victoria Road Baptist Church; Raymond Tynes, Victoria Road; and Rev. John Cameron, minister of St. Andrew's Presbyterian Church.

## Brotherhood — *in action!*

**B**ROTHERHOOD WEEK is just a name in many communities, a project left largely to service clubs to carry through. If the theme reaches the church at all it is usually the topic of a sermon that sends the worshippers away full of good intentions, resolved to forget distinctions of race and colour.

This bothered the people of St. Andrew's Presbyterian Church in Dartmouth, Nova Scotia. They decided to do something really expressive of brotherhood, even if it meant postponing the observance a couple of months.

They hadn't far to go, for a few blocks away was a Negro congregation, worshipping in Victoria Road Baptist Church. Why not get together in the name of Christ? Which church should be used? Can we have combined services in both churches?

The pictures tell the story. Large numbers from each congregation crowded St. Andrew's Church on April 16 when the Baptist minister, the Rev. Donald Fairfax, preached

the sermon. Praise was led by the senior choir of St. Andrew's under the direction of James F. Lindsay.

Two weeks later the Presbyterians returned the visit to Victoria Road Church, with the Rev. John R. Cameron in the pulpit, and the Baptist minister leading his choir as they sang. Again the sanctuary was crowded.

As children and adults mixed together in God's house they became aware of their oneness in Christ. The result was more than a deepening in fellowship and a strengthening of Christian neighbourliness. The city of Dartmouth will surely benefit by the repercussions from these two services of witness.

For the folk who attended church together will never be strangers when they meet on the street or at business. Now they know that they have a mutual bond of faith, and they will greet each other as God's people, redeemed and claimed by the same Saviour. ★

In Victoria Road Church, Mr. and Mrs. Burton Coutts, left, and Mr. and Mrs. James Tynes, right, gather as Rev. Donald Fairfax welcomes Rev. John Cameron to the church.

Meeting in St. Andrew's Church are, left to right; Miss Reddick, Miss Fairfax, Mrs. James Tynes, Mrs. Desmond, Miss Desmond, Walter Perkins, James Tynes, Raymond Tynes and Norman MacCrimmon.





Every Day



# Faith begins at home

By Neil G. Smith

IT WAS pointed out, a few years ago, that the family in our western society had developed alarming symptoms of disintegration. "The sober truth is", wrote Elton and Pauline Trueblood, "that in our conception of the family and its place in a total society, we are producing, without considered and conscious intent, much that the Russian planners have achieved by deliberate ideological emphasis. We are doing by neglect much that the Marxists have done by social planning."<sup>1</sup>

The *Communist Manifesto* assumed that the family, as shaped in the Judaic and Christian tradition, would vanish as a matter of course. Women would give up their antiquated roles as wives and mothers to work in factories, in offices and on farms. They would hand over to institutions of the state the obligations involved in the rearing and training of children. The breakdown of the family as a social unit, the entry of women into the labour force of the state and the indoctrination of children by the state are all basic elements in the communist program.

It is alarming to realize how far we have drifted in the same direction. Through economic pressures and the desire for improvement in material standards of living many wives consider

that their obligation to work outside the home to supplement the family income takes precedence over the obligation to be a full-time home-maker for the family. In some instances such work is necessary to maintain an accustomed standard of living. In other instances such work contributes to the meeting of deferred payments on items which are luxuries rather than necessities.

The suburban home laden with shining, labour-saving gadgets, may be and often is, a habitation rather than a home. It is a point of departure and a point of return for a disintegrated family whose members see little of one another and have less and less in common. Young children are sent out of the home for day-care or to nursery school. When they reach school age it is assumed that the school should provide instruction in manners and morals which were once taught in the home by precept and example. Even the church, with the best intentions in the world, sometimes aggravates the situation by multiplying organizations for children and youth. There is all too little opportunity in our society amidst the multiplicity of demands made upon us for families to be together as families.

The disintegration of the family has serious consequences for the social and

emotional development of children. Particularly it is a threat to the maintenance of our religious heritage because in both Judaism and Christianity the home has been looked upon as a nursery of faith. In the home one generation has borne its witness to another. Children acquire standards of conduct and standards of faith from what they are taught in their homes, and even more, from what they observe and absorb in the atmosphere of the home.

F. Boulard, in his *Introduction to Religious Sociology*, has pointed out that there are communities in France which have shown a high degree of attachment and loyalty to the church for the last four hundred years. These communities are as islands of religious loyalty in the midst of a sea of indifference. It has been noted that this phenomenon occurs in Protestant and Roman Catholic districts alike. He attributes this to the stabilizing influence of the family as an instructor in faith and infers that it should be one of the main tasks of the church's policy to produce Christian families. "Youth movements have succeeded", he says, "only if they leave Christian families in their wake. Everything else is temporary scaffolding or building on sand."<sup>2</sup>

The fact is that faith, like charity,



ordinarily begins at home. The amazing durability of the faith of Judaism, preserved among a dispersed people over many centuries, has undoubtedly been due in part to the role of the family in nurturing and maintaining religious faith. Many of the impressive observances of Judaism, such as the Passover, were family festivals in which people, generation after generation, participated as households. In the Christian church the importance of the home as a nursery of faith is emphasized in the sacrament of baptism. The sacrament is administered to the children of believing parents who assume the obligation of bringing up their children in the nurture and admonition of the Lord.

In John Knox's *Book of Common Order* parents are reminded in the baptismal service of their obligation to provide religious nurture for their children. "Wherein if ye be negligent", it is added, "you do not only injury to your own children in hiding from them the goodwill and pleasure of Almighty God their Father, but also heap up damnation upon yourselves in suffering His children, bought with the blood of His dear Son, so traitorously for lack of knowledge to turn back from Him". The obligation to provide religious nurture in the home is difficult to meet in the disintegrated families of today. Scenes like that which Burns pictured in *The Cottar's Saturday Night*, where the husband and father was as a priest to his household, were probably always far

from common. There is reason to fear that they are becoming more rare among us.

**T**WENTY YEARS ago our church realized the seriousness of this problem and attempted to do something to cope with it. As a result the general assembly of 1943 set up a committee on home religion to consider the situation and to devise ways and means of dealing with it. The committee reported the following year that it had come to the conclusion that the most urgent and desirable step to be taken was to seek to restore the family altar in the homes of our people. Realizing that many felt the need for help in this the committee began to publish the devotional quarterly, *Every Day*, which is still with us and which sets forth in every issue the aim of having family worship and private devotions every day in every home in every congregation throughout the church.

This publication, now in its seventeenth year, has a circulation of about 13,000. *It is the only daily devotional guide produced by any of the Canadian churches.* For each day a Scripture reading is suggested with readings centred around the lessons being studied in the church school. *The Presbyterian Record* carries this list of daily readings in each issue. Ministers of our church are invited, quarter by quarter, to write a brief meditation on the Scripture reading for the day, and a short prayer,

two or three sentences in length, which may be used as a basis for family worship and devotion.

This devotional guide has been produced for all these years at no cost to the church except for the photographs used for the covers. The amount received for subscriptions has been sufficient to pay costs of printing, mailing and handling. The committee on home religion is grateful to Thorn Press and Presbyterian Publications for printing and distributing *Every Day* at cost. The committee is grateful, too, to the ministers who have written for it, and to the many interested persons in congregations throughout the church who have helped to promote and distribute it. Above all, the committee is grateful to God for evidence that this publication has been a real help to so many who have used it.

Sometimes it is used in private devotional reading by people travelling, by patients in hospitals and by young people away from home. There is something to be gained from knowing that the passage we read, day by day, is being read by others, and that "though sun-dered far, by faith we meet around one common mercy seat". Anyone using it will find some day's meditation more helpful than others. This is inevitable, and is a common experience in using any devotional guide. There is a real problem for the writers in preparing material which will have something to say to young and old alike. We do not always succeed but surely there is something to be gained from the discipline of reading together a portion of God's Word and finding some words to supplement our own in addressing our prayers to Him.

It is not easy in our disintegrated families, to find time and opportunity for family worship. Our real problem, sometimes, is lack of inclination rather than lack of opportunity. Surely for a few times a week, at least, our families can gather together for worship. It is such family observances, grace before meals, the singing of hymns, the reading of the Word and the offering of prayer as a household that make the Christian home a household of faith. In the providence of God any may be called to His service in what ways He wills. Faith may begin anywhere, but His providence has so ordered events that faith for most of His servants begins in the influence of a Christian home. We owe it to our children to attempt to provide such homes for them. If *Every Day* can be of help to any in this endeavour the prayers of those who produce it will be answered. ★

<sup>1</sup>Elton and Pauline Trueblood, *The Recovery of Family Life* (Harper and Brothers, 1953), p. 13.

<sup>2</sup>F. Boulard, *An Introduction to Religious Sociology* (London, 1960), p. 88.



Praying together.

— Miller Services



Ready for hospital visitation or home nursing are these . . .

## PRESBYTERIAN VOLUNTEERS

Feeling that women volunteers should be available to help minister to those who are hospitalized in a large city, a group in Glebe Presbyterian Church, Toronto, has taken some weeks of specialized training.

Under the leadership of the minister's wife, who is a registered nurse, eleven ladies attended lectures on the spiritual needs of the sick and received instruction in home nursing. Major the Rev. J. Y. Fraser, chaplain at Sunnybrook Hospital, was the lecturer and the Red Cross provided the practical instruction. Artificial respiration was taught by Laurie Taylor, student at Ryerson Institute.

The Glebe group will participate in Red Cross volunteer work and aid at clinics. But the ladies hope that they may be called upon to assist the church by visiting Presbyterian patients from out-of-town who are hospitalized in Toronto.

Three men and two women work full-time in Toronto hospitals now as Presbyterian visitors, under the chairmanship of the Rev. Allan Reoch. Names of patients from out-of-town should be sent to him at 41 Whitebirch Rd., Scarborough, Ontario.



Dressings and bandages

The class comprised the following: Mrs. D. McQueen, Reg. N., who instructed the group, Mrs. W. Bodden, Mrs. A. Cowan, Mrs. W. Durward, Mrs. D. Fraser, Mrs. W. I. Jones, Mrs. S. Johnstone, Mrs. R. McDermid, Mrs. W. Miller, Mrs. J. Palmer, Mrs. T. M. Walker and Mrs. G. Wright.



Bed care of patients



Artificial respiration

### RADIO AND TELEVISION RELIGIOUS NETWORK BROADCASTS

Sundays: 11.00 a.m. E.D.T.—**CBC Television** — June 18 — Rev. W. I. McElwain, First Presbyterian Church, Verdun, Que.

4.30 p.m. E.D.T.—**CBC Radio** — Church of the Air — June 18 — Rev. Calvin Chambers, First Presbyterian Church, New Westminster, B.C.





# God's Good World

*And God saw everything that he had made, and, behold, it was very good.*

*—Genesis 1:31*

THE Hebrew conception of creation has been a very fruitful one. The faith of men throughout the centuries has been built upon the thought of God as the Author of all things. Just how this world of ours came into existence is a problem that fascinates and engages the minds of men today and will do so to the end of time. That it came into existence by the will of God is a belief that has affected the whole of life for countless millions. It has moral consequences that are inexhaustible.

The picture of the newly-created world, as suggested in Genesis is one that wins our hearts. God is supreme. No internal warfare disturbs its peace, and the vegetable world supplies all needed food. Man, made in the image of God possessing something which separates him from the rest of the creation, rules as God's vice-regent. This world God saw and pronounced it good.

We know that this is not the kind of world in which we live today. Gilbert Chesterton once said that the world reminded him of something that had been saved out of a wreck. We may accept this interpretation for, as we know, the Bible itself encourages us to do so. It speaks of the entrance of sin, and the consequent loss of man's fellowship with his Maker, and the sorrow and bitterness of life that loss entailed. God's fair creation has been marred by sin.

But this is still God's world and there is much in it to give us joy. We sometimes hear the children sing:

*The world looks very beautiful  
And full of joy to me:  
The sun shines out in glory  
On everything I see.*

To children, this is still God's good world, and we would not have them think of it otherwise. But even more mature minds can find much in the world to call forth joy and adoration. The Psalmist who wrote: "The heavens declare the glory of God, and the firmament sheweth His handiwork" expressed his faith in joyous praise. Modern science has immensely increased our knowledge of the vastness, the grandeur, the order and beauty of the world, and the facts it reveals have filled the stu-

dent's mind with a sense of wonder. And to the men and women of Christian faith who see in creation the work of God the Creator, there comes a sense of reverent awe and humble adoration is the fitting response.

Since the beginning of time, the ritual of the seasons, moving with unbroken rhythm, has stirred the heart of man in every age to thoughts of confidence and wonder and worship.

*Vague outlines of the everlasting thought  
Lie in the melting shadows as they pass:  
The touch of an Eternal Presence thrills  
The fringes of the sunset and the hills.*

We believe that over this world of sin and suffering, even as over the primeval chaos broods a love which is infinite, seeking to bring forth instead of sin, holiness, through suffering the eternal and more exceeding weight of glory.

When the evangelist wrote, "Love not

the world, neither the things that are in the world", he was not referring to the beautiful world of nature with its changing seasons, its sunlight and flowers, its mountains, seas and summer skies. He was not forbidding us to be interested in, to delight in, the world as the work of the Creator: he is warning us against everything in the world opposed to the will of God. The more our days are mechanized and even our thinking, the more we need the quickening, friendly touch with God's good world and the corrective which comes from the study of its sanity and restfulness.

Thoreau wrote some words of meditation and prayer, appropriate to the season:

*"I wish to begin this summer well:  
to do something worthy and wise;  
to transcend my daily routine: to  
have my immortality now. I pray  
that this summer may be fair in  
my memory. May I dare as I have  
never done. May I purify myself  
anew as with fire and water, soul  
and body. May nothing beautiful  
escape me. A man should be some-  
thing worthier at the end of the  
year than at the beginning".*

Suppose in the next few months while the sun is high in the sky we give the philosophy books a rest and find our way as often as we can to the lakeside or the woodland path and from nature, in the contemplation of God's good world, find a corrective for fear and unrest in the soul. The spirit of nature is the spirit of joy. An ancient poet says that when the foundations of the world were laid, "the morning stars sang together and all the sons of God shouted for joy".

## Prayer

Almighty God, by whose word all things were created, so order our inward lives, that we may be enabled to understand the things that we see. By Thy guidance so bring our minds to the truth and our hearts to Thy love that we may do Thy will, and even here know something of the beauty and the living of the eternal years. Amen.

## Bible Reading

- June 1—Psalm 69:1-13
- June 2—Psalm 69:14-21
- June 3—Psalm 69:29-36
- June 4—Psalm 70
- June 5—Mark 16:14-20
- June 6—Acts 8:1-8
- June 7—Hebrews 12:18-24
- June 8—Acts 11:19-30
- June 9—Psalm 71:14-24
- June 10—Psalm 72
- June 11—Psalm 73:1-17
- June 12—Philippians 2:1-16
- June 13—Psalm 73:18-28
- June 14—Psalm 74:1-12
- June 15—Psalm 74:13-23
- June 16—Psalm 75
- June 17—Psalm 76
- June 18—Psalm 77
- June 19—Hebrews 1
- June 20—Hebrews 2:1-10
- June 21—Hebrews 2:11-18
- June 22—Hebrews 3:1-11
- June 23—Hebrews 3:12-19
- June 24—Hebrews 4
- June 25—Hebrews 5
- June 26—Hebrews 6:1-8
- June 27—Hebrews 6:9-20
- June 28—Hebrews 7:1-10
- June 29—Hebrews 7:11-19
- June 30—Hebrews 7:20-28



# ENCOUNTER

JOHN CALVIN described the church as a community of people who must demonstrate in their life that "God created the world in order that it might be the theatre of His glory", a comment that is quite remarkable and revealing.

Do we think of the church as a community of people? Or do we identify the church with a building and with the complex activities carried on in that building? Perhaps we think primarily of the service of public worship on Sunday morning, as we speak of "going to church".

To many the minister stands for the church. How often we hear it said, "I belong to Dr. Brown's church." When the community wants the church at a civic banquet, or a graduation, or on a committee, it will invariably call upon "the minister". It is felt that unless he is present, the church is not represented. We forget that the church is already and always there in the persons of its members.

We are on solid New Testament ground when we understand the church as the community of Christians.

Why think of the community of Christians as constituting the church only when they are gathered together for public worship, or for some other purpose in the church building? They are still the church when they are dispersed and at work in the world. No one will deny that the community of Christians is called by God to worship Him, to hear His Word and to receive the sacraments. But we forget that our daily work in the world is also our divinely ordained calling.

The church, which exists in the life of its members, is always being sent into the world to work. Christians, like all other people, are engaged in the work of the world. But there is one marked difference between Christians and all other people. Christians have a calling and a purpose which is given to them by God. In the words of Calvin, they are a community of people who must demonstrate in their life that "God created the world in order that it might be the theatre of His glory".

H. H. Walz, a noted leader among lay Christians, says that the relation of the church to the world was determined

## with the WORLD

By J. S. Clarke

Secretary,  
Board of Christian Education

from the beginning by Jesus Christ Himself. "The church is not simply related to the world, but is related to it in a certain way. The church is sent to the world. 'As the Father has sent me, even so I send you' (John 21:21). This is the foundation of the church and therefore the church, by its very nature, is the apostolic church, the church sent. Thereby, and only thereby, the church participates in the nature of Christ Himself because He is the envoy, the sent one par excellence. Thus He prays: 'As thou didst send me into the world, so have I sent them into the world (John 17:18). The church is the more Christ-like, the more it directs itself to the world.'" (*The Nature of the Church* in Laymen's Work, No. 8, p. 9-10).

If Calvin's description of the purpose of the church seems startling to us it is because we have grown up to believe that the visible and institutional church is the theatre of God's glory. Calvin brings out in contrast the emphasis upon the world as the theatre of God's glory. It is there—in the world—that the impact of our work and witness as Christians takes effect.

Most of us describe the purpose of the church in terms of bringing the world into the church. By this we measure its effectiveness and success. But this is only partly true. Again and again, the New Testament tells us that the church is called to live *in* the world, manifesting the Lordship of Christ and claiming

every area of life and every earthly power for Him and for His glory. H. H. Walz goes so far as to say that everything the church does *must be on behalf of the world*. "The church must do everything, whether it co-operates with the world or it retires from the world, on behalf of the world if it does not want to cease to be the church. A church which thinks of itself as being a self-sufficient community of those who have been saved regardless of what happens to the rest of mankind and to the whole universe in some sort of mystery cult but not the Christian church."

ARE we willing to be Christians, representatives of Jesus Christ, out in the world? Or are we dependent upon the protective circle of other Christians inside the institutional church? To what extent do we talk only with Christians and never enter into any real dialogue with unbelievers or sceptics or agnostics?

Twenty-five university students interviewed by the general secretary of the Student Christian Movement of Canada recently declared their intention of entering professional service in the church. Why had they not attended a student conference where unbelievers and agnostics were present? Because they were not informed enough about their faith, or articulate enough, to hold their own in such an encounter, they replied frankly.

Are these students typical of most of us in the church? Do we feel that the church has not prepared us for encounters of this kind, or to be Christians out in the world?

If the church is to take seriously its calling in the world and on behalf of the world then as members we must be equipped, instructed and trained. Hans-Ruedi Weber, secretary of the department on the laity of the World Council of Churches, has said: "Only through the witness of spiritually intelligent and active Christians can the church meet the modern world in its actual perplexities and life situations".

Serious questions are being asked today about our educational responsibilities as adult Christians in the church. Is it possible that as congregations we have provided expensive buildings, pro-

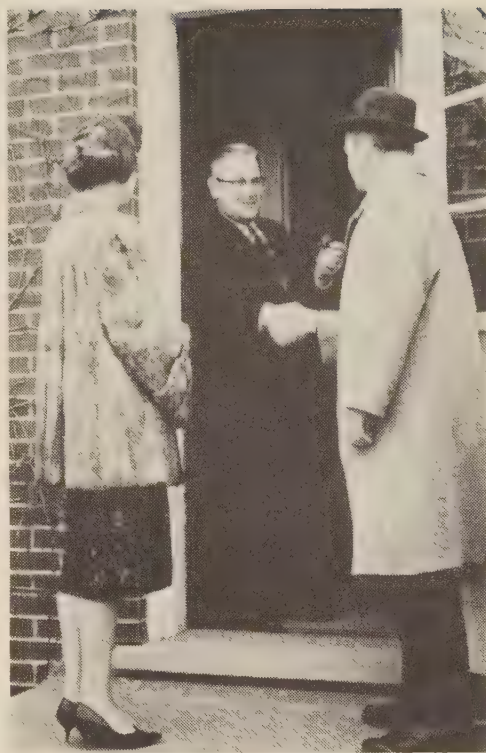


grams and curricula, without really changing or nurturing the life of the congregations? Why does continued membership in the church demand so little of us in terms of disciplined study and Christian growth? What kind of educational program should the church have in order to prepare and equip its members for their service in the world?

These questions are part of an intensive study being undertaken towards the development of a new curriculum of Christian education for our church. Curriculum is a technical word and most of us know very little about it. We probably think of courses of study and textbooks, directed primarily to children and youth. Too often it is something for the church school only, but seldom, if ever, thought of as being necessary for the total membership of the church.

The curriculum of Christian education is an integral part of the teaching ministry of the whole church. In his book *The Teaching Ministry of the Church*, James D. Smart says: "Teaching belongs to the essence of the church and a church which neglects this function of teaching has lost something which is indispensable to its nature as a church".

Because of this conviction a change is taking place in the central focus of



To reach out into the community many of our churches commission visitation teams. Here is a couple from the Presbyterian Church, Paris, Ontario, engaged in friendship visiting.

the curriculum of Christian education. It is not enough to think of it as being necessary for the church school only. Curriculum in the church is a vehicle for the growth and training of *all* Christians. Membership in the church requires continued growth in Christ and the development of those gifts which He has given to each of us. The life and faith of the church is the fullness of Jesus Christ which He pours out upon all the members of His body. The curriculum of Christian nurture ought not to be something which is introduced from outside the life of the congregation. Rather it should be rooted in the community of believers, and a genuine and spontaneous expression of the life and faith of that community.

The board of Christian education is deeply conscious of the fact that a curriculum of Christian nurture of such dimensions must express the fullness of the church. It must embrace the total membership of the church and serve the manifold functions of the church. It has only one purpose—to train and equip Christians for their distinctive service to God, the church, and the world.

Christian education is the continuing process of preparing men and women for their encounter with the world. ★

## You Were Asking?

**Question: Why does Jesus refer to His mother as "woman" instead of "mother"?**

**Answer:** The Greek word translated "woman" in our New Testament has none of the harshness suggested by the English word. Indeed, when our Lord addresses Mary from the cross, when commending her to the care of the beloved disciple, the word appears to bear overtones of exquisite tenderness and love.

The account of Jesus' remarks to His mother at the wedding feast of Cana, as recorded in John 2, does however create a more serious difficulty. Here our Lord appears to be brusque and sharp as He says, "Woman, what have you to do with me? Mine hour is not yet come". It only partially solves the problem to say as some do that Mary was not perturbed by the remark.

The wedding feast miracle takes place at the beginning of Christ's public ministry. Up till then we may conjecture that He lived with Mary and Joseph, being subject to their purpose in life. Now at the beginning of His short public ministry He begins to move towards the day of the cross in fulfillment of His Father's will. As Irenaeus of Lyons remarked in the second century, "the action of the Son of God is dependent only on the will

of the Father". There is therefore a break to be made now. All people who need His ministry of grace now become His mother, sister and brother. Mary, His mother, must also be related to Him as Saviour and not only as Son after the flesh. Christ was now fulfilling His Father's plan. This plan must be fulfilled in accordance with His Father's will. No other human being must intervene, not even His mother, in His dedication to this redemptive purpose. Christ, it seems to me, is indicating by this remark that the tie after the flesh (according to nature) is being broken so that a new relationship might be set up after the Spirit (according to grace) between Himself and His mother.

**Question: The disciples asked Jesus to teach them how to pray. Why then are we asked by our minister to repeat or say the Lord's Prayer?**

**Answer:** You are right in your desire not to engage in "vain repetition". To repeat the Lord's Prayer without knowing something of the meaning of the petitions is to reduce it to mere form or even magical incantation. It is important, therefore, that our congregations be instructed in its meaning from time to time. By this means we may repeat it with understanding and,

at the same time, allow its spirit to diffuse all our praying.

The reformers of the 16th century all required a knowledge of the meaning of the Ten Commandments, the Lord's Prayer and the Apostles' Creed as a condition for membership in the church. These were the syllabi of Christian instruction. With a knowledge of the Christian faith and specific knowledge of the range of topics enshrined in the words of the Lord's Prayer, we cannot merely repeat it. It becomes a means of expressing our deepest aspirations and our profound human need before God. In short, to guard against using the Lord's Prayer in a repetitious manner, let us consciously strive in our own personal devotions and study to fill out each part with a knowledge of God and of ourselves from the rest of the Bible.

*Note: Questions may be rephrased in the interests of brevity or clarity or to comprehend several questions on a single theme. Questions will not be answered unless the writer's name and address is given. This information, however, will not be published with the question.*

—Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.





**WILLIAM FAIRLEY** and his wife, Rita, came from Scotland in 1952. Prior to entering Knox, he served as a catechist for three years. William and Rita have two daughters.



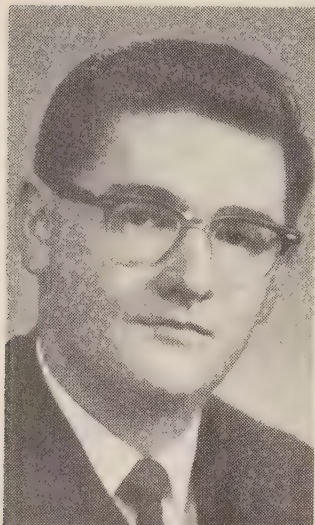
**M. ROY GELLATLY**, Chalmers Church, London, Ont., graduated from the University of Western Ontario and London Bible Institute. Student minister at Cannington, Ont., for two years, Roy, his wife and son will go to Nigeria.



**ERNEST HERRON** of St. Enoch Church, Hamilton, Ont., was a purchasing agent for a construction company before entering theology. He and his wife, Evelyn, have two sons.



**JOHN B. DUNCAN**, Jefferson Avenue Church, Detroit, Michigan, U.S.A., is a veteran of World War II and the Korean War. He graduated from Illinois Wesleyan University. His wife, Bona, is a member of Glebe Church, Toronto.



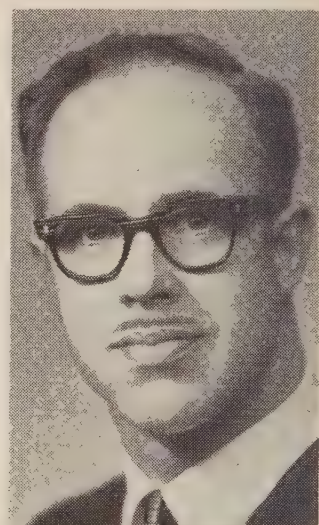
**IAN G. MacLEOD**, a member of St. Andrew's Church, Sydney Mines, N.S. graduated from Acadia University. Ian and Joan, his wife, will go to Elmsdale, N.S.



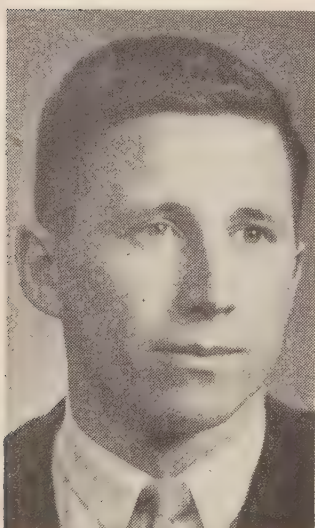
**JAMES G. S. BLYTH**, Parkdale Church, Toronto, Ont., comes from Scotland where he graduated from Edinburgh University with a Bachelor of Science degree.



**S. REID THOMPSON** of Erskine Church, Ottawa, Ont., graduated from Carleton University. Reid and Audrey, his wife, have been appointed to St. Paul's Church, Moose Jaw, Sask.



**KENNETH G. KNIGHT**, a member of Knox Church, Cranbrook, Ont., attended Waterloo College, Kemptville Agricultural School and Toronto Bible College. With his wife he will go to Port Alberni, B.C.



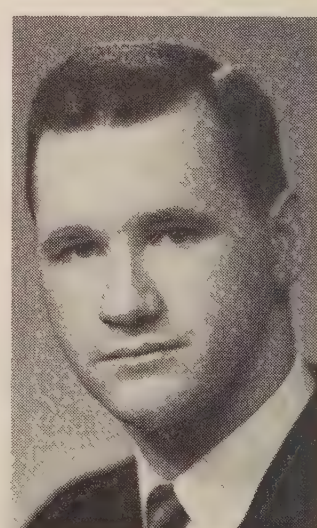
**JOHN H. McINTOSH**, St. Andrew's Church, Guelph, Ont., graduated from the University of Western Ontario. His summer mission fields were Jumbo Valley, Alta., and Carragana-Somme, Sask. He will go, with his wife, Beth, and son, to serve in Japan.



**WILLIAM H. McLENNAN** is a member of Coldstream Church, Toronto, Ont., as is his wife, Dorothy.



**WILLARD K. POTTINGER**, New Westminster Church, Hamilton, Ont., is a graduate of Ontario College of Education, and taught high school for four years. His appointment is to Val D'Or, Quebec.



**R. M. (Mac) SHIELDS** comes from St. Andrew's Church, Hamilton, Bermuda, and is a graduate of McMaster University. Mac and his wife, Betty, will go to British Guiana.



# Twelve Diplomas Granted At Knox Convocation

**I**N a practical address filled with sound advice and spiced with humour, the twelve who were graduated from Knox College on April 25 were urged to use spoken speech in preaching and praying, dignified simple language such as is used in conversation.

Acting Principal R. J. Wilson of Presbyterian College, Belfast, Northern Ireland, the speaker at the 117th annual convocation, said that "learning, living and teaching Christian doctrine is the guiding word for all of us, whether in the ministry or not". In this most interesting year of the church's history, with memories of the reformation celebration still with us, and the 350th anniversary of the King James Bible being celebrated together with the arrival of a completely new version, the graduates were fortunate to be facing their ministry. However they should go out "not as those who know all the answers" the speaker warned. Morning by morning they must seek in humility to realize the presence of God — with His help they must prepare themselves for discipleship.

Dr. Wilson, who has been professor of Old Testament language and literature in Belfast for 22 years, and was moderator of the general assembly of the Presbyterian Church in Ireland in 1957, was presented for the honorary degree of Doctor of Divinity by the Rev. Dr. John McNab, a close friend.

The D.D. degree was conferred also on the Rev. W. H. Fuller, editor of the board of Christian education; the Rev. Dr. N. D. MacDonald, St. John's Church, Hamilton; the Rev. Kenneth G. McMillan, general secretary of the Canadian Bible Society; and the Rev. Robert L. Taylor, St. John's Church, Medicine Hat, Alberta.

The graduates (whose photos and biographies are opposite) were described by Prof. A. L. Farris as "a class with a sense of togetherness and a sense of the church". Ten of the 12 graduates are married, and Principal J. S. Glen paid tribute to the wives and parents who had shared in the sacrifice and achievements of these young men.

The Travelling Scholarship of \$1500 for post-graduate study was awarded to Roy Gellatly, who with his wife is under appointment to Nigeria for two years, following which he expects to resume studies. The Burgess Scholarship for the same purpose was won by William McLennan.

The degree of Bachelor of Divinity was conferred upon four of the graduating class, M. R. Gellatly, J. H. McIntosh, I. G. MacLeod and W. K. Pottinger. It went as well to Miss Shu-Yung Kang of Formosa, A. K. R. Joshua of Jhansi, India, Rev. G. A. Malcolm of Formosa, Rev. H. H. Mark, Newmarket, Ontario, Rev. W. J. Moorhead, Toronto, and Rev. D. Murphy, of British Guiana.

The degree of Master of Theology was conferred upon Rev. K. C. Barker, Etobicoke, Ontario, Rev. B. L. M. Embree, under appointment to Formosa, Rev. George Telcs, Hungarian Church, Brantford, Rev. J. M. Fennelly, Youngs-

town, N.Y., and Rev. A. G. McDowell, principal of the Baptist Training College, Brantford.

Principal Glen reported 50 students enrolled in theology, with 41 students doing post-graduate studies. The Laidlaw Lectures in early October will be delivered by the Rev. Prof. Markus Barth, professor of New Testament, University of Chicago.

The devotional exercises were led by the moderator of the presbytery of East Toronto, the Rev. Paul Stirling of St. Andrew's Church, and the choir from that church under Douglas Elliott led the praise.

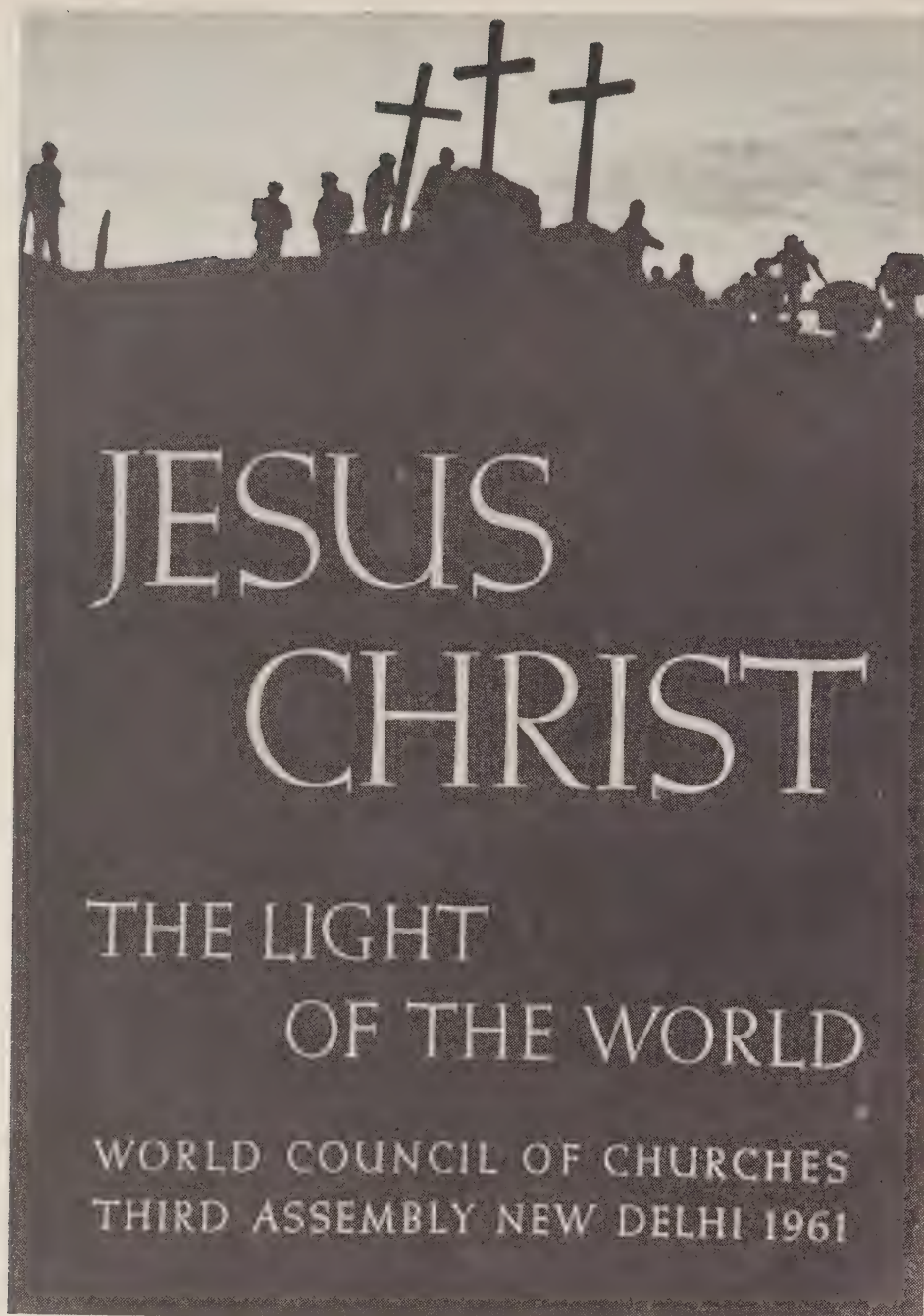
At a luncheon for graduates given by the executive of the Knox College Alumni Association on the day of convocation the guest of honour was the Rev. Dr. N. R. D. Sinclair, 84, of Ottawa, who graduated in 1901. Dr. Sinclair has two sons in the ministry, Robert at Madoc and Donald at Dundalk. ★



— Toronto Star Photo

SIXTY YEARS AGO the Rev. Dr. N. R. D. Sinclair graduated from Knox College. Here he is seen with top student, M. Roy Gellatly, at convocation.





By DeCourcy H. Rayner

SOME 1,500 people will converge on New Delhi, India, in November, for the third assembly of the World Council of Churches. Of these, 625 will be official delegates from member churches, the remainder will be expert advisers, youth participants, fraternal delegates, observers and reporters.

What is the World Council of Churches? According to its constitution it is "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour". It is not a super-church, or even an organization of churches. It is simply a fellowship.

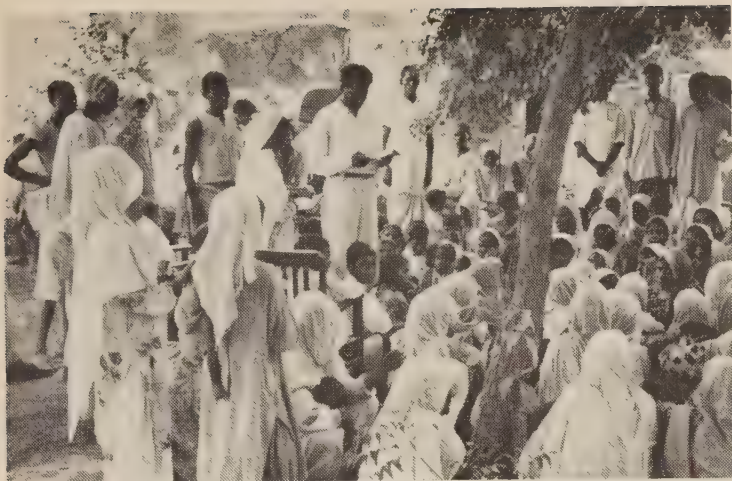
On that basis 172 churches from all parts of the world and from all the major Christian confessions except Roman Catholicism have expressed their desire to come to know each other, to co-operate in common tasks (such as refugee relief), to render common witness and to seek increasingly to manifest Christian unity. The Presbyterian Church in Canada is a member.

In an attempt to understand one another there must be discussions on theology. Themes like "the nature of Christian hope" and "the lordship of Christ", have led to agreed statements. The lat-

ter reflect not only the area of agreement, but also the relevant points of disagreement which require further discussion. The World Council stands for frank and searching conversation about the truth of God in the hope that "the churches may be bound closer to Christ and therefore closer to one another".

Critics of the World Council confuse unity with union. The W.C.C. has gone on record as disavowing "any thought of becoming a single unified church structure independent of the churches" or "a structure dominated by a centralized administrative authority". Indeed the cen-





Out-door services take the Gospel to the people of India.



The main meeting place in New Delhi, Vigyan Bhavar hall.

tral committee of the World Council stated in 1950: "membership does not imply acceptance of a specific doctrine concerning the nature of church unity".

Christians who can see the challenge to the faith in our time are convinced that there are many areas in which they can and should work together. Missions, at home and overseas, evangelism, production of materials for Christian education, promotion of stewardship, mobilization and training of the laity — these are things of joint concern in which co-operation is already a matter of actual practice in many cases.

Churches around the globe have a common interest in human rights, religious liberty, service to refugees, atomic warfare, help to underdeveloped countries and racial discrimination. The cause of each is strengthened as the churches stand together, as they did in South Africa recently.

Not that the World Council seeks to legislate for its members. At Amsterdam in 1948 the first assembly agreed that "the Council is far from desiring to usurp any of the functions which belong to its constituent churches, or to control them, or to legislate for them". This was further elaborated by the central committee of the Council in 1950: "membership does not in any sense mean that the churches belong to a body which can make decisions for them. Each church retains the constitutional right to ratify or reject utterances or actions of the Council".

**H**OW did the World Council of Churches come into being? In a sense it was the great missionary conference in Edinburgh in 1910 that led into its formation. Out of that conference came the International Missionary Council eleven years later, a co-operative body for the over-all planning and development of the world mission of mem-

ber churches. It is significant that the I.M.C. will likely pass out of existence at New Delhi, as it integrates with the World Council.

Two other movements stemmed from Edinburgh, the conferences on Faith and Order and on Life and Work. These came together under the one World Council at the first assembly. By the time that the second assembly was held in Evanston, Illinois in 1954 it became

### A THEME FOR LOCAL STUDY

"Jesus Christ — the light of the world" is the study theme for the next assembly of the World Council of Churches. Groups and individuals in all our congregations are invited to participate by using the 80-page booklet.

In it we are invited to listen together for the message of the Bible, to link belief and practice in the way in which we live and work, and to study the means by which Christ seeks to serve and save the world through us.

Copies may be obtained at fifty cents each from the Rev. S. B. Coles, 63 St. George St., Toronto 5.

evident that there is much in the Christian enterprise that can be studied and acted upon together, and now 172 churches from over 50 countries will send their delegates to India.

Eight new applications for membership will be voted on at the third assembly, where each communion has one vote, and a two-thirds majority is required for approval. Among the eight to be considered is the Holy Synod of the Russian Orthodox Church in the U.S.S.R., which lists 30,000 priests and 20,000 parishes.

One church has withdrawn from the World Council, the Dutch Reformed Church of Transvaal, which believes in differentiation between races and was not satisfied with the results of the consultation on this subject called by the World Council last December.

"We regret deeply that the Transvaal Dutch Reformed Church has decided to leave our fellowship", said Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, "but we do not regret the consultation in Johannesburg which has made a clear Christian witness about justice in race relations. And we will want to maintain fullest possible fellowship with all those in South Africa in member churches and other churches who are working for the realization of a truly ecumenical conception of the church, and for a constructive, peaceful and just solution of the race problem".

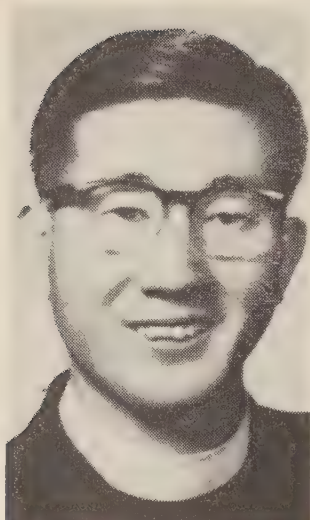
While the number of delegates at New Delhi may seem small, millions of Christians will be represented there. Already many of them have begun study of the theme of the third assembly, "Jesus Christ, the light of the world". Official participants must prepare well in advance, the Canadian group will come together in Toronto on June 16.

Official delegates from our church will be the Rev. Stuart B. Coles, who attended the Evanston assembly, and the Rev. Dr. E. H. Johnson, who is the only Canadian on the joint committee preparing for the integration of the International Missionary Council and the World Council. One of the four Canadian youth delegates is a Presbyterian, Miss Patricia Hanna.

It is hoped and expected that these people will be used widely in the church upon their return, to interpret the findings and report the action of the World Council to as many of our courts and congregations as can be reached. ★



# Montreal Graduates Addressed By World Presbyterian Leader



**DUK SUNG KIM**, a graduate of Hankuk Theological Seminary in Korea and minister of the Korean Christian Nagoya Church in Japan, took post-graduate studies here on a scholarship from our church. Since ordination in 1943 he has been minister of Hwang-Hai Do Shinshun Church and secretary of the general union of Christian Church Youth of Korea. He and his wife, Hyo Nam, have three sons and two daughters.

**“CHRISTIAN** unity is not the only problem that confronts us as Christians and ministers of the Gospel”, the Rev. Dr. Marcel Pradervand told the 94th convocation of the Presbyterian College in the Church of St. Andrew and St. Paul on April 25.

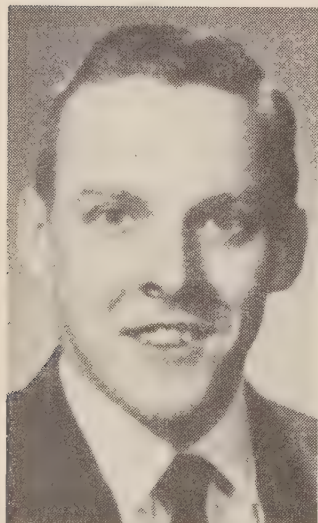
Dr. Pradervand, general secretary of the World Presbyterian Alliance, went on to say that with the population explosion the Christian church is a rapidly diminishing minority. He was thankful for the climate of understanding the ecumenical movement has brought but emphasized the need of evangelization.

He warned the graduates about becoming “second rate psychologists”. “Proclaim the great truths of the Christian faith which are basic to all human existence”, he advised. “These great truths must be so compelling for you that, like Peter and John, ‘you cannot but speak’. People must recognize that ‘you have been with Jesus’ and experienced the truths you proclaim.”

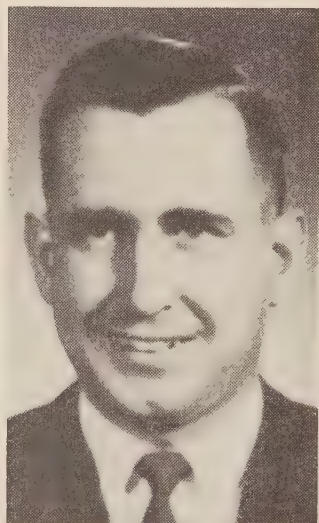
Dr. Pradervand told of a friend in Prague who had been warned by “the party” that if he did not cease being a Christian he would lose his job in the government and be sent to labour on farm or in mine. Even in the “post-Christian” west the life of the Christian who takes his faith seriously is not easy. Thus the minister’s task becomes more important than ever to strengthen men in their faith, doctrine and ethic.

“If you discipline yourselves to be with Christ, to read his Word and to listen to its message for you, then like Peter and John, you will speak and help others to speak. You will help build men and women, and you will bring a real contribution to the building of the church of Jesus Christ in your beloved land and, if God wills, in other lands also”, Dr. Pradervand concluded.

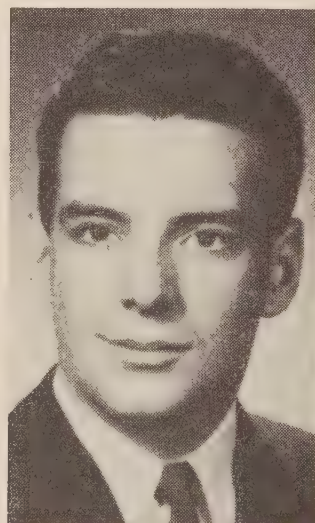
The honorary degree of Doctor of Divinity was conferred on Dr. Pradervand, the Rev. D. J. Lane, Clinton, Ontario, who has been 50 years in the



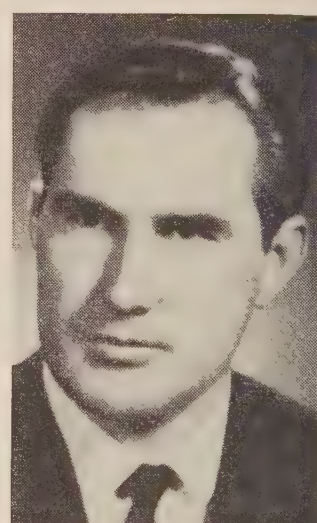
**BASIL C. LOWERY**, St. Andrew’s Church, Greenock, N.B., graduated from the University of New Brunswick. Summer fields have included Prince William-Hanwell, N.B., and Wood Islands, Caledonia and Murray Harbour South, P.E.I. He and his wife, Edith, are under appointment to Bass River, N.B.



**PAUL L. MILLS** of First Church, Schenectady, New York, U.S.A., attended St. Francis Xavier University and Nyack Missionary College. Mission charges were St. Paul’s Church, Merigomish, N.S., and Osgoode Church, Vernon, Ont. He and his wife, Julia, have three girls.



**MALCOLM A. McCUAIG**, St. Andrew’s Church, St. Lambert, Que., graduated from Sir George Williams University and served the fields of Lake Ainslie, Cape Breton, N.S. and Livingston, Vancouver, B.C. He was student assistant at Maisonneuve Church, Montreal, and will go to Thompson, Manitoba.



**ALBERT R. HENDERSON** of First Church, Pictou, N.S., served at Barney’s River and Marshy Hope, N.S., while attending St. Francis Xavier University. During theology he worked at St. Genevieve and Preville, Quebec. He and his wife, Marguerite, have three children.

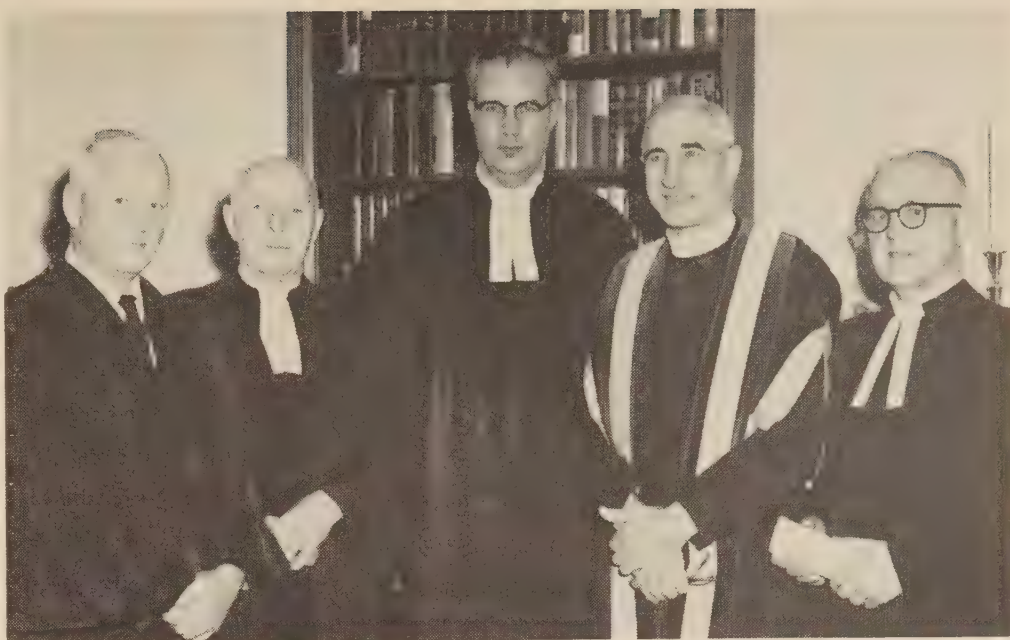


ministry, the Rev. William McLean, chaplain of the Montreal Sailors' Institute, and the Rev. W. O. Nugent, synodical missionary in British Columbia.

The degree of Bachelor of Divinity was awarded the Rev. D. L. Campbell, the Rev. J. S. McBride, the Rev. Alex Morrison and the Rev. George Vais and four members of the graduating class: Basil Lowery, winner of the Calvin Gold Medal, Forsyth, Order of Eastern Star, Robert Forsyth and J. Jones Hall scholarships, and Neil C. Polson Pastoral Theology prize; Albert Henderson, recipient of the Dora Forsyth and Board of Missions scholarships and MacVicar Memorial Homiletics and Raymond T. Nettleship Pastoral Theology prizes; Malcolm McCuaig, awarded the MacLaren scholarship and MacVicar Memorial Homiletics and Marion Campbell Pastoral Theology prizes; and the Rev. Duk Sung Kim of the Korean Church in Japan.

Paul Mills, who received the diploma of the college, won the First Presbyterian Church, Schenectady and Alumni Association prizes.

Principal Lennox welcomed Dr. Pradervand and the other honorary graduates and visitors from the universities. He thanked the board and staff of the college for making it possible to visit the church as moderator during the year and announced that Professor Jaroslav



With principal, Dr. Robert Lennox, second from right, are those who received honorary degrees from Presbyterian College, April 25. Left to right: Dr. Marcel Pradervand, Dr. D. J. Lane, Dr. W. Oliver Nugent and Dr. W. McLean.

Pelikan, University of Chicago, would deliver the L. W. Anderson lectures in the fall.

After thanking Dr. Pradervand for his inspiring address, T. M. Dick, chairman of the board, told how the Presbyterians of Montreal a century ago had given so generously to build the college for the training of ministers. He expressed the hope that their successors today will

contribute adequately to furnish the new building which will be erected in the course of the year on another site on the McGill Campus.

The devotions were conducted by the Rev. Wallace MacKinnon of St. Andrew's, New Brunswick, and the joint colleges' choir, under the direction of Henry Rosevear, sang.

—R. Russell Gordon.

## Nine Deaconesses Graduate

"There is a need to give oneself as a living sacrifice, giving in totality, outwardly and inwardly, physically as well as spiritually", Dr. Robert Lennox, moderator of the 1960 general assembly, told the graduating deaconesses at their service in Knox College chapel, April 20.

Developing the text, Romans 12:1, Dr. Lennox said the temptation today is always to find some quiet place of retreat. "Although it is as an individual that we take our place in society, we must do so in relation to others. God made man for society. The church exists that God's purpose may be fulfilled through it", the moderator concluded.

A capacity congregation was on hand to see the nine graduates receive diplomas. Completing the three year course were Ruth Botelho, Mary MacEachern, Dorothy McCombie, Ruby Patterson, Christine Shaw and Dorothy Spring. University graduates taking the one year course were Isabel Hanes and Mamie McAllister, B.A. A diploma was also granted to Dorothy Bulmer who has completed a special two year course at the school. Miss Bulmer, who

has already served a term with our church in Nigeria, returned there in May.

General proficiency scholarships were awarded as follows: first year, Florence Hood, Gale Kay and Sharon Wiseman; second year (Jennie A. Thompson Memorial scholarship), Dixie Kee and Shirley Smart, Mary-Lou Funston; third year, Ruby Patterson, Ruth Botelho. The Isobel Glenn prize, awarded to the student with the highest standing in the university graduates' course, went to Isabel Hanes. Florence Hood received the alumnae scholarship for obtaining the highest percentage in Biblical courses.

Other scholarships and awards included the following: Leonie Perch award, Dorothy McCombie; Jennie and Bell Hossack Memorial scholarship, Florence Hood; Ada Major scholarship, Florence Hood and Dixie Kee; Gwendolyn Langford Memorial scholarship, Dixie Kee.

Ruby Patterson received the Elizabeth Scott McKay Memorial scholarship for making an outstanding contribution to the community life of the school. The choice for the recipient of

this scholarship is made upon recommendation by the student body.

Miss Margaret Ramsay, acting don at the residence this past year, was presented with a gold pin in recognition of more than 25 years of service in Formosa, Canada and British Guiana with our church.

The service of worship was conducted by Rev. Dr. J. A. Munro, home missions secretary for the general board of missions. The Westminster House Choir, under the direction of Henry Rosevear, sang. Mrs. K. Denton Taylor, chairman of the board, presided.

In bringing greetings, Mrs. Taylor commented on the progress of the building campaign and urged all to follow it with interest, prayer and continued financial support. "After 64 years we are standing on a new threshold", said Mrs. Taylor.

Miss Margaret Webster, principal of the school, reported that in spite of increasingly difficult conditions in the residence this spring, she felt that the fellowship among the girls was better than ever. She commended the students and thanked them for their co-operation. In speaking of the future Miss Webster indicated that an increase in the number of applications was being received. "The prospects for the future are bright", said Miss Webster. "We are going ahead!"





Two of the six sides of St. Andrew's Presbyterian Church, Humber Heights, presbytery of West Toronto, with the new Christian education building on the right. The church is holding two morning services, and the girl in the foreground is running from the old building, where some church school classes meet, to join the new service.

## Our Hexagonal Church at Humber Heights

Photos by Canada Pictures

**S**TANDING on the highest point of land in Etobicoke township is a new Presbyterian church of unusual shape and design. What led to the building of this six-sided church?

The first consideration was spiritual. In a congregation with an emphasis upon fellowship in Christ the architects were asked to provide for the expression of this in the interior design. So the pulpit and Communion table are surrounded on three sides by pews arranged in the shape of a horseshoe. Even the choir pews form part of that pattern. Thus a sense of closeness, of oneness, is achieved.

The second factor was physical, the limitations of space in an area where off-street parking must be provided, by law, at the rate of one car for every ten seats in church. A six-sided building seemed practical.

The decision was made by ballot at a congregational meeting after a period of prayer. No attempt was made to influence the people as they cast their votes for or against an hexagonal church. To the surprise of all, every single ballot was in favour of the new design.

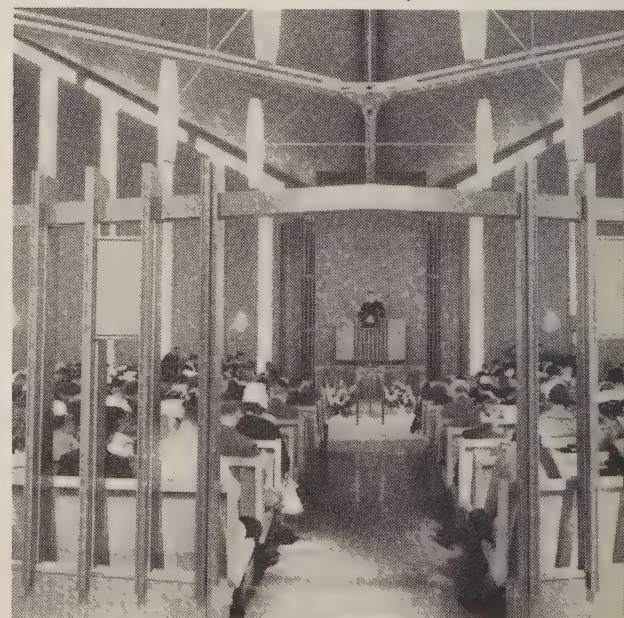
St. Andrew's is a suburban church where the dynamic has come largely from people who have regained interest in the Christian faith after a lapse from church attendance. In their rededication they take their faith seriously,

and the minister insists upon an earnest church program, starting with baptism. A team of trained and consecrated people is engaged in a type of evangelism that becomes a part of the church's life.

There are now 550 communicants in the church at Humber Heights, which began in 1948 with 12 members. The Rev. Walter Welch has been minister one year as student. The church's officers are:

The unique roof, protected by a series of steel beams, is a masterpiece of design.

View from the main doorway of the raised pulpit, designed by the architect, showing the idea of suspension.



PRESBYTERIAN RECORD



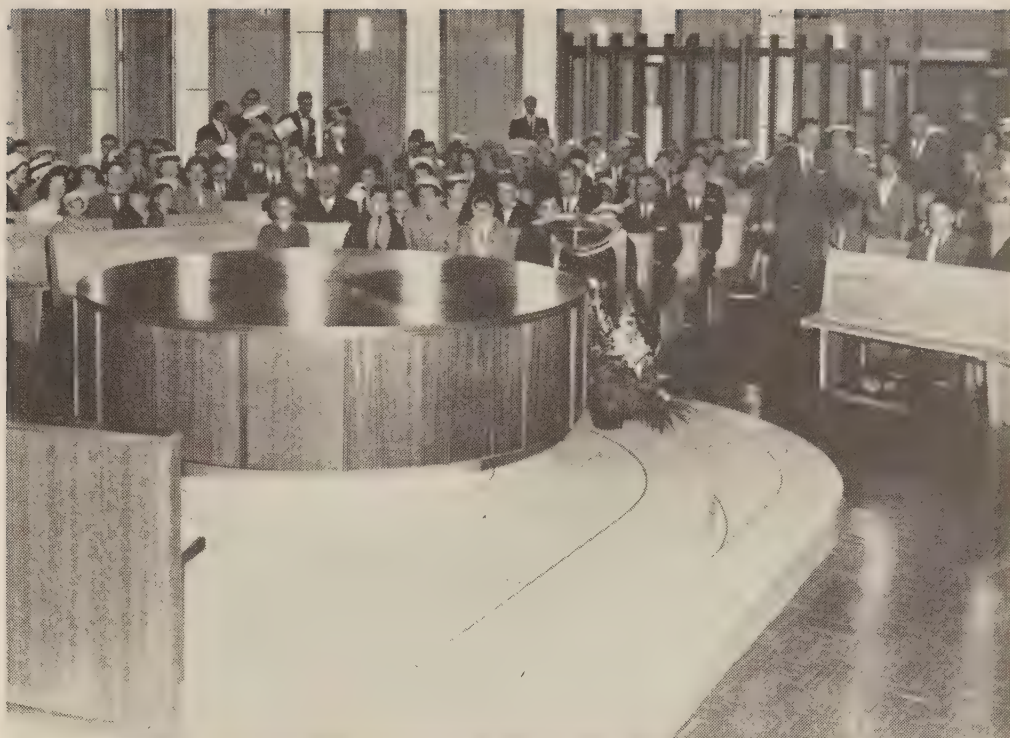


photo was taken between the  
parents.

meaningful approach to the whole  
casual members are encouraged.  
engages in continual lay visitation  
ous.

members in the church at Humber  
vice in the home of Miss Jessie  
minister for ten years, including  
numbers 561 with teachers and

f white plastic, can be seen from



The circular Communion table is in keeping with the interior design of the church. Four elders sit with the minister behind the table, and others use the front pews and serve down the seven short aisles.

afar. It is formed of concrete, plus a layer of vermiculite, and weighs approximately 200,000 pounds.

The church seats 400, so two morning services are held. The walls are of concrete block and light-coloured brick, tied in with steel. The beams are made of poured concrete. There is no basement under the church, except for a choir room.

The Christian education building is similar in construction, with a basement, and a flat steel roof, insulated and covered. Since it is not adequate for the number of children who attend, the original stucco building in the same block is still in use.

More than a year was required to erect the new buildings, and huge cranes were used. The architects were Clifford and Lawrie, Toronto, and the job was done by Engineering Associates, Limited.

The synod corporation provided a loan of \$200,000, against a deposit of \$20,000 from the congregation, and a bank loan of \$100,000 was obtained. The buildings unfurnished cost \$267,000. A weekly offering of \$1,200 is required to enable St. Andrew's to meet its present financial obligations. ★

e the The pews are arranged in a horseshoe shape, to promote closeness of fellowship in the sanctuary.

The preacher is visible and his words audible in every section of the church.





# Church Cameos

◆ The sod-turning ceremony for the new \$75,000 **Grace Church, Etobicoke, Ontario**, took place on April 9. Taking part were Mrs. W. A. Brown, a charter member of the congregation, John Jamieson, chairman of the building committee, the Rev. Dr. Ross K. Cameron, Gordon Heltcher, clerk of session, the Rev. David McCullough and the Rev. Kenneth Barker, minister of the church.

◆ The presbytery of **Winnipeg** was visited by an extension survey team for two weeks in April, when the Rev. M. Mark, the Rev. D. McCullough and the Rev. A. R. MacKay made a study of the prospects there.

◆ Ministers of **Victoria presbytery**, British Columbia, held a reception for the moderator of general assembly in the new kirk hall of **St. Andrew's Presbyterian Church**, April 5, when Principal R. Lennox was on his visit to western Canada.

◆ The sod turning ceremony for the new \$44,000 addition to **Knox Church, Fort Erie, Ontario**, was held on April 2. Among those taking part in the ceremony was Mrs. Alex Jackson who became a member of the church in 1898 and is its oldest member. The minister is the Rev. A. J. Simpson.

◆ In **St. Andrew's Church, Picton, Ontario**, on April 30, a double memorial window was dedicated in memory of the Rev. John Goforth Hornsby and the Rev. John Reid Greig, former ministers of the congregation, the gift of Mrs. Ida Hornsby and family, and Mrs. Eileen Greig. The service was conducted by the minister, the Rev. D. G. Kemble, assisted by the Rev. W. H. V. Walker.

◆ A Communion set, the gift of Miss Velma Daye, was dedicated in memory of her brother, chief petty officer Howard R. Daye, R.C.N., at **Memorial Church, Rocky Mountain House, Alberta**, on April 30.

◆ On April 23 in **St. Andrew's Church, Dartmouth, Nova Scotia**, a lectern for use in the church school was dedicated by the minister, the Rev. John R. Cameron. The lectern, designed and made by Crandall Moser, was given in memory of his daughter, Marion, and received by Frank MacLean, an elder and superintendent of the church school.

## Anniversaries

**175th**—First Church, New Glasgow, N.S., April 16 (the Rev. H. M. Creaser, minister).

**107th**—MacNab Street Church, Hamilton, Ont., May 7 (the Rev. D. Glenn Campbell, minister).

**99th**—St. John's Church, Pittsburgh Township, Ont., May 7 (the Rev. John C. Brush, minister).

**99th**—Sandhill Church, Pittsburgh Township, Ont., May 28 (the Rev. John C. Brush, minister).

**79th**—Knox Church, Dutton, Ont. May 7 (the Rev. J. C. Herbison, minister).

**70th**—Bonar Church, Toronto, Ont., April 16 (the Rev. H. W. Zegerius, minister).

**36th**—First Church, Verdun, Que., April 16 (the Rev. W. I. McElwain, minister).

**5th**—St. Giles Church, Galt, Ont., May 7 (the Rev. George C. Vais, minister).

◆ In the **Presbyterian Church, Dorchester, Ontario**, on April 2, a brass cross, the gift of Mrs. W. A. McMillan and son, Donald, in memory of Mr. McMillan, was dedicated by the minister, the Rev. R. J. Wray.

◆ At **Southminster Church, Brandon, Manitoba**, on April 16, the following gifts were dedicated by the minister, the Rev. R. B. Cochrane: a Communion table, the gift of Mr. and Mrs. L. Wilkie, Souris, and Mr. and Mrs. A. Clarke, First Church, Brandon; a Communion chair, the gift of Mrs. John Matthew in memory of her husband; and a baptismal font.

◆ At the new **Calvin Church, Kitchener, Ontario**, the corner-stone will be laid on June 11. Six elders were inducted to form the first session on May 7.

◆ The Rev. J. K. and Mrs. West of **Alma Street Presbyterian Church, St. Thomas, Ontario**, were honoured on April 9 in recognition of 18 years of faithful and continuous service in that church. Presentations were made on behalf of the congregation by E. H. Luft, David Ross, clerk of session, and Mrs. Gordon Hubert, president of the ladies' aid.

◆ The completely renovated and re-decorated **Knox Church, Jumbo Valley, Alberta**, was dedicated at a special service on March 28 by the minister, the Rev. Peter J. Walter. Also dedicated were new baptismal font, pulpit fall, and Communion table runner. The guest speaker was the Rev. E. McKinlay and special music was presented by St. Andrew's Church choir, Fort MacLeod. All the work on the church was carried out by the men and women of the small rural congregation.



At the dedication on April 10 of First Presbyterian Church, Fort William, Ont. From the left, Rev. William C. Inglis, minister, Rev. Walter Ross, Rev. Douglas Conlan, presbytery moderator and Principal Robert Lennox, assembly moderator.



Three generations of choir members in one family is the record of the Thomsons at Neepawa, Man. Mrs. W. Thomson has been a member of Knox Church choir for 40 years, her son Harold (centre) joined 33 years ago, and grandson John is a member of the junior choir.



◆ The presbytery of West Toronto has approved plans for the extension of **St. Giles-Kingsway Church**, where two congregations merged at the beginning of the year. The minister, the Rev. W. J. Adamson, is the new moderator of that presbytery.

◆ At **St. James Church, Charlottetown, P.E.I.**, the congregation made a presentation of purses to the Rev. T. H. B. and Mrs. Somers prior to their departure May 15 on a three-months visit to Europe. Mr. Somers will preach in Renfield Street Church in Glasgow for the month of July.

◆ "Preparing the Church for Its Missionary Obedience" was the theme of a Presbyterian conference at **McMaster University**, May 23-25, under the auspices of our general board of missions.



Senior Canadian Girls in Training at the Presbyterian Church, Sydney, N.S., received graduation certificates and pins at the morning service, April 30. Front row, from left: Janet MacDonald, Diane McGrath, Sarah Andrews, Catherine Davis. Back row: Group leader Mrs. James F. MacKinnon, president Gwen Ellis, Rev. Frank Conkey, minister, Margaret Campbell and Lynn Boutillier.



## Calling All Campers!

### PRINCE EDWARD ISLAND

**Camp Keir, French River, P.E.I.**—Registrar: Rev. E. H. Bean, Kensington, P.E.I. Boys (12-16), July 4-12; boys (9-11), July 14-22; C.G.I.T. and girls (12-18), July 25-Aug. 2; girls (9-11), Aug. 4-12.

### NOVA SCOTIA

**Camp Mira, Sydney, N.S.**—Registrar: Mrs. E. S. Hales, R.R. 2, Marion Bridge, N.S. Boys (9-11), July 19-27; girls (9-11), Aug. 14-22; boys (12-16), July 4-12; girls (12-16), Aug. 1-9; young people, June 30-July 2; Pres. men, July 14-16.

**Camp Geddie, New Glasgow, N.S.**—Registrar: Room 805, Maritime Bldg., New Glasgow, N.S. Boys (9-11), July 18-26; girls (9-10), June 27-July 5; girls (10-11), Aug. 24-Sept. 1; girls (12-13), July 7-15; boys (12-15), Aug. 8-16; girls (14-16), July 28-Aug. 5; senior high (15-17), Aug. 18-22; young people (18 and over), Sept. 1-4.

### ONTARIO

**Peace Memorial Camp, Lancaster, Ont.**—Registrar: Mrs. J. McBain, Lancaster, Ont. Boys (7-10), Aug. 4-11;

girls (8-10), July 15-21; girls (10½-11), July 22-30; girls (12-15), July 4-14; boys (11-14), Aug. 12-22; senior high (15-17), Aug. 26-Sept. 1; young people's work camp, May 19-22; young people (18-25), June 30-July 2 and Sept. 1-4; Pres. men, May 26-28.

**Glen Mhor Camp, Beaverton, Ont.**—Registrar: 590 Kingston Road, Toronto 13, Ont. Boys (9-11), July 14-21; girls (9-11½), July 21-28 and July 28-Aug. 4; boys (11½-14), July 7-14; girls (11½-13), Aug. 8-16 and Aug. 16-24; girls (14-17), Aug. 24-Sept. 2; senior high, June 30-July 7; young people (17 and over), Aug. 4-7.

**Kintail Camp, Goderich, Ont.**—Registrar: Rev. H. G. Funston, Box 182, Paisley, Ont. Boys (9-11), Aug. 7-15; girls (9-11), July 1-11 and Aug. 16-24; girls (12-14), July 12-22; boys (12-14), July 24-Aug. 3; young people (17 and over), Aug. 25-Sept. 4 and Aug. 4-7.

**Camp Goforth, Dunnville, Ont.**—Registrar: Rev. Thomas G. Boyd, Port Dover, Ont. Boys (9-11), July 1-11; girls (9-11), July 24-Aug. 3 and Aug. 4-14; girls (12-14), Aug. 15-25; boys (12-14), July 12-22; senior high (15-17), Aug. 25-Sept. 4.

*Note: Camps Goforth and Kintail will accept children eight years of age and completing grade three. Also, no week-end campers will be accepted at Kintail for the young people's camp, Aug. 25-Sept. 4.*

### MANITOBA

**Bower Lake Camp**—Junior (mixed), July 23-30; senior (mixed), July 30-Aug. 6.

**Northern Camp, Simonhouse Lake**—Junior (mixed), Aug. 13-20; intermediate (mixed), Aug. 20-27; young people, Sept. 1-3.

**Clear Lake Camp**—Junior boys, July 30-Aug. 6; junior girls, July 16-23; juniors (mixed), Aug. 13-20; intermediates (mixed), July 23-30 and Aug. 6-13; C.G.I.T., July 9-16; senior high, July 2-9.

### SASKATCHEWAN

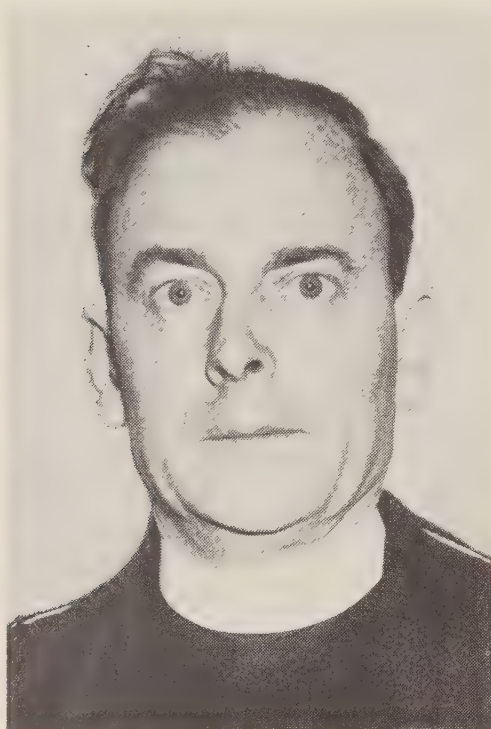
**Camp Kum-Bah-Yah, Buffalo Pound Lake, Sask.**—Registrar: Rev. Ian Wishart, 1900 Grant Rd., Regina, Sask.

*Note: Contact your minister for further information.*



## Keep Religious Instruction Synod Urges Department

The Ontario department of education was urged by the synod of Hamilton and London at its annual meeting to retain present policies pertaining to religious exercises and religious training in the public schools. A resolution passed by synod commended the department for "the sympathy, wisdom and courtesy which it has shown through the years in affirming the need for religious education in public schools, and in its fair treatment of any problems which may have arisen from such procedure".



— Stratford Beacon-Herald  
Moderator W. A. Henderson

A total of 120 ministers and elders registered for the meeting, April 17-19, in First Church, Seaforth, where the congregation, under the leadership of the Rev. D. Leslie Elder, provided gracious and generous hospitality. The Rev. William A. Henderson of Walkerton was elected moderator of synod.

At a synod institute preceding the business sederunts the Rev. Dr. Robert B. Cunningham, research director of the United Presbyterian Church, U.S.A., gave three lectures on "The Interpretation of Evangelism". At the luncheon meeting on Tuesday the Rev. Dr. J. F. Goforth of Brantford was guest speaker.

The matter of appointment of a synod field director was referred to presbyteries for study, and a special

committee was named to study the findings of presbyteries and report to the 1962 synod, which will meet in Central Church, Brantford.

A new constitution provides for a camp board to supervise both synod camps, Kintail and Goforth, with a camp committee for each responsible for management. An allocation of 50c per communicant member for two years was made to ensure the funds necessary for these camps to meet capital expenditures.

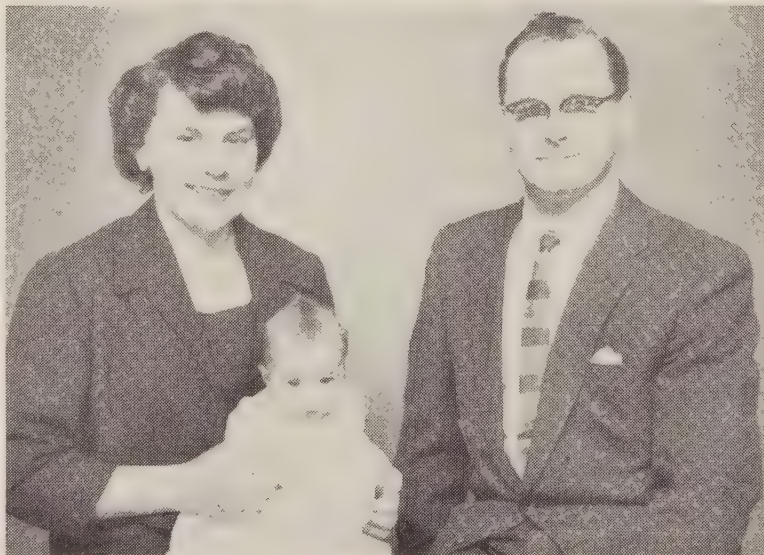
The chairman of the synod corporation, Rev. Dr. Deane Johnston, reported that 69% of the first year's allocation to congregations had been received to December 31 last, amounting to \$61,393. Four congregations have received loans for extension totalling more than \$306,000.

Gordon Walter, president of the synod council of Presbyterian Men, reported increased interest in all presbyteries.

—James K. West.

## Designated for Overseas By Peace River Presbytery

The presbytery of Peace River designated the Rev. Murray L. and Mrs. Garvin for overseas work with the Presbyterian Church of Formosa at a service on April 18 in Burch Church, Fort Saint John, B.C. The service was conducted by the Rev. R. A. B. MacLean, missions convener of the presbytery, assisted by the Rev. C. P. McKinnon and the Rev. W. J. Nesbitt. The Rev. Dr. W. Oliver Nugent, superintendent of missions for British Columbia, spoke on behalf of the board of missions to both the congregation and Mr. and Mrs. Garvin.



Bound for Formosa  
are the Rev. M. L.  
and Mrs. Garvin,  
shown with their  
daughter, Ruth.

## Church and Family Conference Deals With Urgent Problems

Over 500 delegates from 40 communions in Canada and the United States came together at the beginning of May for a North American Conference on church and family, the first of its kind. The conference was held at Green Lake, Wisconsin, under the joint auspices of the National Council of Churches of Christ in the U.S.A. and the Canadian Council of Churches.

People working in the fields of planned parenthood, family sociology, Christian education and medicine, and researchers in such areas as teen-age sex attitudes, illegitimacy and sexual deviation presented data. Study groups discussed the implications of these urgent human problems for Christian faith and action.

The Presbyterian Church in Canada was represented at the conference by the Revs. R. P. Carter, C. M. Lewis, and W. A. Smith.

The conference made no attempt to speak for the churches or to arrive at premature conclusions. The findings of the conference are to be carried back to all the communions for further study and appropriate action. The Presbyterian delegates report they have at least four concerns as a result of the conference:

1. That our church should continue to study seriously its position on the relations between the sexes, in the light both of Biblical theology and scientific research data.
2. That we need to change our attitudes toward sex, repudiating the conspiracy of silence, shame and condemnation, and adopting a spirit of openness, courage and faith in approaching this aspect of the nature God gave us.



3. That frank and wholesome sex education for parents, youth and children should be built into our educational and counselling programs in the church.
4. That all our people should be called to a new sense of Christian responsibility for social problems involving the relations between the sexes, and for ministering with compassion and encouragement to those who are suffering as a result of the misuse of sex.

### Corner-stone of New School To Be Laid During Assembly

The corner-stone of the new Presbyterian Missionary and Deaconess Training School will be laid on Saturday, June 10 at 2.30 p.m.

The first gift received for furnishings was the sum of \$1,000 from St. Andrew's Church, Toronto as a memorial to Miss Christena Jane Moffat, deaconess at that church from 1922 to 1955.

Mail for the campaign and the furnishing funds should still be directed to 156 St. George St., Toronto 5.

### Industrial Evangelism Needed In Era of Social Change

A conference on the church and industrial relations was held in Knox College, Toronto, under the auspices of the board of evangelism and social action, April 28-29.

Rev. Henry D. Jones, a minister of the United Presbyterian Church in the U.S.A. whose work is that of a fraternal worker in the field of industrial evangelism with the United Church of Christ in Japan, and John Ramsay, an elder in the National Presbyterian Church, Washington, D.C., who is the director of community relations of the United Steelworkers of America, were the guest speakers.

Mr. Jones, who had just returned after a three months' visit to Japan, India, Iran and North Africa told of the startling changes that are taking place in these countries today. Up until quite recently the people of these areas lived in the country, but now they are flocking to the cities. This rapid social change, whether it confronts us in Canada or in other parts of the world, is a tremendous challenge to which the church of Jesus Christ dare not be indifferent. He said that the church's answer to this changed social pattern is some form of industrial evangelism, and he described the work that is being done by other churches around the world to bring Christ to this ever-expanding world of industry.

Mr. Ramsay told of his efforts to bring about better relations between the church and labour.

### Christian Basis in Education Essential, Presbyterians Told

In a letter to all Presbyterian congregations in May, the moderators of the presbyteries of East and West Toronto warned against the campaign in this metropolitan area to remove religious education from the schools.

Presbyterians are urged not to yield to the pressure of small groups in the community, but to work to hold the present system in order to allow time for proper study of the problem. A joint committee from the two local presbyteries is studying religious education in the schools.

"We are convinced that our schools cannot be religiously neutral", says the letter, "If the Christian basis and teaching are removed from them, then the door is left open for ideologies which may be in direct conflict with the Christian faith."

The letter is signed by the Rev. Paul Stirling, moderator of the presbytery of East Toronto, and the Rev. W. J. Adamson, moderator of the presbytery of West Toronto.

### Massacre of the Gordons Recalled at Alberton, P.E.I.

On May 21, the town of Alberton, Prince Edward Island, celebrated a bitter-sweet anniversary. On that day, 100 years ago, two Presbyterian missionaries, George and Ellen Gordon, were butchered on the Island of Erromanga by the same natives that they had tried to bring to Christ.

Their efforts to educate the native children aroused the anger of the chiefs, who already bitterly resented the exploitation of the English traders on the island. A hurricane finally sealed the Gordons' doom. The natives chose the missionaries as a scapegoat for nature's devastation and in 1861 Gordon and his wife were attacked and killed with axes.

Three years later, George's brother James, followed his footsteps to the South Sea island, and shared his fate.

Erromanga is now Christian. Presbyterian ministers from Australia are reaping the fruits of the Gordons' martyrdom.

And so, on the centenary of the murder, people of the Presbyterian and United Churches in the maritimes held a service of remembrance and thanksgiving—remembrance of the heroism of the Gordons and thanksgiving that the island has at last been converted.

Today, the natives of Erromanga worship in the churches that the Gordons' were massacred for trying to establish.



The Rev. J. H. and Mrs. McIntosh, with their son David, will go to Japan to do youth work among the Koreans there.

### New Television Series For Juvenile Viewers

"Davey and Goliath", a children's TV series, brought God into a new perspective for Canadian children in May when Canadian stations agreed to carry the series. More than two-thirds of Canada's English language TV stations are considering running the 26 week series. The first 13 programs cost the sponsors, the United Lutheran Church of America, \$200,000. Each episode lasts 15 minutes.

U.S. television network officials have described the series as the "only religious films for young people that come anywhere near their objective". The objective is to show the facets of God's nature in a way that a child will understand.

To date there are seven Canadian stations carrying "Davey and Goliath" — CBUT Vancouver, CKBI-TV Prince Albert, CHAT-TV Medicine Hat, CKOS-TV Yorkton, CJOH-TV Ottawa, CFCY-TV Charlottetown, P.E.I., and CFCR-TV Kamloops.

### BUDGET RECEIPTS

At the end of April receipts for the budget of the Presbyterian Church in Canada amounted to \$381,533 while expenditures totalled \$540,755.

Excess of expenditures over receipts, first four months, \$159,222.

Contributions from Presbyterians to inter-church aid and refugee relief to the end of April, 1961 amounted to \$15,198.



## World Population Figures Show Religious Adherents

The 1959 world population increase was 48,000,000, according to the United Nations Demographic Yearbook. Eighty-five persons were added to the world's population every minute; 5,000 per hour; 130,000 per day; 4,000,444 per month.

Highest birth rates continue to be found in Africa and Asia. The large nations approximate positions: China, 669,000,000; India, 403,000,000; Russia, 209,000,000; United States, 178,000,000. World population is 2,900,000,000, half of whom live in Asia, where it is estimated sixty percent of the world's population will live by the year 2000.

The world's Christian population is reckoned to be about 30.5 percent, but it is estimated that only twenty-five percent of the surging population increase is being led to faith in Christ.

Statistical figures concerning the number of adherents to the great world religions are listed below:

Total Christians .....	885,000,000
Buddhists .....	350,000,000
Moslems .....	350,000,000
Confucianists .....	300,000,000
Hindus .....	300,000,000
Taoists .....	50,000,000
Shintoists .....	25,000,000
Jews .....	10,000,000
Sikhs .....	6,250,000
Jains .....	1,500,000
Zoroastrians .....	1,000,000

## Missionaries for Nigeria Designated at Cannington

A service of designation was held in Knox Church, Cannington, Ontario, on May 5, for the Rev. M. Roy and Mrs. Gellatly who will go to Nigeria on behalf of our church this fall. The sermon was preached by the Rev. D. J. Firth and the service was conducted by the Rev. E. G. MacDonald, moderator of the presbytery of Lindsay. The Rev. R. M. Ransom, assistant secretary of the board of overseas missions, addressed Mr. Gellatly.

## Two Indian School Choirs Together in Winnipeg

A unique event in the history of the Birtle Residential School and the Cecilia Jeffrey Residential School, Kenora, took place when the choirs of the two schools met in Winnipeg for the first time.

Upon invitation of the church school of First Church, Winnipeg, the choir of the Birtle School was invited to sing during the morning service of worship and at the church school session. Thirty-six young students participated in the singing.

The students of Cecilia Jeffrey School, hearing that the choir from Birtle was to sing in Winnipeg, enquired if they might attend this service in order to meet with the students from the other school. In the past the Cecilia Jeffrey choir has sung in Winnipeg so they were not unknown to the church congregation.

Following the services the children of the two schools were the guests of the pupils of the church school when they were entertained to dinner in the church hall. This provided an opportunity for the children of the two schools to enjoy fellowship together. After dinner they were addressed by the Rev. Malcolm Mark, who presented the challenge of answering the call to full-time service, either in the ministry of our church or as deaconesses.

## Italian Minister Arrives To Work in Toronto Area

The Rev. Finocchiaro Everardo, trained in the Waldensian Seminary in Rome, has been brought out by our



Rev. F. Everardo

church to work among Italian Canadians in the Toronto-Hamilton area.

Mr. Everardo will take an intensive course in English at the University of Michigan in preparation for his work. This young minister is accompanied by his wife and three children.

Here is a greeting in his native Italian, since we have no church paper in that language:

Dopo dieci anni di ministero pastorale in Italia, la mia assunzione da parte della Chiesa Presbiteriana in Canada' e' stata per me una particolare chiamata del Signore per predicare il Verbo di Dio ai miei compatrioti lontani.

Di tutto questo siano rese grazie a Dio al quale, conscio della mia debolezza, chiedo il suo aiuto e la sua forza in questo lavoro che, sono certo, Egli ha voluto affidarmi e che io spero di compiere in modo conforme alla sua volonta' Un ringraziamento vada anche al General Board of Missions della Chiesa Presbiteriana in Canada' che ha reso possibile l'attuazione di questo mio profondo desiderio.

*English translation:*

After ten years of pastoral work in Italy, my appointment from the Presbyterian Church in Canada is for me a particular Lord's call to preach the Gospel to my own people here. I thank God for the wonderful opportunity He has given me to minister unto His children and in choosing me and counting me worthy of His calling.

I realize my weakness, but I ask Him His help and His strength in the work to which He has appointed me. What I ask is that He may use me for the glory of His Son. Thanks also goes to the general board of missions of the Presbyterian Church in Canada which made possible the realization of this profound desire.

## Used Organ Wanted

The Albion congregation in British Guiana is building a new church and is willing to pay transportation charges on a used organ if a Canadian congregation can help by providing one in good condition.

Please contact the Rev. Joseph Muchan, Box 62, New Amsterdam, British Guiana, South America, by air mail.

## British Columbia Centenary

On May 3 the presbytery of Westminster held the first of a series of services commemorating a century of Presbyterianism in British Columbia. The service was in Marpole Church and the speaker was the Rev. C. H. Chambers.

## News of Young People

Plans were made for an ecumenical work camp at the annual meeting of the committee on young people's work of the Canadian Council of Churches at Five Oaks, Paris, Ontario, April 28-30.

Miss Patricia Hanna, who is attending the assembly of the World Council of Churches this fall, led periods of Bible study taken from the study book on the assembly theme "Jesus Christ the Light of the World."

The ecumenical work camp will be held in Toronto at the Church of St. George the Martyr, July 21-August 13. Twenty young people, representing a variety of Christian traditions, will come from overseas, the United States and Canada. A week of training and manual labour will precede a daily vacation church school for the campers. Anyone between the ages of 18 and 30 interested in this project may contact the Canadian Council of Churches, 2 Spadina Rd., Toronto 4, Ontario.

It was announced that over 300 young people from six denominations are expected at the North American ecumenical youth assembly in Ann Arbor, Michigan, August 16-23.

The committee on young people's work and the use and understanding of the Bible committee are sponsoring an inter-denominational young people's Bible study conference and camp at Camp Quin-Mo-Lac near Madoc, Ontario, July 22-29. Information is available from the Canadian Council of Churches.

\* \* \*

The Young People's Society of St. Andrew's Church, Pictou, N.S., won the best play award in the presbytery



drama competition held April 10-11 at Westville. The Pictou play "ALL CARRS TO THE RESCUE", directed by Tommy Quann, was a first rate comedy about a romance between an old bachelor and a spinster. Hugh MacDonald played the lead, and was runner up for the best actor award. Betty-Anne Hartling was runner up for the best actress award.

Elizabeth Pace and Robert Fraser, as the brother and sister, were runners up for the best supporting actor and actress. Maxine Dwyer, Sterling MacDonald and Margie MacKinnon, the other members of the cast, all received honourable mention for their fine performances.

Groups from New Glasgow, Springhill, Thorburn and Westville also took part in the competition. The best actor award went to Doug Adamson of Thorburn, and Linda Campbell of Springhill was chosen best actress.

The prize cups were presented at the presbytery spring rally in St. Andrew's Church, Pictou, May 6.

\* \* \*

Over 70 young people were present at the spring rally for the presbytery of Brockville held in St. Paul's Church, Kemptville, Ontario, April 8. The theme speaker was the Rev. F. R. Swan who addressed the group on the topic "Ambassadors for Christ", speaking in the afternoon on "The Call" and in the evening on "Their Message". Other activities included a panel discussion, the showing of the film "Ring the Jubilee", a banquet and special music by Pipe Major Ralph S. Munro and Miss Winnifred Munro.

\* \* \*

"Where Are You Going?" was the theme of the senior high conference of the Assiniboia presbytery held in Knox and St. Paul's Churches, Moose Jaw, Saskatchewan, April 4-6. Addresses, Bible study and discussions based on the theme were led by the Rev. Alan Ross, St. Andrew's Church, Assiniboia and worship services following the theme were led by groups from Assiniboia, Moosomin and Regina.

The subject for debate by the Weyburn and Yorkton groups was "Resolve that teenagers should be given more responsibility in The Presbyterian Church in Canada" with the affirmative (Weyburn) winning.

A highlight of the conference was the "Serving Others" project, with the young people dividing into several groups, visiting and conducting services at the Saskatchewan Training School, three nursing homes and two hospitals.

Other activities included showing of film strips and discussion on teen topics, two banquets and a social evening. Delegates registered from Assiniboia, Moosomin, Moose Jaw, Saskatoon, Swift Current, Weyburn and Yorkton.

## DO YOU Really UNDERSTAND THE BIBLE?

Or is its message blurred, its meaning obscured by words and phrases not used today. One of the new translations will be an invaluable guide to a clearer meaning and for a greater understanding. Select the translation most suited to your personal requirement.

THE NEW ENGLISH BIBLE, NEW TESTAMENT .....	POPULAR EDITION.. \$1.75
	LIBRARY EDITION .. \$4.50
THE NEW TESTAMENT IN MODERN ENGLISH (PHILLIPS) .....	STANDARD EDITION \$1.75
	POCKET EDITION .... \$1.50
REVISED STANDARD VERSION .....	CLOTH .. \$3.25
	LEATHEROID .....
THE MOFFAT TRANSLATION .....	CLOTH .. \$4.50

LET US HELP YOU IN YOUR SELECTION

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO



**SUSIE'S BABIES.** By E. Margaret Clarkson. Home Evangel Books Ltd., Toronto. \$2.50.

● IN WRITING OF the experience of her grade 4 class with a mother hamster and the birth of her young this Toronto teacher attempts to answer from a Christian point of view questions such as "Mommy, where did I come from?" Her purpose is to foster healthy, clean and reverent attitudes towards sex. Miss Clarkson knows children and writes well. This story is simple, light and touched with humour, yet it deals with the profound facts of life in a frank and natural way. It can be put into the hands of children from 8 to 13 years of age or read to them, for parents will enjoy it too. The book is beautifully illustrated.

**THIS IS LATIN AMERICA** by Howard W. Yoder. Ryerson Press, Toronto. Paper, 85c.

● FOR 25 YEARS A MISSIONARY in Latin America, the author has produced a primer "for those who wish to get a basis for understanding the Latin American countries without reading several books of history and economics". A chapter is devoted to a comprehensive report on Protestantism and account is taken of Protestant leadership in education and other fields. This is a new and most informative booklet.

**CONGO CRISIS AND CHRISTIAN MISSION** by Robert G. Nelson. G. R. Welch Co. Ltd., Toronto. Paper, \$1.50. Cloth, \$2.50.

● THE BEST SUMMARY of the situation in the Congo that we have seen is contained in this volume by an American mission leader who has visited there frequently and was in that troubled land during the chaotic months that followed the granting of inde-

pendence. He feels that the entry of the United Nations was the only action that provided a possible solution. "If the churches in the West are willing to accept in Christian partnership and love those to whom they have sent the message of God's redeeming love through Christ, they may yet find in that land their truest allies", says Dr. Nelson, and concludes, "The 'crisis' in the Congo will not soon be over. It is not, in fact, Congo's crisis at all. It is but a dramatic picture of the crisis through which all mankind is struggling in our generation. It is the crisis of man as he seeks to find his God, his fellow man, himself". This book, published in April and really up to date in its facts, is well worth reading.

**ABRAHAM LINCOLN.** By Lord Charnwood. Pocket Books of Canada, Ltd., Montreal. 35c.

● A READER recommended this Pocket Book as a great biography, and we found that it is also an analysis of Lincoln, the man, set against the events of his time. This is not a new book, but rather a popular edition of a great one, made the more interesting because the author is an Englishman who gives a fair and vivid picture of the American president.

**NEW CANADIAN LIBRARY—Group IV—By McClelland and Stewart, Toronto.**

● FIVE CANADIAN NOVELS in paperback form are produced attractively in this group from a publisher who is doing much in this way for Canadian literature. **Man From Glen-garry**, by Ralph Connor, at \$1.25 and **Sunshine Sketches of a Little Town** by Stephen Leacock at \$1.00 are among the titles. They should be popular with all the family.

**EGERMEIER'S STORIES OF GREAT MEN AND WOMEN**, a revision. G. R. Welch Co., Toronto. \$2.75.

● INSPIRING BIOGRAPHICAL stories of folk like William Carey, Alexander Graham Bell, Elizabeth Barrett Browning and Mary Slessor are told in this volume in which Zelpha Anderson brings up to date some of the earlier stories of Elsie Egermeier, without losing the original author's touch for telling a fascinating tale.



en good," the  
ring toys their  
and I mend  
! Best of all  
t read English  
other year!"  
ht, give them  
ldren would  
the whole  
, would be  
man said:  
nas hymns  
soon. But  
e cold."  
' said the  
of these  
n your

and it  
English  
army  
man's  
; the  
their  
grand-  
her  
g at  
ake  
lien  
ng.  
his  
its  
ed

Now in Ontario:

# IF YOU DON'T DRINK ... pay less for your auto insurance!

For full information  
**MAIL THIS COUPON**  
No obligation

Please send full information on Auto  
Insurance for total abstainers.

Name.....

Address.....

Age..... Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....

**AC**  
**ABSTAINERS' INSURANCE**  
**COMPANY**  
24 Peel Street, Box 444, Simcoe, Ontario

**MAIL  
THIS COUPON  
TODAY**

# Why

## can non-drinkers enjoy lower auto insurance rates?

**A**UTO insurance rates can be lower for non-drinkers because:

"Though the public is unaware of it, the 'had-been-drinking' driver is involved in more than half of all U.S. traffic deaths today... Grim confirmation comes from autopsies promptly performed on drivers killed in accidents."

From National Safety Bulletin...

Insurance companies must pay for these accidents involving drinking drivers from the premiums of all motorists.

There was nothing the non-drinking motorist in Ontario could do about these high premiums until four years ago when the Abstainers' Insurance Company was formed to insure non-drinking motorists in the province.

Thousands of motorists quickly took advantage of the low rates offered by this newly formed company. Their confidence was quickly justified. On February 26th the Toronto Globe & Mail reported:

"A company launched four years ago to focus attention on drivers who drink by providing automobile insurance at low cost to those who don't, declared its first dividend here Saturday.

"Abstainers' Insurance Company, whose rates for automobile insurance run from 10 to 15 per cent below the average tariff and non-tariff groups of companies

in Ontario, will pay dividends on its preferred shares.

"The company reports it has an accident loss ratio of 51 per cent of premiums collected, about 9 per cent below that of the industry. With about five thousand policyholders on its books, the company has moved to reduce insurance rates for drivers under 25 years of age.

"Mr. Mills said that the company has had urgent requests from British Columbia and Manitoba to operate in these provinces, but does not wish to expand out of Ontario at present."

\* \* \*

Adequate capital and extensive reinsurance agreements enable the company to meet any obligation promptly.

\* \* \*

Immediate services of established independent adjusters are available to policyholders motoring anywhere in Canada or the U.S.A.

\* \* \*

If you are a non-drinker, here is your opportunity to: (1) Get low cost protection. (2) Advance the idea of abstinence. (3) Help establish 'driving-drinking' facts. (4) Make drivers who drink pay for their own accidents.

**WRITE TODAY for full information, without obligation.**  
Complete the coupon and mail to:

## ABSTAINERS' INSURANCE COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

OFFICERS AND DIRECTORS: R. B. Hare, M.D., F.R.C.S. (President); R. G. Groom, Q.C. (Vice President); R. S. Mills, Q.C. (Secretary); P. L. Wilson (Treasurer); C. A. Blair (Manager); S. R. Bernardo; J. H. Disher; S. M. Fletcher; J. D. McNie; A. M. Waters; J. G. Webb.



# Personals

Presbytery nominations for moderator of the general assembly: the **Rev. Dr. Ross K. Cameron**, Dovercourt Road Church, Toronto; the **Rev. Mariano di Gangi**, St. Enoch Church, Hamilton; the **Rev. Dr. Robert L. Taylor**, St. John's Church, Medicine Hat, Alberta; and the **Rev. Dr. Edwin J. White**, First Church, Edmonton, Alberta.

St. James Church, Truro, N.S., has called the **Rev. Robert K. Anderson** of Hillview Church, Etobicoke, Ontario.

Orillia Presbyterian Church has called the **Rev. Eric A. Beggs** of St. Laurent Presbyterian Church, Montreal. The **Rev. Dr. J. A. MacInnis** is retiring after 32 years as minister of the Orillia church.

The **Rev. W. R. Bell** of Red Deer, Alberta has accepted a call to Cooke's Church, Chilliwack, B.C.

Catechist **Bert Davidson** has retired after 20 years of service, most of them in the presbytery of Winnipeg. Mr. and Mrs. Davidson will live in Ignace, Ontario.

The **Rev. Louis de Groot** of St. Matthew's Church, Montreal, has been called to the Presbyterian Church at Dixie, presbytery of West Toronto.

Knox Church at Walkerton, Ontario, paid tribute to the minister, the **Rev. William A. Henderson**, on April 20 by presenting him with a cheque to mark the 20th anniversary of his ordination and his election as moderator of synod.

As a mark of esteem the presbytery of Huron-Maitland presented the **Rev. D. J. Lane**, Clinton, Ontario, with a D.D. hood at a gathering in Lucknow, April 11. Dr. Lane is clerk of presbytery and has served 50 years in the active ministry.

The congregation of St. Andrew's Church, Maxville, Ontario, presented their minister, the **Rev. Iver D. MacIver**, with new pulpit robes on May 2.

The **Rev. William McLean** was presented with a D.D. hood by the session of Knox Crescent and Kensington Church, Montreal, on April 23. Mrs. McLean, who sings in the choir there, was also the recipient of a gift. The minister, the **Rev. Dr. C. J. MacKay** and an elder, James H. Greig, voiced the appreciation of the congregation for the contribution each has made over the years.

The **Rev. J. M. Pollock** of Mission City, B.C., has been called to Hamilton Road Presbyterian Church, London, Ontario.

The 50th anniversary of the ordination of the **Rev. T. DeCourcy Rayner** of Ottawa, April 27, was marked the following Sunday when Mr. Rayner preached at Almonte, Ontario, a former charge.

The **Rev. Robert Sandford**, recently arrived from Scotland, is ministering to the congregations at Scotstown, Milan and Lake Megantic, Quebec.

The **Rev. Dr. David Scott**, for some

years minister of Knox Crescent Church, Montreal, is now living at 15 Northwick House, London, N.W.8, England. Dr. and Mrs. Scott have just returned from Uganda and a visit to their daughter, wife of the **Rev. Eric Hutchison**, formerly of Montreal.

The **Rev. Dr. Neil G. Smith**, librarian of Knox College, has indicated that he will accept a call to Lochwinnoch, Stewartsville, and Braeside in the presbytery of Lanark and Renfrew and will move there in June.

## Church Couples Visit Homes In the Presbytery of Paris

Seventy-four members of Paris Presbyterian Church tried "togetherness" in their own congregation last month. Under the leadership of chairman David Tough and the **Rev. Walter Kennedy**, the members made a visitation of the community, welcoming new Presbyterian families into the congregation and getting better acquainted with members whose church attendance had lapsed, those who had no church attachments and those who had received help from the minister but had never joined the church.

In addition to the friendly visit, families received a copy of the "Friendship Book" compiled by the minister and an invitation to join the congregation.

The general committee for the visitation included Allan Collins, Henry Broughton, Walter Oldham, John Dunn, Douglas Johnston and James Thompson. The 74 visitors, both men and women, received careful briefing on how to make their calls in three

briefing sessions before the visitation. The program had a three-way advantage; the visitors, the families called upon and the congregation as a whole all benefited from the visitation.

Paris was one of three congregations in the presbytery which carried out the visitation under the direction of the presbytery's committee on evangelism and social action, the others being Knox, Woodstock, and Greenbrier, Brantford.



## albert college

One of Canada's oldest co-educational colleges  
FOUNDED 1857

A sound cultural education in a Christian environment.

Grades IX to XIII  
Secretarial, Business,  
Cultural Courses  
Music and Drama

All forms of Physical Recreation  
For complete information and illustrated prospectus, write to:

**Rev. A. E. MacKenzie, B.A., D.D.**  
Principal,  
Albert College, Belleville, Ontario,  
Canada

# Save Your Hearing!

## GET THIS AMAZING BOOK—FREE

For the enlightenment of those afflicted with hearing problems, we offer — absolutely free — a copy of this book —

### "Your Hearing Problem and What To Do About It."

by J. M. Murdock, eminent authority. After reading this all-revealing book you will say. "At last, I've learned more about my hearing condition than I've ever known before."

### SAVE YOUR HEARING

Learn: How you may prevent becoming a victim of deafness. How to achieve hearing rehabilitation. Causes and kinds of deafness, and their correction. Whether hearing aids benefit or harm the hearing.

### HEARING AID USERS HELPED, TOO!

Even those using hearing aids will benefit by reading this remarkable book. Reading time,

1 hour. After 15 years' research in 20,000 case histories, Mr. Murdock has counseled thousands. Benefit from his advice by reading this book.

### YOU MAY SAVE HUNDREDS OF DOLLARS

You have everything to gain — nothing to lose. Read this valuable book that "pulls no punches." Not yet available at stores or in libraries, but you can get your copy by filling in and mailing coupon TODAY.

Box No. H  
The Presbyterian Record  
229 College St., Toronto 2B, Ont.

Please send book in plain wrapper without charge or obligation, postage paid.

Name .....

Address .....

City .....



## ANNOUNCEMENT:

Christian people from various Canadian Churches are being drawn closer together and inspired to witness for Christ, whilst scores of fringe people and outsiders are committing themselves fully to Christ through the Mission to Canada Rallies being conducted by Tom Rees and his party from England.

Although every economy is being practised, the expenses of this nation-wide Mission are necessarily heavy. This work is entirely a venture of faith. The missionaries have no guarantors or reserve funds, but are entirely depending upon God to open the hearts of Christian people in Canada to share with them the expenses involved. Although the collections are generous, they are nowhere near meeting the overall expenses.

The prayers and support of Christian people and Churches are invited.

### MISSION TO CANADA

277 Bloor St. East

TORONTO 5, ONTARIO

## A PM PERSONALITY

Ronald Alexander  
Packman



A driving force in Ottawa presbytery council of Presbyterian Men since its first meeting in 1958, Ron Packman has also given outstanding leadership as Montreal-Ottawa synod council president for the past two years. He has given unstintingly of his time and talents in the development of the men's movement throughout the six presbyteries of this synod.

Born in Ottawa, Ron has continued to live there except for his college and army service days. He is chief of the planning division for the Civil Service Commission of Canada. His home congregation is St. Stephen's where he is a member of the kirk session and leader of a young people's group. His wife Dorothy, daughter, 12, and son, 10, are all active in the life and work of the church.

\* \* \* \* \*

Over 100 men from Barrie presbytery attended the annual dinner meeting held in First Church, Collingwood, Ontario, on April 26. The guest speaker was the Rev. A. Gowland. The newly elected council for the presbytery were installed by the Rev. W. L. Young. They were: Ivan Brown, president; Bob Stanway, 1st vice-president; Lloyd

Pearsall, 2nd vice-president; Lawrence Cooper, past-president; Stan Burke, secretary; and Charles Kennedy, treasurer.

\* \* \* \* \*

Speeches by the Rev. Stanley W. Vance of St. Paul's Church, Hamilton, and the Rev. R. A. Jackson of Knox's Church, Galt, highlighted the third annual elders' school of Paris presbytery, April 23 and 30.

The school organized by the presbytery's committee on evangelism and social action, met in Paris on the first Sunday and Simcoe on the second.

## CHURCH SCHOOL FESTIVAL

The fourth annual music festival sponsored by the Montreal Presbyterian Church School Association was held on April 15 and 22 in First Church, Verdun, Quebec. There was a record number of entries for vocal solos and duets, piano-playing, junior and intermediate choirs. The chairman of the festival committee was Rod W. MacIver.

## CORRECTION

In "My Son, My Son . . ." the article which appeared in our May issue, the author referred to Catherine Marshall telling of the incurable illness of her own son. This illustration is inaccurate, her son graduated this year from Yale University.

In her book "A Man Called Peter," the actual words of Peter Marshall in his sermon entitled "Go Down Death" are: "In a home of which I know a little boy—the only son—was ill with an incurable disease."

# Just Remember

## BE SURE . . .

Secure your Insurance from a dependable source

"P.M.F." has never disputed a claim or been involved in a law suit in over 200 years.

## ASSURE . . .

An Income for tomorrow by saving some today

— for your family if you die too soon or your retirement if you live too long.

## INSURE . . .

With the oldest company, along with the finest people —  
(only ministers, missionaries and theological students eligible).

**NO EXTRA CHARGE** to missionaries!

Write or Phone: F. Bramley Keys

## PRESBYTERIAN MINISTERS' FUND

THE BLOOR BUILDING

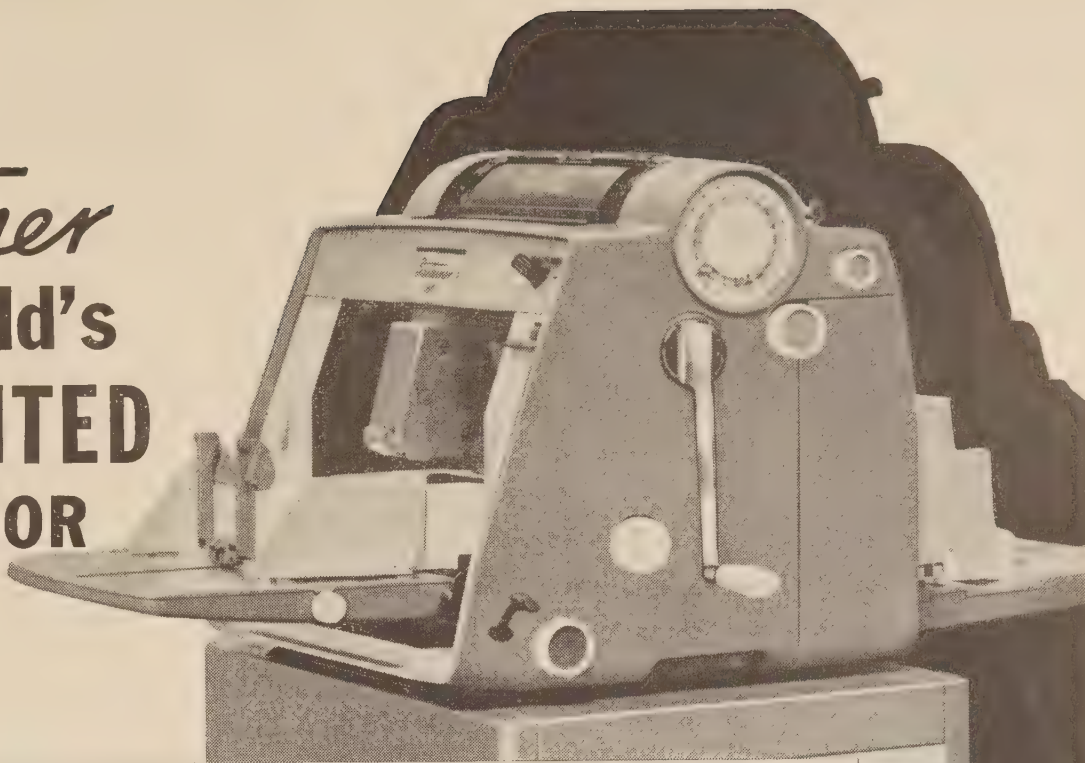
57 BLOOR ST. WEST  
WA. 1-5083

TORONTO 5, ONTARIO





# Why *Gestetner* is the world's **MOST-WANTED DUPLICATOR**

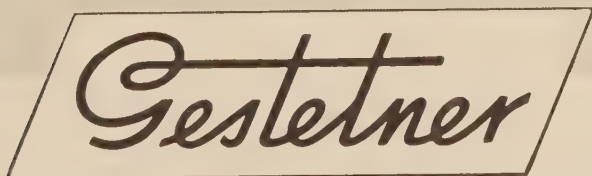


Gestetner—the world's leading duplicator—offers more for your money, with quality results never before thought possible on any stencil duplicator.

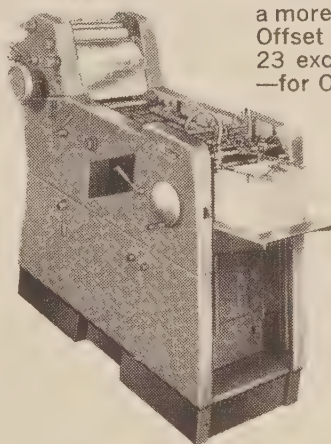
By combining the simple, thrifty stencil process with the best features of the printing press, Gestetner not only gives you clear, print-like quality in all your duplicating; but also enables you to produce many jobs now done by outside services.

Simple and clean in use, you can reproduce anything typed, written or drawn—with professional results every time.

TWENTY BRANCHES IN CANADA TO SERVE YOUR NEEDS

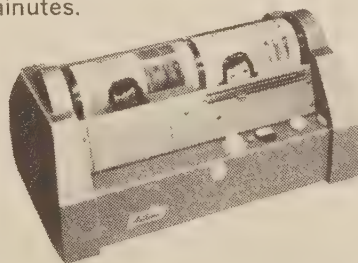


Since 1881 . . . the world's oldest and largest manufacturer of stencil duplicators.  
117 KING STREET WEST, TORONTO, CANADA  
Sales and Service Offices in all Principal Cities of the World.



**GESTELITH OFFSET**  
a more efficient, small Offset Duplicator with 23 exclusive features—for Offices, Printers and Letter Shops.

**GESTEFAX ELECTRONIC**  
make your own Stencils, electronically. Place copy around one cylinder and a blank stencil around the other. Turn the switch—a stencil even from paste-up originals in minutes.



**GESTETNER, 117 King Street West, Toronto**

Please send me a "Profit Ideas" Portfolio of Gestetner specimens applicable to my business.

Stencil Duplicator ☐

Offset Duplicator ☐ PR-2-61

Please send me, FREE, your new Brochure

"How To Cut Better Stencils." ☐

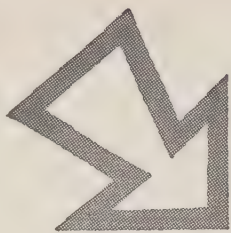
Name .....

Firm .....

Address .....

2 .....





For expert counsel  
on life insurance

See the man from

**THE MUTUAL LIFE OF CANADA**

Head Office: Waterloo, Ontario

## **"CHOIR ROBES"**

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## **THE CHORISTER**

WRITE FOR SAMPLES

**CHORISTER ROBES LTD.**

Claude W. Vincent, President

Factory: 26 KING ST.

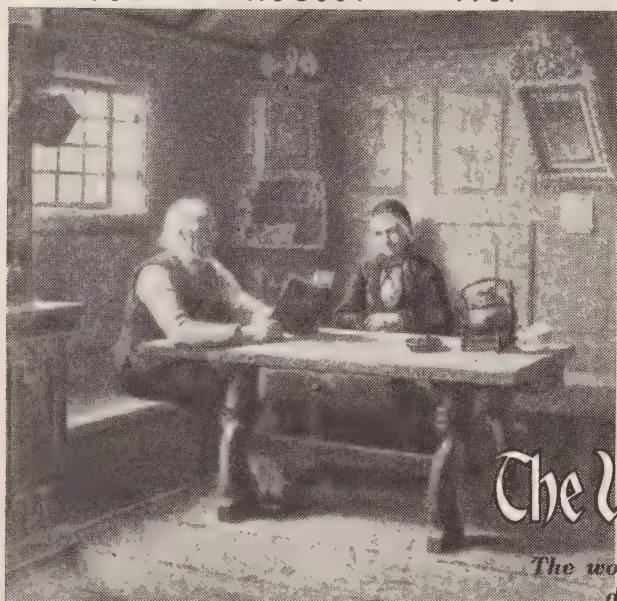
DARTMOUTH, N.S.

# Devotions Make a Difference

## **The Upper Room**

*Daily Devotional Guide*

JULY • AUGUST • 1961



Home Devotions  
Adolph Tidemand

... in your family and personal life. Daily devotions, as found in THE UPPER ROOM, can open the doorway to spiritual satisfaction, more meaningful Christian experiences, and true family unity.

Write for your copy of THE UPPER ROOM today. Single copy, 15¢. Bi-monthly subscriptions — 1 year - \$1, 3 years - \$2. Ten or more copies to one address, 7¢ each. Address

Dept. I

## **The Upper Room**

*The world's most widely used  
devotional guide*

38 Editions — 32 Languages

1908 Grand Avenue Nashville 5, Tenn.

## **READERS'**



## **REMARKS**

### **On Basic Stipend**

Dear Editor:

Congratulations to "Basic Stipend" for having the courage to write concerning a problem which is pressing hard on many ministers.

In our church the term "stipend" is without real or actual meaning. In its true sense it denotes support for a minister and his family sufficient to relieve him from temporal worries that he may give himself wholeheartedly to his ministry. Thus a man with a wife and four children requires more support than a single man without dependents, but for many years the church has been paying both the same basic amount. Is it consistent with the importance of the ministry, or morally right, that a minister's wife must go to work to supplement her husband's stipend in order to feed and clothe the family? Surely, within the Christian faith we recognize the importance of a mother's place at home where her children need her—not behind the clerk's counter, or in the office, or teaching or nursing. How can she be the mistress of the manse sharing in her husband's ministry when she is not there?

Ministers in our church on the basic stipend at present are giving outstanding service at considerable personal cost. Debts piling up are not in terms of dollars and cents only. There is a backlog of medical care and dental work in many instances which deserves attention. The time comes when clothes must be replaced (because a minister and his wife are expected to dress nicely), the car must be traded (because he cannot do his work adequately without one) and children must receive further education. Summer holidays are often spent in secular employment to help to provide some of these necessities. Insurance policies are cashed leaving very little protection in case of an untimely death. It might be surprising to the membership of the church to know the total amount of debt among our ministers. No man can do his best work with this situation hanging heavily over him.

It is to be hoped that the courts of our church will press for the true application of the term "stipend" so that allowances will be made for ministers with families or dependents, and that the present basic stipend will be changed radically. Informed laymen hold the key to the solution of this problem, but the key will only be turned as the whole membership of the church is aroused and gives more generously to the budget funds. Do you

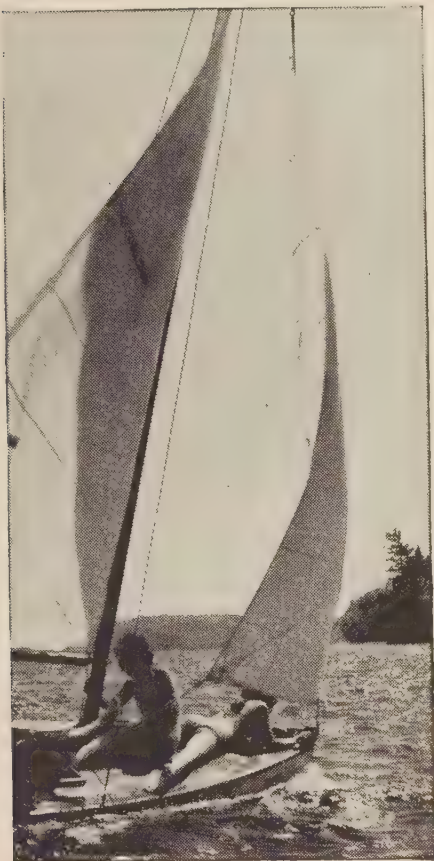
PRESBYTERIAN RECORD



want a faithful ministry? Then support it to the glory of God.

(Rev.) G. A. Johnston  
Prince Albert, Sask.

## Have the time of your life in ONTARIO



### FREE! ONTARIO TRAVEL LITERATURE

Mail to: Ontario Travel  
46 Parliament Bldgs., Toronto, Ontario.

NAME \_\_\_\_\_  
PLEASE PRINT

ADDRESS \_\_\_\_\_

P.O. \_\_\_\_\_ PROV. \_\_\_\_\_

**KNOW ONTARIO BETTER**  
ONTARIO DEPARTMENT OF TRAVEL AND  
PUBLICITY Hon. Bryan L. Cathcart, Minister

## Weekly Communion

Dear Editor:

I would like to thank *The Presbyterian Record* and David Hay for the article, "Spirit, Word and Form" in the May issue. It is the best balanced article I have seen yet on this matter of the weekly celebration of the Lord's Supper.

There are, however, still several questions in my own mind that remain unanswered:

1. I believe that all authorities agree that the length of service in the apostolic age and that immediately following was considerably longer than our present tradition ranging from one hour to an hour and a half. Certainly to try to present in our limited time as much as they did in their more leisurely service is an impossibility. Something has to be sacrificed. I doubt very much that any degree of argument or suasion will succeed in reconciling our people to a return to the longer form of service more often than on a quarterly basis.

2. It is agreed also by all authorities that, in the early days of the Christian church when there was a more frequent serving of the Lord's Supper there was also a much more stringent discipline than there is today. Not only were the unconverted banned entirely from the service, but those who had professed their faith in the Saviour and united with the local congregations were often denied the benefit of the sacrament for many and various reasons. It seems to me that at present in the majority of our churches the only safeguard against the unworthy participation in the sacrament is the "fencing of the table", and this is too often omitted or at the best just read off hurriedly. It strikes me as a weakness of those who press for weekly communion that they so often quote *Calvin's Institutes*, Book IV, chapter xvii, sections 44 through 46, and yet never seem to mention the sections from 40 to 42, concerning the danger of partaking unworthily. To properly "fence the table" takes time. To rely on a mere perfunctory "fencing" is to endanger the spiritual welfare of our parishioners and to cheapen the appearance of lofty and holy things.

From all that has transpired since the draft of revision was issued, it would appear that the time is not yet ripe for such a major change—if it will ever be. Certainly the old Book of Common Order has not outlived its

## "HAVE YOU A WILL?"



By Andrew Hobart,  
President,  
Ministers Life & Casualty Union

Have you ever stopped to consider what happens to your estate after your death? Sounds simple—it goes to your heirs. But have you made provisions for the division of your estate? Your state law does it for you unless you have looked to the future and made proper plans. The making of a will, like insurance, is something that too often gets put off until "tomorrow". Before you let it slip by again, ask yourself these questions . . .

**Do I want** the court to decide where my dependent children will spend the rest of their dependent lives if my wife and I die in a common disaster?

**Have I planned** my estate so that my widow will have what she needs, and so that the court will not be forced to ignore her needs and include the children in the division?

Your will transfers more than mere property and other tangibles. You transfer your parental concern as well. It adds a dimension which rises higher than the mortal or temporal.

There is no time like the present to sit down with your lawyer and review your estate. He will help you draw up a will to take care of the needs of your wife and children. If you already have a will, take another look at it. Perhaps things have changed and it should be rewritten to include new additions in estate and family.

Don't forget your insurance program plays an important part in the future happiness of your family. Write to Ministers Life for aid in building a proper program to meet your need.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario

## TRUE PARTNERSHIP

It costs \$3.00 to print a Hindi Bible.

The people of India, where the average wage is 20c a day, are willing to pay \$1.00 for a Hindi Bible.

Will you pay the other \$2.00 to enable some person in India to have a copy of the Word of God in his own language?

Send your contribution to your local Bible Society office or to:

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario





## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

**CRAFTSMENSHIP**  
a synonym for fine church furniture, by  
The Valley City Manufacturing Company Limited

**VALLEY CITY**  
DUNDAS · ONTARIO · CANADA

usefulness. Shortly after I arrived at my present charge I had a communion service in which I followed the old order very closely. Apparently this is not done in all of our churches, because afterwards a visitor from another Presbyterian church stated how he had appreciated the service and how meaningful it had seemed. When the old book can bring such response, let us not be too hasty in replacing it.

(Rev.) E. G. Smith

Bobcaygeon, Ont.

## Obituaries

*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**ALLEN, the Rev. Alexander**—Minister of St. Andrew's Church, Lunenburg, N.S., the Rev. Alexander Allen died suddenly on April 29 at the age of 67. A native of Belfast, Northern Ireland, Mr. Allen served four and a half years in the Near East in World War I.

After studies at Chicago and McGill University he graduated from Presbyterian College, Montreal, and became minister of St. Cuthbert's Church in that city. He was called to Lunenburg in 1937. During his long pastorate there he was moderator of presbytery and synod, active in community affairs, a member of the Loyal Orange Order, a Masonic Lodge past master and district deputy grand chaplain and chaplain of the local branch of the Royal Canadian Legion.

He is survived by his wife, two brothers and three sisters in Belfast, and a sister in Glasgow.

The funeral from St. Andrew's Church was conducted by the moderator of presbytery, the Rev. John Cameron, assisted by the moderator of synod, the Rev. Hugh Creaser, with the address being given by the Rev. Dr. Frank Lawson. The mayor and town council were in the congregation which filled the church.

**NICOLL, the Rev. Dr. Charles K.**—Minister of Knox Church, Oakville, Ontario, for 27 years until his retirement last January, Dr. Nicoll died at his home there on April 28. Born and educated in Scotland, he took the theological course at Manitoba College and served at Whitehorse, Yukon; Carberry, Manitoba; Newmarket, Ontario; and Trenton, Ontario, before being called to Oakville.

During World War I Charles Nicoll went overseas with the Canadian Army Medical Corps and was awarded the Military Medal. In World War II he was chaplain of the 48th Highlanders when they went to France in 1940, and was in the last boat to evacuate troops from Dunkirk. Later he became a lieutenant-colonel as district chaplain at London, Ontario.

Knox College conferred the degree of D.D. honoris causa on Dr. Nicoll in 1953, and he was named citizen of the year in Oakville in 1957.

He is survived by his wife, the former May A. Ross, and one daughter, Mrs. Paul Martin, Oakville.

The funeral service on May 1 was conducted by the Rev. A. W. Currie, moderator of the presbytery of West Toronto, and the address was given by the Rev. Dr. C. L. Cowan of Hamilton.

**BOND, Richard Gillies** — Knox Church, Galt, Ontario, lost one of its leading members and elders in the death of Richard Gillies Bond, 64, on April 11. Surviving are his wife, son and two daughters.

**CUBITT, Samuel L.**—Knox Church, Wallaceburg, Ontario, lost a valuable elder in the death of Samuel L. Cubitt, 81, on April 22. Mr. Cubitt was an elder for over 30 years. He is survived by two daughters.

## HIGHER PAY?

**\$** Put yourself in line for a better job —higher pay! Shaw Home Study Business Training assures you of rapid progress. Individual guidance by qualified Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORT-HAND, TYPEWRITING, AND ALL COMMERCIAL SUBJECTS, plus SHORT STORY WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on Shaw School Home Study Training Write \$

DEPT. PR

**SHAW** Schools  
HEAD OFFICE  
55 CHARLES ST. W., TORONTO 5



## WHO ELSE WANTS A NEW CAR?

BUY IT NOW  
WITH A LOW-COST  
LIFE-INSURED

**SCOTIA**  
**PLAN**  
**LOAN**

**THE BANK OF  
NOVA SCOTIA**

## COMMUNION SET AVAILABLE

A communion set will be given to any congregation needing this. Write to R. Beaton, session clerk, Rosetown Presbyterian Church, Rosetown, Sask.

## ASSISTANT MINISTER WANTED

for Knox Presbyterian Church, Guelph, Ont. Please apply, giving full particulars as to experience, salary expected, etc., to J. C. Watkins, Clerk of Session, 96 Arthur St. N., Guelph, Ont.

## ASSISTANT MINISTER WANTED

at St. Andrew's Presbyterian Church, Kingston, Ontario. Apply, stating training and experience, to Rev. Max V. Putnam, 146 Clergy St., E., Kingston, Ontario.

## PEWS FOR SALE

Nine pews 16 ft. long and 23 pews 8 ft. long. Seats of oak, ends of cherrywood. Contact Mr. A. Reid, 120 Greenock St., Port Dover, Ont. (Telephone 293R).



Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

**The Globe Furniture Co. Ltd.**  
Waterloo, Ontario

STAINED GLASS  
**MEMORIAL WINDOWS**  
Since 1895

**Pringle & London Studios**

162 Parliament St. - Toronto  
EM. 4-8879



For Quality

## CHOIR GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

**ROBERT McCAUSLAND Ltd**

214 JOHN ST. TORONTO

## Memorial Windows

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1836  
DESIGNS UPON REQUEST



DESIGNERS AND MANUFACTURERS OF  
**CHURCH LIGHTING FIXTURES**  
BRASSWARE — COLLECTION PLATES  
INDIVIDUAL COMMUNION SERVICES  
BRASS & BRONZE MEMORIAL TABLETS

Catalogues on request  
(State requirements)

"Mills"

**METAL INDUSTRIES  
LIMITED**

99 Ashley Street, Hamilton, Ont.



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

**HEROLD, Louis B.**—The Presbyterian Church, Shakespeare, Ontario, suffered loss in the death of Louis B. Herold, 62, on April 16. Church treasurer at the time of his death, Mr. Herold had served his church as clerk of session, organist and choir leader. He is survived by his wife.

**HILBORN, J. W.**—A faithful elder in the Presbyterian Church, Paris, Ontario, since his ordination in 1910, J. W. Hilborn, 91, died on April 10. He is survived by his son.

**HILL, William**—The congregation of St. Andrew's Church, Hillsdale, Ontario, lost its senior elder in the death of William Hill on March 28. Mr. Hill was ordained an elder in 1931. He is survived by two sons and a daughter.

**HUME, Arthur**—A respected elder of St. John's Church, Grimsby, Ontario, Arthur Hume, 60, died suddenly on March 25. He is survived by his wife and daughter.

**MacDONALD, David**—St. Andrew's Church, Trenton, Ontario, lost a faithful elder in the death of David MacDonald on March 24. Clerk of session Mr. MacDonald was also superintendent of the church school. Surviving are a son and three daughters.

**MACKIE, Joseph**—St. Andrew's Church, Saskatoon, Saskatchewan, suffered a great loss in the death of Joseph Mackie, 70, on April 18. A charter member of the church, he had served as an elder for many years.

**MURDOCH, W. J.**—A member of Robertson Church, Vancouver, British Columbia, since 1916, W. J. Murdoch died May 5. Ordained an elder in 1941, Mr. Murdoch served on the board of managers and as a trustee. He is survived by his wife and a son.

**NEWELL, Amos Russ**—Knox Church, Milton, Ontario, lost a faithful elder in the death of Amos Russ Newell, 74, on April 30. Active in the church school for many years, Mr. Newell had also served as representative elder. Surviving are his wife and son.

**PARTRIDGE, Joseph**—A devoted member and elder of Oakwood Church, Toronto, Ontario, Joseph Partridge, died on April 30. He is survived by his wife and three daughters.

**REE, Alexander**—West Point Grey Church, Vancouver, B.C., suffered loss in the death of Alexander Ree, 66, on April 9. Giving great service to both community and church, he was chairman of the board of managers. Surviving are his wife, son and three daughters.

**ROBINSON, Kenneth E.**—The Presbyterian Church, Paris, Ontario, lost a valuable member and elder in the death of Kenneth E. Robinson on March 28. Surviving are his wife and son.

**SIMMS, John B.**—A devoted member of the church, John B. Simms died in Aberdeen Hospital, New Glasgow, N.S., April 23. Born in Scotland, he lived for the greater part of his life in Nova Scotia where he was an elder in Union Presbyterian Church, Thorburn, and later in First Church, New Glasgow. He was a past master of the Masonic Lodge and a past county master of the Loyal Orange Lodge. Mr. Simms is survived by his wife and three sons, W. S. Simms, Dartmouth, Dr. H. M. Simms, Wolfville, and the Rev. John A. Simms, Montreal West.

**SMELLIE, Miss Brenda Macrae**—A member of St. Andrew's Church, Toronto, Ontario, all her life, Miss Brenda Macrae Smellie, 74, died on April 19. She is survived by her sister.

## MEMORIAL WINDOWS

Stained Glass

**LUXFER STUDIOS**

162 Parliament St. - Toronto  
EMpire 4-8276

# Samsonite

has the best chairs for your  
multiple seating needs



No. 2600  
All-steel folding chair  
in Bronze, Brown, Grey

Whatever your choice, you're getting the finest, strongest folding or stacking chairs made. Every Samsonite chair features electrically welded tubular steel construction (with all metal parts "Bonderized" for rust resistance). Chip-resistant baked enamel finish adds to the long wear—and good looks. There's no finer value in a folding or stacking chair than Samsonite!

Like to know more? For information on Samsonite folding or stacking chairs, banquet tables and juvenile furniture, mail the coupon today!



No. 6400  
Vinyl-upholstered  
stacking chair  
in Yearling Black,  
Yearling Tan,  
Yearling White

## Samsonite FOLDING and STACKING CHAIRS

Samsonite of Canada, Ltd., Furniture Division,  
Stratford, Ontario.

Gentlemen: Please send me full information on your

Folding Chairs ☐ Stacking Chairs ☐

Banquet Tables ☐ Juvenile Furniture ☐

(Check items in which you are interested)

YOUR NAME \_\_\_\_\_

TITLE \_\_\_\_\_

ADDRESS \_\_\_\_\_

P.R.





## Need Money for Your Association

MEMO CALENDARS sell easy and are easily financed — \$15.00 to \$19.00 per 100

Order now. Shipped in September. Pay later.  
Sample copy 35c or 3 for \$1.00

WRITE FOR CIRCULAR

**WAVERLEY PRESS CO. LIMITED**

1860 QUEEN ST. EAST, TORONTO 8

## HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.,  
Toronto 1, Ont.



*The Glory & Beauty  
of Stained Glass*  
**MEMORIAL WINDOWS  
ILLUSTRATED BOOKLET &  
Artist's Coloured Sketch**  
sent Post Free with  
Estimate, Freight Paid.  
(State size of Window)  
**The Church Craft Studios**  
G. MAILE, 7a Bayham St.,  
London, N.W. 1, England



## RESEARCH



Research goes on continuously at the House of Casavant — research into new materials, new machines and new techniques — aimed at making the Casavant organ still more reliable and its production more efficient. But research also goes on, as shown here, into such basic problems as wind consumption of pipes. All of this is part of Casavant's remarkable history of pioneering in organ design which produced the capture-type combination action and the incomparable roller contact. Today's research assures that the Casavant organ will continue to unite the most advanced techniques with the finest artistic tradition.

**Casavant Frères**

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Lunenburg, St. Andrew's, N.S., Rev. John Posno, Rose Bay.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulogne and Bristol, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Erin and Ospringe, Ont., Rev. J. V. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. R. C. MacLean, Elora.  
Kirkland Lake, Ont., Rev. J. R. Cousens, Box 669, Englehart.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Oakville, Knox, Ont., Rev. W. J. Adamson, 15 Lambeth Rd., Islington.  
Peterborough, St. Giles, Ont., Rev. Alex Calder, 1307 Hazeldean Ave., Peterborough.  
Toronto, Hillview, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Exeter and Cromarty, Ont., Rev. R. M. Bisset, R.R. 2, St. Paul's.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
Ingersoll, St. Paul's, Ont., Rev. W. Kennedy, 204 Grand River St. N., Paris.  
Stratford, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313 - 1st Ave., Neepawa.

Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingsworth, 1680 Nanton Ave., Vancouver.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.  
Vernon-Armstrong, B.C., Rev. Dr. Oliver Nugent, 1100 Thurlow St., Vancouver.

### INDUCTIONS

Embro and Harrington, Ont., Rev. S. Kerr, June 2.  
Georgetown and Limehouse, Ont., Rev. F. Norman Young, June 1.  
Ottawa, St. Andrew's, Ont., Rev. A. W. Currie, June 1.  
Scarborough, Wexford Church, Ont., Rev. J. G. MacGillivray, May 8.  
Toronto, First Hungarian Church, Ont., Rev. Laszlo Bathory, April 23.

### ORDINATIONS

Gellatly, M. Roy, Knox Church, Cannington, Ont., May 5.  
Lowery, Basil C., Greenock Church, St. Andrew's, N.B., May 2.  
McCuig, M. A., St. Andrew's Church, St. Lambert, Que., May 10.  
Rennie, Ian, Knox Church, Toronto, Ont., May 24.

### RECOGNITION

Zi, Dr. Benjamin D. H., Chinese Church, Toronto, Ont., May 7.

### CLERK OF PRESBYTERY

Temiskaming, Ont., Rev. J. K. English, Box 579, Cochrane.

### DEATHS IN THE MINISTRY

Allan, the Rev. Alexander, Lunenburg, N.S., April 29.  
Goforth, Lieut.-Col. the Rev. J. F., Brantford, Ont., May 14.  
Nicoll, the Rev. Dr. Charles K., Oakville, Ont., April 28.



**Stained Glass**  
Modern and traditional designs.  
Installations across Canada.  
**Celtic Studios**  
Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Donina Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal



## GOWNS

FOR PULPIT AND CHOIR

MORTARBOARDS  
AND CAPS

Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



# for boys & girls

By A. Norman McMillan

## A Bible Quiz

1. What was the name of the sorcerer who bewitched the people of Samaria?
2. Which of Jesus' miracles is mentioned in the marriage service?
3. To whom was the Third Epistle of John addressed?
4. Who was Queen Vashti's king?

## His Birds Became Missionaries

In the year 1904 at Kingsville, Ontario, a lover of bird life began to feed and protect the birds that came to rest on his spacious farm land.

Five years later this Christian gentleman, named Jack Miner, began to band his birds. He fastened a small metal band on each bird so that he could keep a record of their length of life and how far they reached in their flight north.

In 1914 Jack Miner was inspired with the idea of stamping a verse of Scripture on the blank side of his duck and goose bands. Thus his birds became missionaries carrying the Word of God to far away places in the great northland.

Indians and Eskimos of the Hudson Bay district discovered the bands with the strange printing and hastened to their missionary that he might interpret for them. They believed that they were messages direct from God.

During his lifetime Jack Miner received thousands of letters from those who were helped by the messages brought by the birds.

The Jack Miner sanctuary at Kingsville has become so well known that thousands visit the sanctuary every year. Today his sons are carrying on his fascinating work. Messages from God's Word are still carried afar by bird missionaries.

## The Pioneer Way

A group of cubs talked over plans for a hike. The leader suggested meeting at ten in the morning as it was about a two hour walk to their destination.

One of the boys, a newcomer, paled visibly. "You mean we're going to WALK?" he asked.

## Thoughts on Camping

The sport of camping has made tremendous strides in the last thirty years. Camping was regarded at one time as the rather peculiar pastime of the crank, or perhaps the man who dabbled in scouting and other open-air movements. Many campers were described as "naturalists" who carried butterfly nets and large books on nature.

Today, thanks to scouting, camping has become a joy and a delight to thousands the world o'er. If there are those who do not enjoy it, most likely it is because they regard it as "roughing it" and have not learned or do not want to learn, how to make themselves really comfortable at camp.

Every summer provincial and national parks in Canada and the United States are crowded with campers who enjoy at small cost the joys and delights of a week or month amidst the beauties of nature.

While camping one summer in the maritimes I met an

American school teacher, his wife and two children. Every summer they set out to discover new haunts in Canada and their homeland.

"The children learn so much", he said. "They see historical sites and learn geography the best possible way."

During the winter months this teacher gave lectures on their travels, illustrating his talks with the beautiful snapshots he had taken during their summer camping trip.

## Camping

"Oh! There's life, there's joy, there's happiness, there's friendship and there's fun . . .

All a-singing round the campfire when the day's work's done.

And boy—you feel so happy as a closing prayer is said; You hear the distant chimes as off you steal to bed."

June is the month when you will be dreaming of happy camping days during July and August. Many of you will be attending one of the many Presbyterian church camps scattered across our great country. Many of you will be attending your own scout or guide or C.G.I.T. camp. Others will be going to the many day camps conducted by churches and vacation schools. Even if you must remain at home you can always have fun in the great out-of-doors during these warm sunny days. Wherever you are, do have a happy time and good camping to all!

## Answers to Bible Quiz

1. Simon (Acts 8:9). 2. Turning water into wine at Cana. 3. Galilee. 4. Ahasuerus (Esther 1:9).



— RNS Photo

Flying kites in the spring.



# HELP WANTED!

For Girls Under Sentence

For Folk Sick With Alcoholism

For Children and Families of Unemployed

*For All Who Need A Vital Christian Faith*

*Donate Through The Budget*



This is a time of great need

## YOU CAN HELP

If you would know more about  
the work your Church is doing

*Write today to:*

The Secretary, Home Missions

The Presbyterian Church in Canada

63 St. George St.

Toronto 5, Ont.





# The Presbyterian Record

JULY AUGUST, 1961

Chapel in the Woods  
Camp Goforth



## A Time of Decision

**C**RISIS is a word that is usually associated with danger or emergency. Because of that it has a bad sound in the church, and speakers at the 87th general assembly were careful to avoid it.

But crisis in its original derivation means a time of decision, and nothing else so aptly describes the point at which the Presbyterian Church in Canada has arrived.

In this sense a crisis exists, the time has come to decide. The choice is between an expanding, outreaching church worthy of the challenge of Christ, or a closed club of comfortable Christians ready to consolidate and stand fast.

The plain truth is that the budget income of our church is inadequate to meet the needs of our time, both at home and overseas. The capital position is sound, the best in history, as the general assembly learned. The accumulated deficit is just over two dollars per communicant member. But every board and committee of the general assembly has had to curtail its program for this year and next because the anticipated givings of our people will fall far below what is actually required.

In practical terms this means closing congregations in new areas and losing what has already been gained. It means denying to our fellow Presbyterians in Formosa and Japan and India and elsewhere the modest aid for which they ask in a time of unparalleled opportunity. It means no increase for those servants of the church who are on minimum stipend, despite the promise held out to them four years ago. It means neglecting the youth of our generation, no secretary for boys' work or for girls' work, vital areas of service. It will force the cancellation of conferences for leadership training in a day when the church should be represented by the best that men and women have to give.

The 87th general assembly wrestled with the problem, then reluctantly pegged the authorized expenditures for 1961 and 1962 at the unrealistic figure of \$1,705,311. An extra \$50,000 was voted to the general board of missions this year to assist in maintaining the present work.

Now one million seven hundred and five thousand dollars is a lot of money until you divide it by 198,881 church members, and discover that it represents just \$8.57½ cents from each individual per year! Providing, of course, that every single member contributes!

This brings us back to the individual level, the place of real crisis in terms of decision. The need to persuade Presbyterians to share worthily in the total program of the church in a day when Christ calls us to move out into a bewildered world and win it for Him.

One of the commissioners to assembly confessed privately that his congregation tried its first every member canvass last year, somewhat half-heartedly. To the surprise of everyone it worked, and budget givings were increased by 50%. Even a half-hearted approach found a response!

The solution is to tell the story, and tell it again. To challenge in the name of Christ, the One who gave Himself for us. To rouse our people from their complacency and confront them with the urgency of the church's mission in this year 1961.



The  
Presbyterian  
Record

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name of  
your congregation.

Deadline:  
Editorial material and photos must  
be in before the 5th of the month  
preceding date of publication.

Advertising material is due the 3rd  
of the month preceding date of  
publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

July-August, 1961

CONTENTS

A TIME OF DECISION .....	2
<i>Editorial</i>	
NEWS SUMMARY OF 87th GENERAL ASSEMBLY .....	4
THE NEW MODERATOR .....	11
MARTYRS OF THE SOUTH SEAS .....	14
<i>John McNab</i>	
YOU WERE ASKING? .....	15
<i>Allan L. Farris</i>	
SCOTTISH ASSEMBLY .....	16
<i>John B. Logan</i>	
IRISH ASSEMBLY .....	17
<i>John C. Cooper</i>	
A RAY OF HOPE .....	18
<i>Berenice Thorne</i>	
A DEVOTIONAL MESSAGE .....	20
<i>Joseph Wasson</i>	
THE RIGHT TO COMMUNION .....	25
<i>C. C. Cochrane</i>	
A PRESBYTERIAN PROFILE — J. W. Butler .....	26
CHILDREN'S CORNER .....	35
<i>May C. Smith</i>	

COVER PHOTO by Mitchell B. Tait. In the entrance to the outdoor chapel of the new Camp Goforth on Lake Erie in Niagara stand Brigid and Maeve, daughters of the Rev. E. C. McCullagh, and Kathy Brown, all of Knox Church, Dunnville.

JULY - AUGUST, 1961

Vol. LXXXVI, Nos. 7 - 8

GROWING UP IN CHRIST

*Based on the message from Ephesians 4:15, "grow up into him in all things, which is the head, even Christ," an immediate appeal will go out to every presbytery and synod. It is aimed at encouraging our church members in continued growth towards Christian maturity, and originates from a post-assembly conference called by the chairman of the board of stewardship and budget.*

*The object is to challenge all Presbyterians to responsible participation in the total calling and mission of the church. At least \$130,000 more than the authorized budget expenditures of \$1,705,311 is needed this year to maintain our present work.*

*The appeal will be aimed particularly at the uncommitted and lukewarm amongst our members, but will endeavour to stimulate the interest of all.*

*Conveners of every committee in each presbytery will be contacted during the summer months, and a vigorous program is expected to result.*



# The 87th General Assembly

(Photos by Canada Pictures)

A CAPACITY congregation filled Knox Church, Toronto on Wednesday night, June 7th, for the opening of the 87th general assembly of the Presbyterian Church in Canada.

Worship was conducted by the minister, the Rev. Dr. William Fitch, who extended warm greetings on behalf of his congregation.

The retiring moderator, the Rev. Principal Robert Lennox, preached a sermon on the theme "The Surprises of God". A detailed report of his activities during the year was given by Dr. Lennox during the voting by ballot which took place after he had constituted the general assembly and called for election of a new moderator.

The retiring moderator spoke of his trip to the Church of Scotland reformation assembly last October as an unforgettable experience. He also represented our church at the centennial assembly of the Presbyterian Church of the United States in Dallas, Texas, at the end of April. During the winter Dr. Lennox visited British Guiana and Jamaica. Many of his contacts in Canada were with universities and as a result he stressed the need for the church to develop a strategy for working among the 112,000 young Canadians who are college students.

## The New Moderator

In one of the longest elections on record the Rev. Dr. Robert L. Taylor of Medicine Hat, Alberta, was elected moderator after three ballots. The other candidates were the Rev. Dr. Ross K. Cameron of Toronto, and the Rev. Dr. Edwin J. White of Edmonton. Although nominated by several presbyteries, the Rev. Mariano Di Gangi of Hamilton withdrew before nomination speeches were made from the floor.

Dr. Taylor was installed in office by Dr. Lennox. Before the evening sederunt closed a telegram of greetings from the Korean Church in Japan was received with pleasure.

## Thursday Morning, June 8

At 9 a.m. a service of worship was held when the sacrament of the Lord's Supper was administered by the moderator, assisted by the Rev. J. M. Laird of Knox Church and elders from various presbyteries. Following this solemn service the business sederunt was opened with prayer by the moderator.

## Distinguished Visitors

Greetings from the city of Toronto were brought by Mayor Nathan Phillips, who was thanked for his message.

The assembly then heard the official delegate of the Church of Scotland, the Very Rev. John A. Fraser, a former moderator and a chaplain to Her Majesty the Queen. "We must realize that we not only have great traditions to uphold but new traditions to create", said Dr. Fraser as he referred

to the ties between his church and ours. He reported that the Church of Scotland is opening new churches at the rate of one a month.

Speaking for the Anglican Church of Canada, the Right Reverend G. P. Gower, Bishop of Westminster, made a strong plea for a new vision of the church. He congratulated the Presbyterian Church on its effective witness and urged it to join other communions on the battle line for true ecumenicity. Bishop Gower expressed the hope that conversations between our church and his would continue.

The moderator of the Waldensian Church in Italy, the Rev. Dr. Ermanno Rostan, spoke of the situation in a country where some 120,000 Protestants form a minority in the midst of 50 million Roman Catholics. He paid tribute to a Canadian general from Halifax, Charles Beckwith, who lost a leg at Waterloo, as one who devoted much of his time and substance to support of the Waldensian cause in northern Italy in the mid-nineteenth century.

Other fraternal delegates presented at this time were the Very Rev. A. E. Horwell, immediate past moderator of the Presbyterian Church in New Zealand, the Rev. Joseph Nytomono of the Presbyterian Church of the Camerouns, the Rev. L. H. Cheng, former moderator of the Presbyterian Church in Formosa, the Rev. T. T. Wu of Formosa, and the Rev. Inya Ude of the Presbyterian Church of Nigeria. These delegates were heard later on special programs.

## Bible Society

The general secretary of the Canadian Bible Society, the Rev. Dr. Kenneth G. McMillan, reminded the assembly that about 90% of the world's population speaks a language other than English and the Word of God is closed to these people unless copies are printed in their languages. Warning that the church is a minority movement in a hostile world, Dr. McMillan urged Presbyterians to support the Bible Society with a realization of the urgency of the times in which we live.

## The Administrative Council

A detailed report on the new administrative council and the various matters referred to it was made early in the general assembly by the chairman, Dr. J. L. King.

After one year's operation the plan of a council appears to be useful and helpful in the life of the church, the report stated. Members of the council together with representatives of the various boards have faced the problems confronting the church.

A change in structure was made on the recommendation of council's organization committee under the convenership of Prof. W. Stanford Reid. It was decided to replace the board of finance and office management with two committees: (a) a finance committee made up of financial experts and others with the honorary treasurer as chairman (b) a





Part of the congregation that filled Knox Church for the opening of general assembly.

committee of office and property management.

The administrative council was given authority to appoint a full-time comptroller for an experimental period of two years, and was asked to define the respective duties of both the treasurer and the comptroller.

Before the assembly ended the following recommendations of the council were adopted:

- No specific design of the burning bush to be recognized officially.
- Commissioners to be given permission to travel to assembly either by economy air plan or by train.
- That the practice of appointing women to congregational boards of managers be encouraged.
- That boards and committees review their grants to inter-denominational work to ensure that they are in proportion to the other obligations of the church.
- Total authorized budget expenditures for 1961 to be \$1,705,311 plus an additional \$50,000 for the general board of missions.
- Total authorized budget expenditures for 1962 to be \$1,705,311.

- As approved by the 1959 general assembly, the budget objective for 1962 be set at \$2,030,000.

#### The Treasurer's Report

In a full report on the financial position the honorary treasurer, W. S. Walton, Q.C., showed that investments of funds for the various boards total \$7,069,765, the highest figure in history. Of this amount \$2,880,555 is held by the pension fund, and other investments are designated for specific purposes. The capital position of our church is sound, he assured the assembly.

However the accumulated deficit to the end of December, 1960, was \$422,756, the treasurer announced. Although all boards and committees have made drastic cuts in their budgets, current revenue is not high enough to meet expenditures.

A proposal from the Rev. Dr. Finlay G. Stewart of Kitchener "that the administrative council give full consideration to the advisability of a campaign for capital funds in the near future as an answer to the immediate and long-term financial needs of our church" was referred to the council for study.

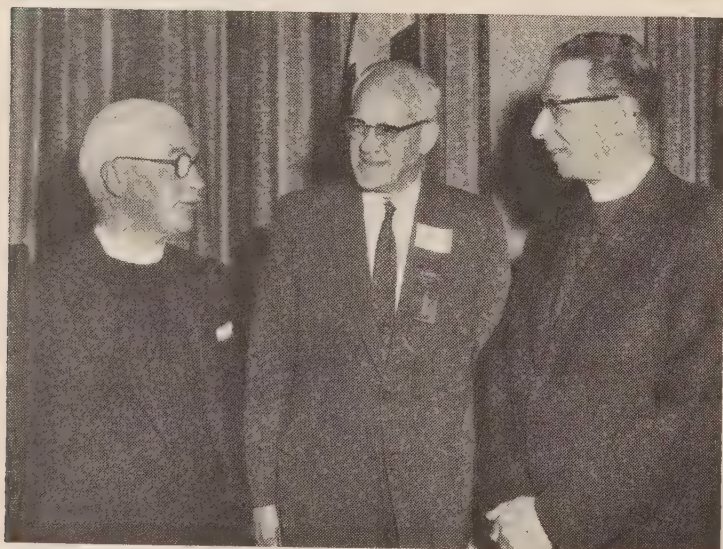




Rev. L. H. Cheng, past moderator from Formosa, Rev. Inya Ude of Nigeria, and Rev. T. T. Wu, Formosa Bible School principal, at general assembly.



From the French Camerouns, Rev. Joseph Nytomono talks with fellow-Presbyterian Dr. J. A. B. de Vleeschouwer, our director of immigration in Montreal.



Very Rev. John A. Fraser, left, from the Church of Scotland, Harold M. Jackson, convener inter-church relations, and Bishop G. P. Gower of Vancouver in friendly conversation.

## Overseas Missions

Tribute to veteran missionaries was paid by the general assembly on Thursday night, when the long service of the Rev. and Mrs. Allan Reoch and of the Rev. and Mrs. John Elder was recognized. A scroll was presented to Mr. Reoch, who served a total of 33 years in Manchuria and British Guiana. Mr. Elder received a similar presentation after 19 years of labour in British Guiana.

"Summons and Response" was the theme as the assembly heard representatives of the churches overseas and some of our missionaries who serve there.

The Presbyterian Church in Formosa which has had the aid of our church for 90 years is now becoming a missionary-sending church itself, the Rev. T. T. Wu told the assembly. Mr. Wu is principal of a Presbyterian Bible School, and has spent the last three years studying in the United States. Among the hill tribes to whom Formosans carry the Gospel only one in a thousand are Christian, he pointed out. Although there are now 747 Presbyterian churches on the island as against 176 in 1945, only 2% of Formosans are Christian.

The young nation of Nigeria takes each step with prayer, the Rev. Inya Ude stated, and he quoted from the Nigerian national anthem:

"O God of our salvation,  
Help us to build a nation,  
Where no man is oppressed."

About 22% of the people in Nigeria are Christians.

To find the will of God in this day and age is the missionary task of the church, Miss Margaret Kennedy from the Bhil field in India asserted as she indicated some of the difficulties and challenges of the work in changing times.

Mrs. J. H. McIntosh and Dr. Roy Ward spoke for the outgoing missionaries, who were presented by the Rev. R. M. Ransom, assistant secretary for overseas missions.

"Now that the world has become one, what is our responsibility?", the Rev. Dr. E. H. Johnson, overseas missions secretary asked. He referred to the revival of Buddhism as arising from the hunger of humanity for answers to the deep questions of life. Just that week, word had come of the government taking over 12 of the 31 primary schools of our church in British Guiana, Dr. Johnson reported as he spoke of the way the political situation changes from day to day.

"We summon all Christians to come forth from the securities which are no more secure and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His coming", he quoted from Bishop Lesslie Newbigin.

On recommendation of the mission board the general assembly adopted "The Christian Mission in Latin America and the Caribbean" as the overseas missions theme for 1961-2. It accepted certain provisions clarifying the status of our missionaries in Formosa, establishing their connection with the church there as well as here.

## Home Missions

Home missions was the theme of the Friday evening sederunt with the Rev. Douglas Crocker of Edmonton presiding. Two distinguished guests from different corners of the world highlighted the program and the home missions secretary, the Rev. Dr. J. A. Munro, gave a stirring address.

From Montreal and our French-speaking congregation there came the Rev. Joseph Nytomono, a minister of the Presbyterian Church in the Camerouns. He spoke with pleasure of being his church's first missionary to Canada and described his work as assistant in Eglise St. Luc.

The Very Rev. Arthur E. Horwell, director of home



## Behind the scenes at Assembly . . .



Rev. E. L. Garvin, White Rock, B.C., and George Ward, Saskatoon, met at general assembly. Both have missionary sons.



Rev. Dr. Robertson Millar of Martintown and elder J. H. Nimmo of Toronto.



Prof. W. Stanford Reid, McGill University, and Donald G. Fraser, the Town of Mount Royal, Que., elder commissioners.

ministry for the Presbyterian Church in New Zealand, described the situation in a country where 23% of the population are Presbyterians. In 1948 the church awoke to its opportunity and launched a New Life movement. As a result its outreach has increased tremendously in the past 11 years. Mr. Horwell described the church as a sleeping giant. Too many congregations have "don't disturb" signs on their doors and too many ministers are standing between the people and their giving.

"We must show our people that they must sacrifice for Christ as He did for us", the speaker from New Zealand concluded.

"The great task of the general assembly is to examine the day in which it lives, the real resources of its people, and then measure ourselves against the task and not against dollars", said Dr. Munro. "If the Presbyterian Church in Canada stops its movement across this nation now we have no right to exist", he stated. Dr. Munro pointed out that in the area surrounding the assembly church millions of dollars are being spent to give young people a scientific and secular education, as compared to nickels spent in preparing men for the ministry.

At a later sederunt, when the total authorized expendi-

tures were set at \$1,705,311 for 1961 it was pointed out that work at home and overseas would have to be curtailed. The assembly then authorized an additional \$50,000 for missions, to enable the board to meet its urgent present commitments. It was understood that \$33,000 of this would go to home missions, and \$17,000 for overseas.

The Rev. A. Lorne MacKay warned that this placed the board in a serious plight regarding its obligations to sister churches overseas, while Dr. Munro said that on the home front it would involve a cut-back of grants by at least 10%.

### The Minimum Stipend

Lengthy discussion at the general assembly centred around the minimum stipend for ministers and by a standing vote it was decided to make an increase in basic stipends the first or a prior claim among all new claims upon budget funds in 1962. The present minimum is \$3,100 a year plus manse and travel allowance, as against the objective of \$3,900 set by the 1957 general assembly.

It was agreed that all monies in excess of authorized expenditures received in 1962 be placed in an augmentation fund, to be distributed equally among ministers on the basic stipend, and that no new claims upon budget funds should be granted until the objective of \$3,900 is reached.

In the discussion it was emphasized that \$3,100 is the present basic stipend and that authorized expenditures as approved make no provision for an increase in 1961 unless budget contributions improve.

Dr. Munro pointed out that each increase of \$100 involved more ministers. Where 198 ministers at home and many overseas would be affected by the first \$100 increase, the number would steadily grow until 319 ministers and about 40 overseas missionaries would be affected when the \$3,900 level was reached. He said that the extra cost to the church then would be about \$255,200 even though some of the congregations meanwhile assumed a greater share for stipends.

"We have no more right to authorize any extension work until the basic stipend is at least \$3,900", the Rev. Walter Allum of Dundas, Ont., said. "If we begin new work then in effect we will be asking the men on the minimum to pay for it by sacrificing an increase."

In his address as chairman of the general board of missions, the Rev. A. Lorne MacKay of Hamilton opposed any proposal that extension work in new areas should be curtailed in order to effect economy.

"The 17 charges opened since 1951 cost \$99,000 but up to 1959 had contributed to the budget over \$126,000", said Mr. MacKay. "They paid spiritual dividends, too. There



The moderator of the Waldensian Church in Italy, Rev. Dr. Ermanno Rostan, was a welcome visitor to our general assembly.





A. C. Robertson, left, of Windsor, Ont., Archie Campbell, Dresden, and Rev. William Lawson, right, chairman of the board of evangelism and social action.

has to be extension in order to stand still, just to hold our own."

### New Office Building

No steps have been taken to erect a new office building on the site purchased last year in Flemingdon Park, the assembly was told by the convener of the building committee of the administrative council, D. L. McDougall of Islington. This proved to be impracticable because the funds available were not sufficient to erect a building suitable for that purpose, he reported. Two other propositions have been under study by the committee and it was authorized to continue its work under authority of the administrative council.

### Christian Education

Monday evening was devoted to the board of Christian education. The retiring chairman, the Rev. F. J. Barr of Sarnia, reviewed the progress that has led to the training of adults as well as children and to formation of a committee on the laity.

Deploring what he called the divorce between the church and the university, the Rev. Dr. John A. Ross, dean of the Presbyterian residence at the University of British Columbia,

stated that only a small fraction of those graduating today have any active church connection. An even smaller number see any relation between religion and their university careers, he added.

"If we hope to accomplish anything in this field we must stop explaining ourselves in the language of the 17th century", Dr. Ross declared. "These young people look on me and the church in general as an ancient relative who has some vague claims on them but is really mostly a nuisance." He warned that the best students in Sunday School are inarticulate when they get to university.

The church must rediscover the Gospel and strip away the irrelevances if it would influence our future leaders. "Our Lord taught that we must love God with all the mind", concluded the commissioner from Vancouver, "our major task is to bring about a great reconciliation in the divorce between the church and the university."

The board's report showed a decrease of five in Presbyterian church schools last year, for a total of 1,052. Enrollment increased by 4,014 to 122,199.

Our church has discontinued publication of story papers for children, the Rev. Dr. J. S. Clarke, general secretary of the board, reported. These are not regarded as an integral part of the curriculum of Christian teaching, and may be obtained from the two large Presbyterian churches in the U.S.A. where they are required, he stated.

The board is studying the nature of Presbyterian participation in the church's ministry in the university and a possible plan for a university Christian movement. It has the approval of the administrative council to study the principle and procedure of establishing church-related Arts colleges. It will be undertaken in consultation with the theological college boards and the assembly's board of education.

### Evangelism and Social Action

The ultimate aim of the board of evangelism and social action is to educate the people of our congregations to think of evangelism as an integral part of the life and work of the church of Jesus Christ and not as something done by special people at special times, the chairman of that board, the Rev. William Lawson of Windsor, Ontario, told the general assembly. Three methods are being advocated, preaching missions, visitation evangelism and industrial evangelism. The ideal method could well be a combination of all three.

"God has put the church in the world for the sake of the



The moderator met with former moderators at a luncheon. From the left, front row: Dr. John McNab, Dr. W. Gordon Maclean, Dr. Norman D. Kennedy, Dr. J. L. W. McLean, Principal Robert Lennox, Dr. Robert L. Taylor, and Dr. William Barclay. Back Row: Dr. J. A. MacInnis, Dr. Finlay G. Stewart, Dr. J. B. Skene.





All eyes are on the camera as commissioners pose for the official general assembly photograph.

world", said the board secretary, the Rev. A. J. Gowland. "I wonder whether the deficit of the church hasn't become an obsession with us. The church fails when it gets its eyes off the Lord."

The hour of the laymen has struck, Mr. Gowland asserted, as he emphasized that ministers and laymen must work as a team. If laymen are to accept their role in the church they must be trained.

The problem of unemployment in Canada sparked vigorous debate, with ministers from the Maritimes taking a leading part.

"Shortly the Maritimes will be filled with ghost towns", said the Rev. Harry A. Crawford of North Sydney, N.S., as he pointed out that closure of coal mines continues although the total output of Cape Breton is only a fraction of what is used in Ontario.

Presbyterians should make themselves familiar with the local provisions made by government for training and improvement of skills, and interpret these to the unemployed, the Rev. G. Taylor-Munro of Fort Erie suggested.

"Governments do not make recessions and booms", said the Rev. C. C. Cochrane of Westmount, Quebec. "We must address not only government but industry, finance, and perhaps the forgotten man, the labourer."

A resolution was addressed to the government of Canada in these terms: "The general assembly of the Presbyterian Church is deeply concerned about the continuing unemployment in our land and the fact that the level of unemployment is now, and has been amongst the highest of any western country. As a church we are most conscious of the anxiety and frustration it brings to so many fine people.

"It is our conviction that while the government of Canada has made some attempts to alleviate unemployment by means of such measures as the Technical and Vocational Training Assistance Act there is a need to bring all its power to bear upon this issue that the rights of gainful employment and the development of men's God-given talents to the well-being of this vast and rich land may be preserved.

"The general assembly offers the services of its board of evangelism and social action to meet with the appropriate elected representatives of government to devise means of reducing unemployment."

The general assembly also urged the government to use its influence to stop by international agreement the testing of nuclear weapons; to bring to a halt the production of nuclear weapons under such international inspection and controls as will most fully ensure compliance; to press toward the prohibition of nuclear warfare by international agreement, and to accelerate international co-operation in the development of atomic power for peaceful purposes under proper safeguards.

The Rev. Dr. J. L. W. McLean of Victoria, B.C. asked the church to take a positive Christian approach to the whole matter of peace and war in view of the grave danger of

annihilation by atomic weapons. The board was instructed to make a study of war and the nuclear age.

On recommendation of the board of evangelism and social action it asked the government of Canada to delete from the Income Tax Act section 27 (2) in order to remove "the inequalities, abuses and discriminations grounded therein". The section referred to provides exemption for members of religious orders who have taken vows of perpetual poverty. "There are 2,904 teachers in Alberta schools alone who benefit by this", commented Mr. Lawson.

Housing for senior citizens was another subject of concern, and presbyteries were urged to explore the local needs of the aged and the possibility of obtaining government assistance in providing adequate housing for them.

"This can be done even in the small community with the aid available under the national housing act and from the provincial government", said the Rev. Bruce A. Miles of Listowel. "Service clubs are doing it — the church locally should have Christian concern for the aged."

### The Three Colleges

"The greatest need of the church is the need for men to carry on the church's work", said Principal Robert Lennox as he gave the report of the senate of Presbyterian College, Montreal.

As chairman of the college board Thomas M. Dick reported that McGill University has taken over the old building on an exchange of land plus \$600,000 towards the cost of a new college. While construction proceeds the Presbyterian College will be housed in temporary quarters.

Knox College renewed its claim on the property at 63 St. George Street and the board reported that ample use could be made of this building if and when the church offices are moved.

Principal J. S. Glen reported the resignation of the librarian, the Rev. Dr. Neil G. Smith. The college incurred a deficit of \$9,325 last year, and again drew on its capital funds. The situation is serious, since \$142,759 has been drawn from capital in the last 17 years.

Ewart College was approved as the name for the new Presbyterian Missionary and Deaconess Training School. It was adopted in tribute to Mrs. Thomas Ewart, president of the Women's Foreign Missionary Society, who was instrumental in founding the school in 1897. Then known as the Ewart Missionary Training Home, the first classes were held in her residence.

### Membership Increase

Communicant membership increased by 858 to 198,881 in 1960, according to the statistical report. The number of Presbyterian households rose to 142,310, a gain of 1,300.

Ministers now total 794, an increase of 28, while there are 10,487 elders, a gain of 310 over 1959. There are 1,184 preaching stations, an increase of six.

The amount raised by congregations for all purposes, local,





Rev. W. A. Young of St. David's, Ont., chats with elder John Connelly, Brownsburg, Que.

benevolent and budget, was \$11,988,381, the joint clerks of assembly reported.

### Stewardship and Budget

Reporting for the new board of stewardship and budget, chairman Robert Eakins drew attention to the increase of 6% in budget givings in 1960 and pointed out that an additional \$100,000 is needed in 1961 if no curtailment of program is to be made.

While accepted allocations to presbyteries total \$1,812,000 for the year, experience has proven that the response is only 88.6%.

The general assembly adopted the board's recommendation concerning an annual stewardship visitation in each congregation, preferably in the autumn, and instructed presbyteries to explain the importance of monthly remittances of budget money to the treasurer's office.

On recommendation of this board, of which the Rev. Dr. H. F. Davidson is secretary, it was agreed "that this general assembly through a letter from the moderator issue a call to all members of the church to give increased support to the total work of the church".

### Inter-Church Relations

Any approach to unity has to be made slowly and carefully, the president of the Canadian Council of Churches, Prof. David W. Hay of Knox College, told the general assembly. The proposal made in the United States by the Rev. Dr. Eugene Carson Blake for a merger of four major communions was "like trying to cultivate a seed bed with a bull-dozer", he said. "This is too rough a way to handle delicate issues." Only by consultation will integration gradually come about.

"The Canadian Council of Churches is an effort to set inter-church co-operation in Canada in the context of the ecumenical movement", the Rev. Dr. W. J. Gallagher explained. The council's general secretary reported on matters of common concern, including the proposed enlargement of the Canadian School of Missions in Toronto into an inter-denominational missionary and ecumenical institute.

On motion of H. M. Jackson, convener of the committee on inter-church relations, it was decided to send three observers from our church at the invitation of the United Presbyterian Church in the U.S.A. to sit with but not actively participate in the negotiations on church union. It was felt that the Presbyterian Church in Canada by nature of its witness, and because of its experience in the past, should have something worthwhile to contribute to such discussions.

For the committee appointed to converse with the Anglicans, Principal J. S. Glen reported that three meetings had been held in an atmosphere that was relaxed and wholesome. A proposal that conversations at the presbytery or local

level be encouraged was referred to the committee to be reported upon at the 1962 general assembly.

Reporting for the delegation to the North American area council of the World Presbyterian Alliance, the Rev. C. C. Cochrane stated that the council is anxious to establish committees in cities like Toronto and Ottawa to make contact with all African students and government officials to see that they get into Presbyterian and reformed homes and are introduced to the life of the church most akin to their own.

### The Book of Common Order

Lively debate marked the presentation of the report of the committee on the revision of the Book of Common Order, and it was ordered to continue its work until the next general assembly.

Thirteen presbyteries disapproved of the present draft revision while 14 approved, although five qualified their approval, Prof. David W. Hay stated. Modifications were promised to make the new book acceptable as a guide for a greater number of ministers. "We are not trying to force a fixed liturgy on the church", said Dr. Hay, as he pointed out that the 1922 Book of Common Order published in Canada was the first in the world to be authorized by a general assembly.

### The Pension Board

Chairman C. M. Pitts of Ottawa recommended an increase in pensions for ministers and the widows of ministers, effective July 1. This was approved, bringing the annual pension for ministers to \$1,200 annually, and the compensation for widows or a single orphan to \$600 a year. Pensions are now paid on a monthly basis.

A proposal from the presbytery of Montreal that pensions should be increased by \$400 by doubling the rates paid by ministers and congregations was referred to the pension board for study and report.

A further proposal for group health and accident insurance for ministers, their wives and families, deaconesses and other church workers, originating from the presbytery of Westminster, was also referred to the pension board.

### Recognition of Ordination

For a special committee formed to deal with reception of ministers from other communions the Rev. George L. Douglas of Woodstock, Ontario, who is also chairman of the board of education, recommended this principle:

"As a working basis for the recognition of ordination we consider (i) that the ministers of all major Protestant denominations are eligible for reception into our church without

*(Continued on page 12)*



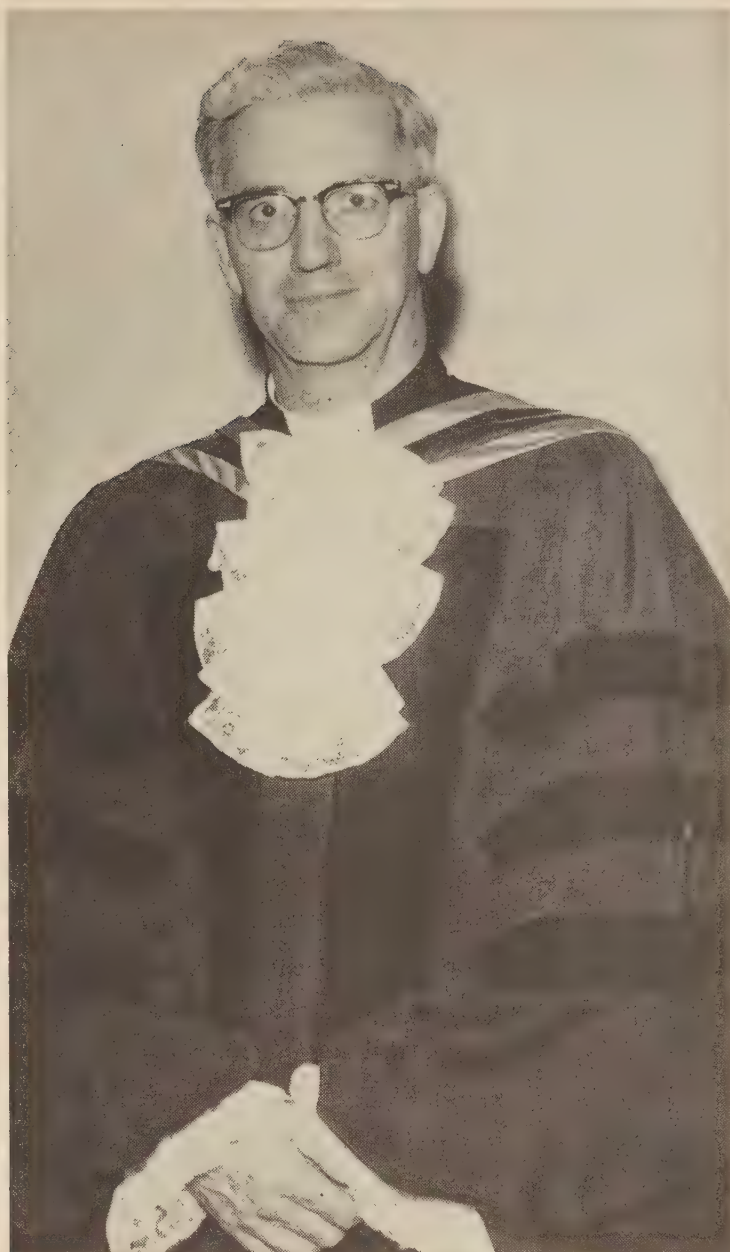
From the Maritimes, Rev. A. O. MacLean, left, Halifax, Rev. E. F. Molnar, Bathurst, N.B., centre, and Rev. J. Donald MacKay, Summerside, P.E.I., on the right.



# New Moderator

## A Prairie Pastor

### For 25 Years



FROM southern Alberta comes the new moderator, the first minister from Medicine Hat to be elected to that high office.

The Rev. Robert Leishman Taylor, B.A., D.D., is known primarily as a pastor and preacher although he has always taken an active part in all the affairs of the church. His ministry of a quarter of a century has been spent entirely in western Canada, first at Lenore, Manitoba, then at Innisfail, Alberta and Indian Head, Saskatchewan, before the call came to his present charge 18 years ago.

In Medicine Hat he has identified himself with the community during a long and effective ministry extending beyond the city itself into the ranching and farming country for miles around.

A little research reveals that when Robert Taylor became minister of St. John's Church in 1943 the communicant members numbered 158, while givings to the budget of the Presbyterian Church in Canada totalled \$226. At the end of last year membership had increased to 432 and contributions to the budget reached \$6,999.

Yet statistics tell only part of the story, for St. John's is a congregation with unusual spiritual vitality and missionary zeal. Where else would one find groups meeting for prayer at an early hour in the morning? A men's fellowship for this purpose gathers at 7.45 a.m. every Friday, and two separate meetings for prayer are held by women of the church.

Many young people from St. John's Church have gone forth to serve with great devotion, some of them as lay leaders. It was from this church that the Rev. William J. Graham, now of Guildwood Village near Toronto, and the Rev. Donald G. Kemble, minister at Picton, Ontario, entered the ministry.

It is significant that the Presbyterian Training School operated for eight years in Medicine Hat. This project, the training of young men and women for lay service, was a deep concern of the new moderator. Dr. Taylor served on the board and taught on the staff of the school.

The outreach of St. John's Church has taken another form, the establishment of a new congregation, Riverside Church, which first held its services in the training school. Now five years old, Riverside has more than 200 members.

ROBERT L. TAYLOR was born in Scotland 51 years ago and was brought to Canada by his parents as an infant. His primary and secondary school education was obtained in Orillia,

Ontario. He was graduated in Arts from the University of Toronto in 1933, and three years later received the diploma of Knox College. At Knox convocation in April of this year he was granted the degree of Doctor of Divinity, *honoris causa*.

During his ministry in the west Dr. Taylor married Jean Patricia Findlay of Trochu, Alberta, and they have five children. A sister of the new moderator, Isabel, a talented musician, has been one of our missionaries in Formosa since 1931.

The oldest daughter, Patricia, 19 years of age, is studying interior decorating at the University of Manitoba, and during the summer works as a swimming instructor.

Seventeen-year-old son Robert won the top award at the district music festival in Medicine Hat this year with a mark of 90 for his performance on the violin. Young Bob's prize essay on "Canada in 2,000 B.C. and 2000 A.D." earned him a two-week trip to England this summer, on which he will be accompanied by the

(Continued on page 29)





—Toronto Daily Star

At a dinner to mark the silver anniversary of graduation, the class of '36 presented a silver chalice to Knox College. Wing Commander James Dunn, left, makes the presentation to Principal J. S. Glen, while a member of the class, Moderator Robert L. Taylor, looks on.

(Continued from page 10)

re-ordination, other conditions having been satisfied; (ii) that ordinarily the ordination of Roman Catholic priests is to be recognized, and that ministers of other sectarian groups are to be considered on the merit of each case, on the basis primarily of their ordination by the laying on of hands and with prayer, and by a group that could be considered analogous to a presbytery, in our sense of a presbytery."

#### Ordination of Women

Action on the ordination of women to the ministry was deferred for at least two years when the matter was referred to the committee on articles of faith for doctrinal study. A remit sent down to the presbyteries last year for opinion under the Barrier Act was given approval by 14 presbyteries, disapproval by 26, with eight failing to report.

#### Recruitment Committee

One of the chief obstacles to recruitment for fulltime service is the attitude of the whole church towards the ministry, the Rev. Dr. C. J. MacKay of Montreal reported for his committee. There is no vivid conception of the idea of vocation and the minimum stipend is so low it reflects upon the generosity of the church.

The committee will co-operate with the Canadian Council of Churches in its attempt to set up a department of Christian vocation.

#### Presbyterian Residences

The vacancy for dean of the Presbyterian residence at Saskatoon has been filled by the appointment of the Rev. John Buchanan as from August 1, the board of that residence announced.

As a tribute to the Hon. Mr. Justice A. M. Manson of Vancouver and his leadership in establishing St. Andrew's Hall on the campus of the University of British Columbia, the assembly approved of naming the dormitory section of the hall "The A. M. Manson House."

## Alumni Officers Elected By Theological Colleges

Officers of the Knox College Alumni Association were elected at the annual meeting on June 12 as follows: honorary president, Principal J. S. Glen; past president, DeCourcy H. Rayner; president, Walter Allum; vice-president, Chester Lewis; secretary, Donald McQueen, treasurer, Thomas M. McKennell; alumni representatives on college board, Douglas Anderson, 1 year; D. S. Campbell, 2 years; D. R. Sinclair, 3 years.

The alumni voted \$100 towards the expenses of the youth delegate to the third assembly of the World Council of Churches.

The Very Rev. John A. Fraser of the Church of Scotland addressed the luncheon, which 97 graduates attended.

At a dinner meeting of the Alumni Association of Presbyterian College held on June 12, the following officers were elected: Honorary president, Prof. Donald MacMillan; past president, A. Lorne MacKay; president, John Simms; secretary-treasurer, W. J. O. Isaacs; representatives to board of college: Earl Smith, 3 years; John Williams, 2 years; W. J. O. Isaacs, 1 year.

#### The Presbyterian Record

Increase in the price of individual magazine subscriptions to \$1.50 a year from January 1 next was announced to the general assembly by E. M. Shortt of London, convener of The Record committee. Rising costs make the first increase in individual rates in 40 years necessary.

Subscriptions will remain at \$1.00 per year for those subscribing through congregations that adopt the Every Home Plan, and promotion of this plan will proceed through the balance of this year.

#### The Place of Synods

A thorough study of the history and legal position of the synods was reported upon by the Rev. Dr. Neil G. Smith, convener of a special committee.

"What is needed at this time is not so much an enlargement of the powers of synod, as more effective use of the powers now, in theory, vested in it", said the committee, and it urged synods to accept a greater share of responsibility for promoting the programs of the church.

A recommendation asked each synod to set up a committee on the state of religion, consisting of the moderator, clerk and others specifically named, to concern itself directly and actively with church extension and the general promotion of the programs of the church within the bounds of synod.

#### The Ottawa Commission

A lengthy report from the special commission appointed by the 1960 general assembly was presented by the Rev. Dr. L. H. Fowler and received without question. In its judgment last July the commission ordered the presbytery of Ottawa to dissolve the pastoral tie between the Rev. Dr. A. Ian Burnett and the congregation of St. Andrew's Church. This was done on October 1.

"Dr. Burnett is still a minister in good standing in the Presbyterian Church in Canada, and his name is on the appendix to the roll of Ottawa presbytery", Dr. Fowler stated.

At a later sederunt Prof. John Wevers of Toronto reported for a judicial committee appointed to deal during this assembly with a petition from certain members and adherents



of St. Andrew's Church, and a complaint from the presbytery of Ottawa against this judgment. The judicial committee found that the commission had not acted *ultra vires* (or exceeded its powers) at any point, and the assembly upheld the findings.

#### Reports from the W.M.S.

The assembly heard a report from the Rev. A. Lorne MacKay on behalf of the Eastern Division, Woman's Missionary Society, which showed that there are 3,554 members and that more than \$39,000 was spent on work at home and overseas in the past year. Mrs. D. R. MacLean is the president.

Mrs. A. Glenn Thompson spoke on the work of the Women's Missionary Society, Western Division, which has 46,266 members and a budget of over \$344,000. For Christian literature throughout the world the society spent over \$15,499.

Tribute was paid to Miss Frieda E. Matthews, who is retiring from the position of executive director of national missions. She will be succeeded by Miss Giolla Kelly, now in the home missions office of the church, on October 1.

#### Other Matters

The trustee board, through chairman B.M. Hannigan, reported in detail on its investments on behalf of the church, which total \$1,806,768. Bequests for various purposes during 1960 amounted to \$559,899.

For the committee on the laity Prof. Donald V. Wade of Knox College reported on the work of the year under direction of the Rev. Stuart B. Coles. The E. W. McNeill Foundation has purchased a 100 acre farm in the Caledon hills for a conference centre.

The audio-visual committee through the Rev. George Cunningham reported on its library, training, production and broadcasting services, and made a plea for a realistic amount to do its work effectively.

In the past year 29 congregations received guidance in erection of new churches and Christian education buildings, the Rev. R. H. M. Kerr of Toronto reported for the committee on church architecture. An interdenominational conference on this theme will be held in Toronto, November 2-3.

The committee on chaplaincy services reported that 12 Presbyterian ministers are serving as chaplains to the armed

forces. It paid tribute to the late Lieut.-Col. the Rev. J. F. Goforth, who died suddenly on May 14 shortly after retirement from the chaplaincy.

The Rev. Dr. E. M. Howse, president of the Toronto conference, brought greetings from the United Church of Canada on the last Wednesday of the assembly. He represented the Rev. Dr. Hugh McLeod, moderator of general council, during his absence in Newfoundland.

A proposal that the administrative council ask the spending boards to list all requirements in order of priority was adopted.

An overture from the presbytery of Kingston asking that there be no further appointments to any executive office except under stress of the most stringent necessity and then only through the general assembly, was answered in terms that this is the policy of the council.

It was reported that due to difficulties of travel the new presbytery of the Lake of the Woods has not been erected, and the synod of Manitoba was entrusted with further study of the situation.

"I can't see why this church can't make more use of its retired ministers", commented the Rev. Dr. J. B. Skene of Port Credit when a proposal was made that graduates in theology be eligible in limited numbers for assistantships in large congregations in lieu of compulsory mission appointments. This was referred to the general board of missions for report next year.

The Rev. Eric A. Beggs of St. Laurent Presbyterian Church, Montreal, was the preacher at the assembly church on Sunday morning.

The assembly refused to adopt a recommendation of the committee on history that congregations co-operate in making historical records available for micro-filming after it was learned that the filming crews were from the Church of the Latter Day Saints, which was using the records for their own purpose, that of baptism by proxy of the dead.

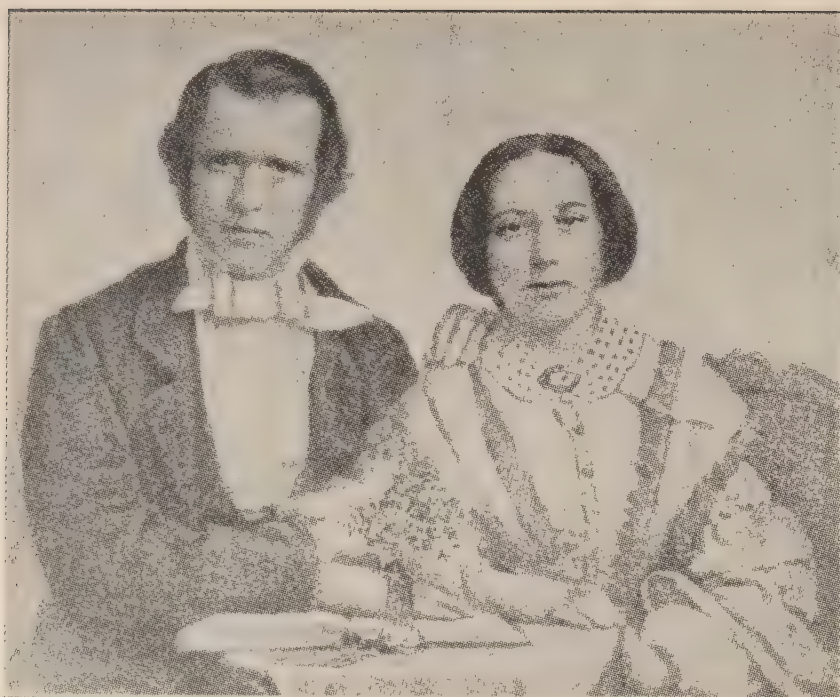
The two presbyteries of East and West Toronto were given permission to meet together for an experimental period of one year as occasion demands for consultation and action on issues of joint concern involving metropolitan Toronto.

The assembly adjourned at 4 p.m. on Thursday, June 15, after a standing vote of appreciation to the moderator, the Rev. Dr. R. L. Taylor. The 88th general assembly will meet on June 6, 1962, in Knox Church, Toronto.

At the laying of the corner-stone on June 10 of Ewart College, the new Missionary and Deaconess Training School, are pictured Rev. Dr. Robert L. Taylor, moderator of general assembly, Mrs. K. Denton Taylor, chairman of the board, Mrs. J. Keiller Mackay, wife of the lieut.-governor of Ontario, and Principal Margaret Webster.







George and Ellen Gordon

BY JOHN McNAB

(*Editor Emeritus of The Record*)

# Martyrs of the South Seas

ONE hundred years ago our smallest Canadian province furnished us with one of the richest stories in Christian history. Prince Edward Island had said goodbye six years before to one of its stalwart young Presbyterians ordained for the mission in the far-off New Hebrides. There was no short cut to these South Sea islands. The Panama Canal had not reached the blueprint stage, although navigators had dreamed of slitting the eternal mountains. The mission ship that carried George Gordon of Alberton, P.E.I., to the Pacific island of Erromanga took ten months on its round-the-world voyage.

There were few educational advantages on the island settlement of George's boyhood. Schools were scarce, travelling libraries were unknown and books hard to come by. It is said that George was nineteen before he saw a map. Conditions approaching famine faced many pioneer settlers. And in many parts spiritual apathy prevailed in the early nineteenth century.

Gordon was in his early twenties before he experienced a spiritual awakening. Once the light dawned his religious fervour reached such a peak that friends sought to curb his activities. He gave away food and clothing to those in extreme poverty. Then he began work as a colporteur of the British and Foreign Bible Society. His fervent testimony to the saving truths of Christianity stirred many hearts.

When George Gordon was twenty-eight years old the call came to offer himself for the ministry. Money that he borrowed on the farm for his student years in Halifax cost him twenty per cent. Study was not easy but his intense application broke through the barriers to learning. Apart from his zeal for studies he was disturbed by the slums and godlessness in the city of Halifax. Arousing some business men to investigate conditions he organized the Halifax City Mission. Then they erected a House of Refuge to reclaim the many fallen women in that city.

"Missionary Wanted for The South Seas" was a conspicuous advertisement in *The Missionary Register*. This he read and re-read before volunteering. On acceptance he commenced the study of medicine and learned the rudiments of printing. Gordon could hew timber, frame a house, wield the blacksmith's hammer and ply the tailor's needle — great assets for a pioneer missionary.

After his ordination at Pictou, Nova Scotia, he went to England where he trained for twelve months in the London Hospital and Medical College. During his year in London he married Ellen Catherine Powell.

On the voyage of ten months the young couple spent their time in a study of the native dialects. At long last on June 17, 1857, the Gordons saw their future home, Erromanga, with its feathery bamboos and lovely sandal-

wood. No welcome was extended when they landed and for several days they scarcely saw an islander.

Their first method of approach was to form a class of eight young men who had picked up a smattering of English in the Samoas or Australia. In three months George was able to write and speak in the native language. He visited various tribes and gathered groups for brief services. With the aid of his wife's typing they translated the parables of Jesus and stories of the Old Testament heroes into Erromangan.

As the true implications of Christian faith and practice dawned upon the savage minds a deadly enmity arose towards the missionaries. They cursed them for disturbing their consciences. Three hurricanes swept the island destroying crops and wrecking homes. Superstition was rife and sorcerers blamed the Gordons for the disaster.

A notorious sandalwood trading vessel, whose sailors were stricken with the measles, called at Erromanga. The officers brought some natives on board, exposing them to the scourge. The measles epidemic swept the island and almost one-third of the six thousand inhabitants died within two months. The more hostile savages accused the missionaries of causing the disease and hurricanes.

George Gordon was at that moment erecting a printing house where he hoped to print the Scriptures in Ero-



mangan. After morning prayers on the 20th of May, 1861, he left home to complete the roof. Nine men of the Unepang tribe came to the manse asking for loin cloths. Mrs. Gordon told them her husband was over at the new building. One man went forward with the request and George picked a piece of board to order for each one a yard of cotton.

Then this wily native said, "There is a sick man, missionary, and we want you to come and give him medicine". So Gordon started down the long path with Uhuvili walking behind. Some dry grass was burning when they reached a gully and here Gordon suspected treachery. Eight men rose out of an ambush and he caught the first uplifted axe. But George slipped where a tree crossed the pathway. Then they closed in and buried their tomahawks in the base of the skull.

Ellen Gordon heard the fiendish cries of triumph. She came trembling to seek the cause. One ringleader came to speak and as she turned the coward struck her on the shoulder with his axe. His next blow almost severed the head from the body. So a century ago, the

Canadian Presbyterian Church lost two of its greatest souls by martyrdom.

Not until October of 1861 did the news of their deaths reach Prince Edward Island. The story was told to their aged mother. Out in the fields, James, a younger brother was plowing. A student for the ministry, he immediately wrote an application asking that he might be sent to preach the gospel of love and forgiveness to those who had slain his brother. Congregations throughout Canada were thrilled when the mission board accepted his offer.

Three years later, in July 1864, James Gordon reached Erromanga. All the elementary books that his brother translated had been preserved. James was an even greater linguist than his martyred brother. The first Sunday that he spoke at Dillon's Bay about one hundred and fifty attended the service. Three or four native Christians were trained to preach at the out-stations.

Gordon, with some ardent helpers, devoted a large portion of his time turning God's Word into the native tongue. He corrected and perfected his brother's translations. One morning in March of

1872, he was busy translating the chapter on Stephen's martyrdom. Two natives appeared on the verandah begging bottles to carry drinking water. These were given. The two men lingered and James Gordon chatted with them. Nare sat in front and engaged his attention. Noting his opportunity Nerimpau plunged his tomahawk deep into Gordon's face. The missionary staggered forward and fell, his lifeblood staining the story of his translation of Stephen's death. When the story of her second son's martyrdom came to the now sightless mother, she quietly said, "I wish that I had another boy to send, that the heathen may receive salvation".

The missionary torch was caught again by a Nova Scotian team, the Rev. H. A. Robertson and his bride. One attempt was made on their lives, but Christian natives guarded their home. The blood of the martyrs truly became the seed of the church. Before the Robertsons returned on their first furlough a Memorial Church to the Martyrs had been erected. And at the parting Communion the emblems of Christ's broken body and blood were shared by two hundred and ten members as they lifted up their hearts in gratitude to God. ★

## You Were Asking?

**Question: Must one believe in the doctrines of the Westminster Confession of Faith in order to join the Presbyterian Church in Canada?**

Answer: The Book of Forms states that neither the minister or the session is entitled to require assent to any doctrines, or special qualifications, other than those set forth in the standards — "knowledge to discern the Lord's body, faith to feed upon Him, repentance, love and new obedience" (Shorter Catechism, Q. 97) and "a life in outward conformity with such profession" (Confession of Faith XXIX 8 - 110 sec. a).

Ministers and elders, however, are required to subscribe to the Westminster Confession of Faith and to perform their several responsibilities in the light of its teaching. Ministers and elders have a special responsibility in the matter of Christian education. Those joining the church for the first time would be expected to attend communicants' classes conducted by the minister. His teaching would be based on the fundamental doctrines of the Westminster Confession of Faith. Church school training prior to membership should also be in terms of the basic teaching of the confession. Formal subscription to the confession, however, is not required. After ascertaining that a person is baptized and discerning the fruits of faith, the session, by vote, admit persons to the Lord's table and membership in the church.

Persons joining a Presbyterian congregation from another denomination are accepted on the basis of a certificate showing them to be members in good standing. One would hope that such persons would ascertain the doctrinal position of the church before joining.

**Question: Who decides what type of supplies should be used in the church school?**

Answer: The kirk session. They would, of course, be open to recommendations from the superintendent and the church school staff. But "the superintendent, teachers and staff are appointed and hold office as the session may from time to time direct" (Book of Forms, III, sec. i). The kirk session, in making all such decisions, ought to have in mind the doctrinal position of the church to which the individual elders are bound by ordination vows.

**Question: How do you explain John 20:23—"Whosoever sins you remit, they are remitted unto them; and whosoever sins ye retain are retained."**

Answer: The preceding verse tells of Christ's breathing His Holy Spirit into the lives of the disciples, that is, the nucleus of the Christian church. Christ called His church into being and by His Spirit inspired her to be His special agency of teaching and preaching. "As the Father has sent me, so send I you."

She is to proclaim the good news that God forgives sins by word and deed. To remain silent about God's forgiveness is to leave men in their sins. To fail to embody God's forgiveness by real forgiveness and reconciling activity in society is to prevent men from believing the speeches we make about God's forgiveness.

The prerogative of forgiveness is clearly with Christ but He is pleased to use His church as a means or instrument of His forgiveness. If the church fails to be the body of Christ, that is to perform His bidding and to express His saving Word, then the world is indeed deprived of the knowledge and experience of forgiveness. It is a serious responsibility that is put upon the Christian church and each member thereof is to be a channel of, or a witness to, the grace of forgiveness he has experienced from Christ and through the instrumentality of others.

*Note: Questions may be rephrased in the interests of brevity or clarity or to comprehend several questions on a single theme. Questions will not be answered unless the writer's name and address is given. This information, however, will not be published with the question.*

— Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.





Colourful procession to St. Giles for opening of the Church of Scotland's general assembly is led by the Earl and Countess of Mansfield.

# Scottish Assembly

By John B. Logan

A CROWD lined the pavements opposite St. Giles' Church. Police shepherded people and traffic to leave a wide-open space around the Heart of Midlothian. Trim lines of soldiers stood around parliament square. Guns saluted from Edinburgh Castle. Robed clergy and officials gathered at the cathedral door.

At last the cars drove up, the walk of inspection started, and the lord high commissioner, the Earl of Mansfield, entered St. Giles' at the end of a long procession of dignitaries national, civic and ecclesiastical. Then with a Scottish Psalm the 1961 general assembly opened.

Outwardly quiet and even dull because no controversial issues emerged, nevertheless this assembly transacted a great deal of business. Speeches were closely timed, and the amplifying system was excellent. Publicity was good, through the B.B.C. and *The Scotsman* particularly. This report will touch on but a few of the items of general interest.

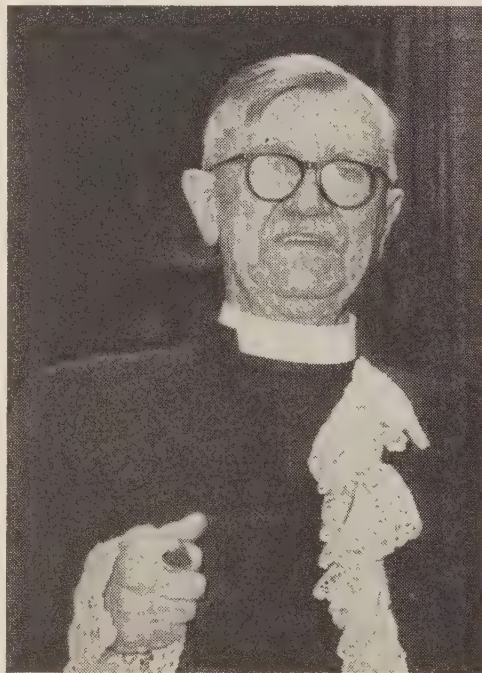
## Nuclear Warfare

Arising from the report on church and nation, the debate on nuclear warfare demonstrated that an agreed Christian solution has not yet been found. Last February the commission of assembly approved a deliverance requesting our government to speed up plans for discussion of arms control and disarmament, even at the cost of national pride or sovereignty, or by strengthening conventional forces. It asked assurance that polaris submarines would not be used to incite or to incur the danger of war and renewed exploration of the possibility of giving massive aid to underdeveloped countries. It requested the World Council of Churches to suggest that member churches should urge their own governments to undertake a new peace initiative, and challenged all Christian people to seek God's guidance

through Bible study and prayer. This was heartily commended anew to the prayerful consideration of the church, and assembly's committee was asked to study the question of peace and war afresh and report thereon to the next general assembly.

## Central Africa

The report of the special committee anent Central Africa caused consider-



Dr. A. C. Craig, Moderator

able debate, which started with the resignation of the convener, Dr. George F. Macleod, who wished to submit a minority report. The committee's deliverance was a balanced plea for freedom, good government, education for all, and general advance.

Dr. Macleod had this statement added: "Above all, the general assembly affirm their belief that emergent pan-Africanism makes inadequate a merely localized appreciation of the political

structure in any component part of that continent. They therefore plead with the white, but still dominant minority in Central Africa, in sympathetic understanding of their difficulties and the right to have their security and legitimate interests safeguarded, to demonstrate, beyond dubiety and with speed, their awareness of the radical change in the whole environment, and thus make possible a continuance of their great contribution to the common good of the new association in that land."

## Moderator to Visit Rome

Dr. A. C. Craig conducted proceedings with felicity and his utterances culminated in a magnificent closing address on *The Church in the World*. Since he is to visit Rome to take part in the centenary celebrations of the Scots kirk there the assembly authorized the inter-church relations committee, along with two other committees, "to consider the advisability of the moderator, when in Rome, paying a courtesy visit to the pope". This was raised in order to obtain assembly authority instead of leaving the decision to a small group, although disagreement was evident. It does not indicate any change in our stand for the reformed faith, but rather is a response to the sending of observers from the Roman Church to the executive meeting of the World Council of Churches recently at St. Andrew's. It is meant to be "love in action".

Copies of the report on baptism, which was excellent, are to be published, since the draft act is to go down to presbyteries next year under the Barrier Act. It provides a statement of the theology of baptism, with suggestions for instruction and for its administration.

Visitors to the general assembly from your church included the Rev. T. H. B. Somers, the Rev. Dr. John A. Johnston, the Rev. J. C. Cooper and Mr. A. W. R. Adair. ★



# Irish Assembly

By John C. Cooper



The moderator of the Irish assembly, Dr. W. A. A. Park, centre, meets with moderators of sister churches, Dr. A. D. Jamieson of England, left, and Dr. A. C. Craig of Scotland, right.

THE Rev. Dr. John A. Johnston of St. Timothy's Presbyterian Church in Ottawa brought greetings from our church to the general assembly of the Presbyterian Church in Ireland which opened in Belfast, on June 5. He thanked the Irish Church for the men they had given to the ministry of the Presbyterian Church in Canada, 64 of whom are active at the present time. The many ties between our two churches were mentioned.

An enthusiastic response was given to Dr. Johnston's greetings by the commissioners. The moderator, Dr. W. A. A. Park, thanked him and, on behalf of the assembly, accepted copies of "Reformed and Reforming", the "Acts and Proceedings of the 1960 General Assembly" and "Summons of the Spirit", the 1960 account of the work of the general board of missions.

Dr. Park sent his greetings to the

Canadian Church, and especially to all those who had gone from the Irish Church to the Presbyterian Church in Canada.

Addressing the assembly briefly the retiring moderator, Dr. Austin Fulton, reported that he had found a year in office encouraging and stimulating. He called the stewardship campaigns "a blessed venture" and said he believed the movement would spread. In conclusion Dr. Fulton commented, "... recognizing that we worship the same Lord and follow the same Christian way . . . we ought, therefore, as far as we can, without compromise of truth, to draw closer to Roman Catholics in Christian charity, seeking wherever we may to find ways of co-operation with them in Christian service to our fellow-men".

The new moderator, Dr. Park, said, in addressing the assembly after his

installation, that in the matter of church unity the church had "progressed backward". "The unity of Christians is imperative today and the time of opportunity, if the church is to challenge this modern age, will not last forever", the moderator warned. Calling for a new national spirit in the British people Dr. Park said, "Don't ask what your country can do for you, but ask rather what can you do for your country. That", he said, "is the spirit that is going to save the western world; that is the spirit that is going to put this country back into the place of leadership, not financially or materially perhaps, but morally and spiritually".

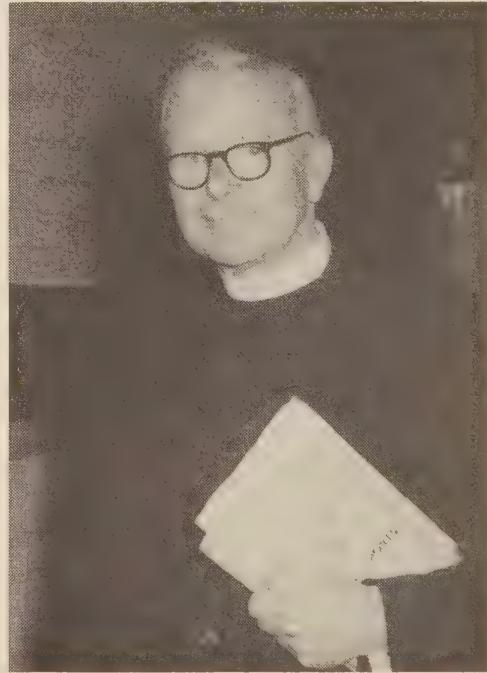
One of the highlights of the assembly was the appointment of the Very Rev. Prof. R. J. Wilson as principal of Assembly's College, Belfast. He succeeds the late Principal J. E. Davey. Prof.

(Continued on page 30)

The general assembly of the Presbyterian Church in Ireland during its opening session in the Assembly Hall, Belfast.



The Very Rev. Prof. R. J. Wilson, appointed principal of Assembly's College.





# A Ray of Hope

By Berenice Thorne

CABBAGETOWN, on the west side of Toronto, is an area that the middle classes try to avoid because, in common with most slums, it has an unsavory reputation. Its buildings are crowded one upon the other, the red brick blackened by soot. The flicker of worn-out neon signs announces the presence of countless taverns and bars to the hopeless men and women who want to forget the squalor of their lives.

Yet even in the middle of the filth and dejection, there is a bright light—a ray of hope to cabbagetown's inhabitants—that is never extinguished. Evangel Hall, with its giant neon cross, reminds men and women that they need not despair with the words "Jesus Saves". It is the rescue mission of The Presbyterian Church in Canada.

The Bible says, "Not by bread alone doth man live, but by every word that comes from the mouth of God". Evangel Hall has undertaken to provide the needy with both bread and the Word of God. The people that come to the Hall are victims of their physical environment. Many are unemployed and their monthly pittance from the government is not enough to feed their wives and children. Others have served a term in prison and are trying desperately to rehabilitate themselves. Still others are alcoholics, transients, women deserted by their husbands and old age pensioners.

But these people need more than food and shelter. They have lost something more essential to them than a weekly pay cheque. These are the disillusioned, the men who have given up searching for the meaning of life. They can no longer believe in themselves or in others. They live from day to day with empty hearts as well as empty stomachs.

Every evening of the year Evangel Hall opens its doors to these lost men. An average of 80 come and take part in the service, sing hymns and listen to the speaker preach the Word of God. Many of those who come are not practicing Christians but men who merely seek an answer—any answer—to the futility of life. They find it here. They

learn to replace lost hopes and broken dreams with love and trust in God.

Evangel Hall also offers individual help to these men so desperately in need of spiritual rehabilitation. There is a counselling service that endeavours to direct men and women from the misery of their squalid existence into the new life in Christ.

"Since the chief characteristic of those who come here is need, it is relatively easy to make opportunities to confront them with the claims of the Gospel", explained the Rev. John Honeyman, the temporary supervisor of Evangel Hall. "It is not always as easy to convince them of the truth of the Gospel but how glorious it is when some weary, broken soul sees in Christ his hope for time and eternity!"

Some come to Evangel Hall for no other reason than to get a free meal. They are not turned away. "It's hard to know what is in a man's heart", said Mr. Honeyman. And there is always the chance that in spite of themselves they may become drawn toward God.

"There are numerous occasions in which we are heartened by the anxiety of men and women regarding their souls in relation to Jesus Christ", he commented.

Material aid is as abundantly given as spiritual help. Evangel Hall is financed 25 percent by Knox Church, ten percent by the budget of our church home missions and 65 percent by interested private donors. This money soon becomes canned foods, meal tickets, bed tickets, clothing and holidays for the men, women and children of the slums who would otherwise go hungry and sleepless. "We see tragedy here every day", said Mr. Honeyman. "It is pathetic!"

I learned of a young woman who lived in the neighbourhood of the Hall. She had been deserted by her husband and left to bring up her son and daughter, both under five years of age. Of the \$60 a month she received from the welfare department \$40 was paid in rent for a small, shabby flat. One Saturday she went to the Hall to ask for food and some coal to heat the flat for her

children. The landlord had left with the \$40. The Hall gave her groceries and coal. The following week, a gas stove blew up in her face. The house burned to the ground and she and her children were taken in by the Hall and arrangements were made for other accommodation. She is only one of hundreds of people who are grateful to Evangel Hall for helping them when they most needed aid.

Many of Toronto's alcoholics are among these people. Here they are fed, given a place to sleep and offered spiritual advice. But the assistance that they receive is limited by the lack of accommodation at the Hall itself. Curing an alcoholic is a long-term business and cannot be achieved in a night or even a week. During the cure, the men must have constant attention.

"You can't keep a person a prisoner", pointed out Mr. Honeyman. "The man will want to go outside during the day and as soon as he steps outside the house he will be back with 'the boys' again. The only way is to take them away from the environment to a farm in the country with an environment conducive to spiritual growth and development."

For this reason, a plan to buy the house next door to the Hall and use it as a residence for alcoholics who want to break the drink habit has been dropped.

Instead, the men are given a ticket for a bed at the Salvation Army where they can sleep off the effects of the alcohol and a ticket for a 60 cent meal at a local restaurant. By the middle of May this year 160 bed tickets and 104 meal tickets had already been distributed.

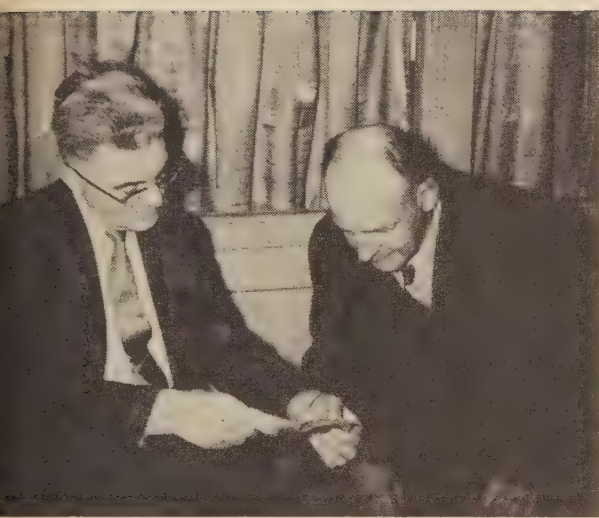
After every evening meeting sandwiches and coffee are given out. On Sunday a full meal is provided for the 60 men who attend the Bible classes. Last year, Evangel Hall served a Christmas dinner with turkey and all the trimmings to 93 men.

Each summer the Hall sponsors a camp program for the children and  
(Continued on page 31)



The story of our downtown mission,

## *Evangel Hall*



Individual help is given to those in need of spiritual rehabilitation.



Camping is enjoyed by children who might otherwise never have the opportunity.



Young people from Leaside Church, Toronto, conduct an evening service at Evangel Hall.



A daily visitor to the Hall, this man comes to play the piano for an hour prior to each evening service.





# The Highest Tribunal

So then every one of us shall give account of himself to God.

— Romans 14:12.

IN THE early church at Rome tension between Jewish and Gentile Christians created a situation which troubled the community and caused dissent. There was no question as to the common faith: the faith in God through Christ whereby men are saved: but there were some in the church described by the apostle Paul as those "weak in the faith" who had scruples on such matters as the practice of asceticism or the observance of the lucky and unlucky days. Criticism was common, shielding itself perhaps under the guise of a mistaken and over-zealous piety. But, however, that may be, the fellowship of the church was threatened.

Paul, recognizing the danger affirmed that for Christians to act in this manner was incompatible with the faith common to all. Fellowship, he held, was not to be broken for trifles. No man could justly censure or condemn another because, indeed, no man truly knows another. Furthermore, he felt that it was inconsistent with the humility which becomes those who must all alike appear before the judgement seat of God. "Why", he asks "should the 'weak' judge censoriously the liberal-minded?" Why should the strong brother despise the scrupulous? We are all to stand before God's judgement, not the judgement of one another.

Herein lies the seriousness of life. We are not irresponsible beings drifting along at the mercy of forces over which we have no control. For the choices we make and the end of these choices, we are responsible.

Further, judgement in a real sense is not only or always a matter of the far future: it is something going on all the time. The question as to whether one is commended or condemned is not settled by arbitrary fiat but by the actions and the intentions of each individual all through life. When the final verdict is pronounced before the great judgement seat it only echoes the verdict which by our life and work we have pronounced upon ourselves. If this is, indeed, as we affirm a moral

world, it is inevitable that our actions should bring with them their own justification or condemnation as the case may be. Eternity is true coming to ripe and lasting fruition. Judgement is not so much the fixing of a penalty as the pronouncement of fitness for one or other destiny. The faithful and the unfaithful sort themselves out.

This thought should bring home to us all the deep seriousness of life and send us to our knees in penitence and petition. Since for the conduct of our lives we are each responsible to God alone they are, surely, few who would face the reckoning without fear.

## Bible Readings

- July 1—Psalm 144
- July 2—Luke 7:36-50
- July 3—Ephesians 6:10-19
- July 4—Genesis 1:1-8
- July 5—Genesis 1:9-19
- July 6—Genesis 1:20-25
- July 7—Genesis 1:26-31
- July 8—Genesis 2:1-10
- July 9—Genesis 2:15-25
- July 10—Acts 4:23, 31-37
- July 11—Genesis 3:1-13
- July 12—Genesis 3:17-24
- July 13—Genesis 4:8-16
- July 14—Genesis 6:5-13
- July 15—Genesis 6:14-22
- July 16—Genesis 7:1-16
- July 17—Acts 17:10-12
- II Timothy 3:14-17
- July 18—Genesis 8: 1-12
- July 19—Genesis 8:13-22
- July 20—Genesis 9:1-7
- July 21—Genesis 9:8-17
- July 22—Genesis 11:1-9
- July 23—Matthew 13:1-12
- July 24—Luke 10:38-42
- July 25—I Timothy 4:9-16
- July 26—II Timothy 2:11-21
- July 27—Revelation 1:4-11
- July 28—Matthew 13:18-23
- July 29—Matthew 13:24-30
- July 30—Matthew 13:31-35
- July 31—Daniel 6:10-17

(August Readings on page 27)

"It is not in man that walketh to direct his steps." Left to ourselves life will end in failure. There is but one thing which we can do if we would come to the end in peace and that is to commit to the care and keeping of God the life which He has given us. In this way we may face life with its problems, temptations and trials without fear and death itself with confidence.

"Everyone of us shall give account of himself to God." This is not only a word of warning. It is also a word of consolation which we must not miss. Surely it is better far to have judgement pronounced by the God and Father whom Christ has revealed to us than have it done by ourselves or by our friends. Francis Thomson thought so:

Is it, if heaven the future showed,  
Is it the all-severest mode  
To see ourselves with the eyes of  
God?

God rather grant, at His assize,

He sees us not with our own eyes.

Men judge themselves by what they consider their "successes" or "failures". But God is kind. He does not judge our lives in the light of either our successes or our failures but by the *trend* of our lives. It is by "immortal love" that each of us is judged and that judgement is final. We do well to recover and to preach, a deep vital sense of our personal responsibility for our lives and also of our accountability to God, and our prayer should be that in the ears of men and nations there may sound clearly and insistently the prophet's voice, "Cease to do evil: learn to do well."

## Prayer

Send forth, O Lord, Thy light and Thy truth that amid the confusion and strife of our time the world may be led in the paths of righteousness and peace. Dwell in our hearts by Thy love that each of us may live for others and all for Thee, and in Thy service find the secret of inner freedom and the peace that nothing can destroy. Through Jesus Christ our Lord. Amen. ★



# Church Cameos

◆ A social evening was held in **Haney Presbyterian Church, British Columbia**, for the Rev. J. M. and Mrs. Pollock prior to their departure for Hamilton Road Church, London, Ontario. Mr. Pollock served the Haney district for fourteen years.

◆ New junior choir gowns, made by the women of the congregation, were dedicated on Christian family day, May 14, at **First Church, Whitehorse, Yukon**. The newly formed choir, under the leadership of Mrs. Wm. Dawson, presented special music at the service.

◆ The congregation of **Gordon Church, St. Elmo, Ontario**, met on May 6 to honour Mrs. Etta May Urquhart in recognition of 41 years of faithful service as organist of the church. An address was read by J. D. McLennan and Mrs. A. M. Fisher, on behalf of the congregation, presented Mrs. Urquhart with a five-piece silver tea service.

◆ On May 21 in **St. Andrew's Church, Picton, Ont.**, a memorial window was dedicated in memory of the family of Cornelius Hill Morden and unveiled by the Hon. Mr. Justice K. Morden, Toronto, representing the donor, the late Harty J. W. Morden.

◆ Two anniversaries were celebrated in **Central Church, Vancouver, B.C.** On May 6 a service commemorating the 75th anniversary of the incorporation of the city of Vancouver was held with alderman John H. C. Moffitt reading the lessons. On May 21 the 75th anniversary of the opening of the first Presbyterian church in Vancouver was celebrated. The minister, the Rev. Edward Bragg, preached on both occasions.

◆ Centennial services were held at **Argyle Church, Crinan** (near West Lorne), Ontario, June 25 and will continue on July 2.



WINNER AMONG 63,000, Kathleen Krueger, 8, of Regina, Sask., was awarded a \$500 national prize for her outstanding and original art work. She competed with students across Canada, eight years old to grade eight. Her parents are members of Northside Presbyterian Church, Regina, where Kathie attends church school. Mr. Krueger is chairman of the board of managers.

◆ Four polished brass offering plates were presented by the C.G.I.T. of the **Presbyterian Church, Lucknow, Ontario**, on May 21, and dedicated by the minister, the Rev. R. H. MacLeod.

◆ Erected in front of **St. Andrew's Church, Sydney Mines, Nova Scotia**, on May 28, was a large lighted outdoor sign in memory of George Whyte, presented by Mrs. Mayme Whyte and family.

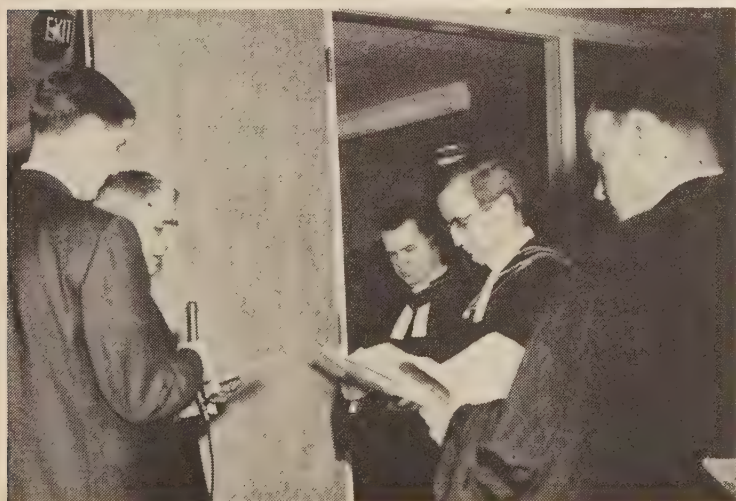
◆ At **Knox Church, Cranberry Portage, Manitoba**, the loan from the McBain Loan Fund was burned in a ceremony on May 11. Repaid one year ahead of schedule, the loan had enabled the building of the present church after fire had destroyed the original building in January, 1951. The minister is the Rev. Robert L. Allison.

◆ The sod-turning ceremony for the new \$75,000 church in **Albion Gardens, Thistletown, Ont.**, took place on May 14 with Robert Brownlee, Jack Meech, the Rev. David McCullough, the Rev. R. Amini, the Rev. Arthur Currie and the Rev. Dr. A. F. Howick participating. The minister of the church is the Rev. Frank Slavik.

◆ The Rev. N. W. B. Phills, minister of **Erskine Church, Killarney, Man.**, dedicated hymn books, given by Mrs. Russell Moffat in memory of her mother, Mrs. Mary J. Harrison, and stack chairs presented by J. K. Bronson on behalf of the men of the church, on May 28.

◆ The new fellowship centre of **Knox Church, Toronto, Ont.**, was dedicated in a special service on May 31. Taking part were the Rev. J. C. P. Stirling, the Rev. John Nute and the Rev. Mariano DiGangi. The centre is designed to be an arm of missionary outreach into the community and parish as well as the university campus. The minister of the church is the Rev. William Fitch.

Taking part in the ceremony at the door of the new Christian centre of Knox Church, Dundas, Ont., on May 28, were, left to right: Alex Hosie, Thomas J. Forbes, Rev. Walter Allum, minister, Rev. W. K. Palmer, and Rev. W. A. Henderson. At right, members of presbytery and the session lead in the service of dedication held in the main auditorium.







Members of the boys choir on the Birdtail Indian Reserve, Man., are shown with their leader, Mrs. Wm. Kasto, organist for past 20 years. They are, left to right, Harvey Benn, Ronnie Minnie, Richard Benn, John Kasto, Peter Kasto and Jimmie Benn.



Turning the sod for the new \$20,000 Christian education wing of St. Andrew's Church, Fort Macleod, Alta., on May 14, is Mrs. John Swinarton. Representing the church school is Miss Barbara Hatton, left, and on the right, Rev. P. J. Walter, minister, and John Clarke, chairman of the building committee. The wing will include four classrooms, parlour, study and kitchen.



Shown at the dedication of a memorial window in honour of Col. Neil F. MacNachtan, C.V.O., at St. Andrew's Church, Cobourg, Ont., are Mrs. Nora Millar, England, who gave the window in memory of her father, and the minister, Rev. James D. C. Jack. Col. MacNachtan had been an elder and church school superintendent in St. Andrew's.

## ANNIVERSARIES

- 152nd—First Church, Louth, Ont., June 11 (the Rev. W. Frank Gillespie, minister).
- 143rd—St. Andrew's Church, Scarborough, Ont., June 18 (the Rev. W. W. MacNeill, minister).
- 133rd—First Church, North Pelham, Ont., July 16 (the Rev. W. Frank Gillespie, minister).
- 128th—St. Andrew's Church, Picton, Ont., May 28 (the Rev. D. G. Kemble, minister).
- 121st—St. Andrew's Church, Sydney Mines, N.S., May 28 (the Rev. Douglas A. Wilson, minister).
- 115th—St. Andrew's Church, Caledonia, Ont., May 28 (the Rev. A. Norman McMillan, minister).
- 111th—Mt. Zion Church, Ridgetown, Ont., May 28 (the Rev. Donald MacInnes, minister).
- 100th—Argyle Church, Crinan, Ont., June 25.
- 100th—Knox Church, Kintyre, Ont., August 13 (the Rev. Walter Kutcher, minister).
- 100th—St. Andrew's Church, Ross Township, Ont., August 6, 27 (the Rev. R. Keith Earls, minister).
- 88th—Guthrie Church, Alvinston, Ont., May 28 (the Rev. H. L. Jost, minister).
- 72nd—Presbyterian Church, Lucknow, Ont., May 21 (the Rev. R. H. MacLeod, minister).
- 60th—Knox Church, Carstairs, Alta., July 14 (the Rev. R. J. Burton, minister).
- 36th—St. Andrew's Church, Westville, N.S., May 14 (the Rev. W. E. Knox, minister).
- 19th—MacKay Church, Timmins, Ont., May 28 (the Rev. Norman F. Sharkey, minister).
- 12th—Erskine Church, Killarney, Man., May 28 (the Rev. N. W. B. Phills, minister).
- 4th—Hopedale Church, Oakville, Ont., June 11 (the Rev. T. M. McKennell, minister).



At a reception for Rev. Dr. W. H. Fuller in St. James Church, Toronto, a presentation was made by Rev. A. C. G. Muir, left, and W. R. Woods, centre, after Dr. Fuller received an honorary D.D. degree from Knox College, April 25.



◆ A plaque was dedicated in **St. Andrew's Church, Clinton, Ontario**, on April 30, to honour the minister, the Rev. Dr. D. J. Lane, on completion of 50 years in the ministry, including chaplaincy service. Mrs. C. H. Edward, Dr. Lane's daughter, unveiled the plaque presented by the clerk of session, R. Gordon Shortreed, and the Rev. D. Neil McCombie made the dedication.

◆ At **St. Andrew's Church, Avonmore, Ont.**, a new organ was dedicated by the minister, the Rev. W. A. Douglas, on June 4, to the memory of Mr. and Mrs. Joseph R. Canham by their family. Mr. Canham was a member of the session. Appreciation was also expressed to the ladies' aid for their gift of carpeting in the sanctuary.

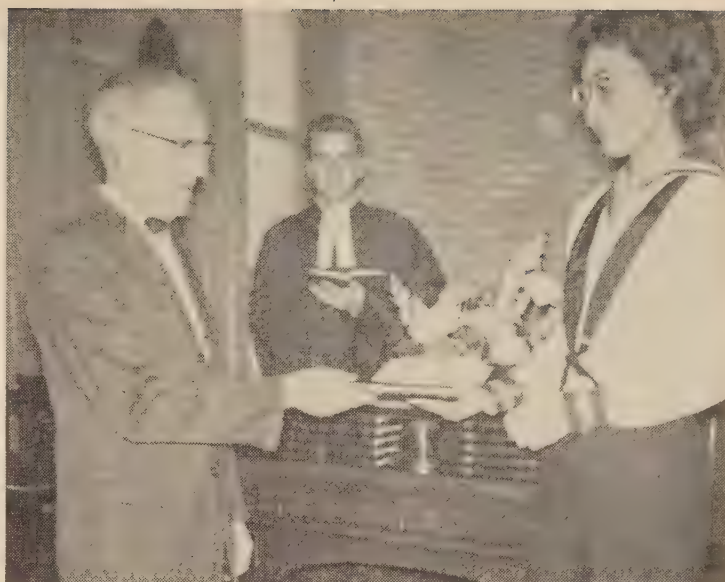
◆ At the **Presbyterian Church, Elphin, Ont.**, new offering plates, given in memory of Peter and Jessie McLaren by Mr. and Mrs. R. T. Oxtobee, were dedicated by the minister, the Rev. Allan M. Duncan, on April 30.

◆ **St. Andrew's Church, Mount Forest, Ont.**, was officially reopened after remodelling and the following gifts were dedicated on May 21: St. Andrew's flag, Union Jack, cross with lighting, lectern and Bible, pulpit light, stair carpeting, hymnals and upholstering for choir seats. The service was conducted by the minister, the Rev. F. A. Pickering, and the guest preacher, the Rev. D. A. P. Allen, dedicated the gifts.

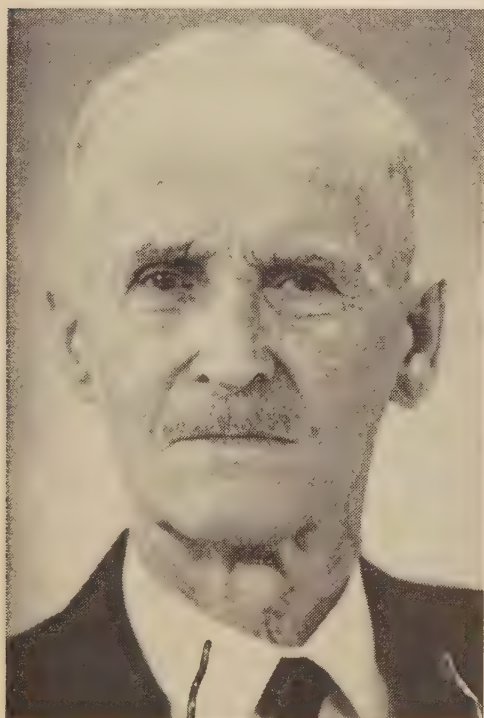
◆ On May 7 at **St. Andrew's Church, Westville, N.S.**, the following gifts were dedicated: a sound system given by Russell H. Fraser and Mrs. Lauchie Johnson in memory of Mr. and Mrs. John James Fraser; a nursery cradle-roll in memory of John Ricky Campbell, by his parents and brother; stage curtains presented by the junior Bible class. The minister is the Rev. W. E. Knox.

Thirty Bibles were presented **Riverside Church, Medicine Hat, Alta.**, by the C.G.I.T. and dedicated May 14.

A. Stanley, clerk of session, left, receives the gift from Grace Hashizume, C.G.I.T. president, while the minister, Rev. J. B. Milne, looks on.



Centennial services drew large congregations to **Caven Church, Exeter, Ont.**, May 21 and 28. Among the many memorial gifts was \$1,000 from Mrs. A. E. Gunn of Calgary in memory of her father, Rev. W. M. Martin, minister from 1883 to 1909, and her mother. It is to aid a student in theology from Caven Church.



An elder for 35 years, **Christopher Spratt of Lethbridge, Alta.**, celebrated his 90th birthday on May 2. Members of St. Andrew's session made a presentation to Mr. Spratt to mark the occasion.



Rev. W. H. Heustin is shown in **Smithville Presbyterian Church, Ont.**, with James Gracey and Radford Vance on May 7, when an oak baptismal font was presented by Mr. Gracey and his four sisters in memory of their brother, William Harrison Gracey. A matching communion table was given by Mrs. Vance in tribute to her husband, the elder on the right.



# The Light of the World

HOLMAN HUNT'S painting, "The Light of the World", completed in 1854, created quite a sensation. For the first time a picture became the subject of conversation in England from one end of the island to the other. It was shown in London and throughout the British Isles. Hundreds of thousands of copies were sold.

Before the artist painted this picture he spent months travelling in Palestine studying scenery, types and costumes in order that he might have the correct background, and he produced a masterpiece, accurate in every detail. There is not one false note in the entire picture. Its beauty rests in its exquisite colouring and the message is portrayed by its significant symbolism.

The legend beneath the picture is the verse of Scripture, "Behold, I stand at the door and knock." The picture appeared at a time of awakening in the political and industrial world and appealed to the people because of the timely message which it brought. To some of the leaders it represented Christ knocking at the door of the church which seemed to them closed to the Spirit of God. The artist was, of course, sensitive to the condition of the church at that time but he intended to convey a message to the individual as well.

The moment selected for the painting of the picture is when the call of Christ comes and a decision must be made. It is easy to see that the door represents the door of the heart and that it has not been opened in a long time. It is fast barred and streaks of rust stain the wood below its hinges. It is knitted and bound by creeping tendrils of ivy. The weeds have grown up in front of it and have gone to seed. A bat, the symbol of darkness, is startled by the lights and flutters out from beneath the eaves of the house where it has been making its home. The threshold is overgrown with brambles and nettles. But there is something still more significant about the door—there is no latch-string. It cannot be opened from without. There is only one way to enter—it must be opened from within.

Jesus is wearing the white robe of the prophet, around his shoulders is the

mantle of the priest and upon his head, the crown of gold. The artist is showing Christ in his office of prophet, priest



The Light of the World

and king. There are two crowns upon His head—one, an eternal crown placed there by His Father signifying His right to rule; the other, a crown of thorns placed there by His enemies as a token of hate and a badge of suffering. However, the thorns have lost their sharpness, having put forth leaves, showing that love conquers hate.

There are three lights in the picture. The light of conscience carried by Christ reveals sin as it shines upon the weeds and the door which has been long closed. The second light comes from the background in the first rays of the dawn of the new day representing the dawn of a new life that comes when Christ enters. The third light is the light about the head of Christ representing the abundant life which He brings.

When the picture first appeared there were some who objected to the lantern in the hand of Christ. They asked, "Why should the Light of the world go around carrying a lantern?" The artist is trying to bring to our attention the fact that when Christ enters a human heart, He not only throws light upon sin but He brings new life when the door of the heart is opened and He is allowed to enter.

This painting has had the greatest effect of any painting of recent times. There is the same appeal to every generation. Christ is standing at the door of the heart of each one of us seeking admittance. There is tenderness and love shown in the expression of His face. He is knocking patiently but He will not batter down the door. Travelling by night He has reached the door by dawn in order that we may fare forth with Him in time to see the loveliness of the day breaking. Although the journey may bring hardship, suffering or danger, it will also bring companionship with Christ. Will we open the door, accepting the new life which He offers or will we refuse to open it and miss the companionship with Him?

O Jesus, Thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er;  
Shame on us, Christian brethren,  
His name and sign who bear,  
O shame, thrice shame upon us;  
To keep Him standing there!

O Jesus, Thou art knocking;  
And lo, that hand is scarred,  
And thorns Thy brow encircle,  
And tears Thy face have marred.  
O love that passeth knowledge,  
So patiently to wait!  
O sin that hath no equal,  
So fast to bar the gate!

O Jesus, Thou art pleading  
In accents meek and low,  
"I died for you, my children,  
And will ye treat Me so?"  
O Lord, with shame and sorrow  
We open now the door;  
Dear Saviour, enter, enter,  
And leave us nevermore. ★



# Pungent and pertinent...



## The Right to Communion

By Charles C. Cochrane  
Westmount, Que.

Every congregation of the Presbyterian Church in Canada has its communion roll, and every kirk session is presumed to have its roll clerk. It is the duty of the roll clerk, acting on the instruction of the kirk session, to add to the roll the names of such persons as have been accepted as members of the congregation, whether on profession of their faith in Jesus Christ, by certificate of membership from a sister congregation, or, in unusual circumstances, by special action of the session.

It is the further duty of the roll clerk to remove from the roll the names of such as are reported to have been taken in death, those who have requested and been granted their certificates, and those who, in the opinion of the session (whether for neglect of ordinances or other cause) are no longer entitled to be regarded as members of the church "in good and regular standing".

The communion roll is therefore a kind of "in-and-out ledger" by means of which the numerical strength of the congregation is recorded and preserved.

But the communion roll is more than a ledger: it is the visible setting forth of the boundaries and limits of the people of God in a given community. On it will be found the names of all those who have heard the word of forgiveness and have made declaration of their faith in Jesus Christ: those who have "confessed Him before men" in the confident hope that He will "confess their names before the Father which is in heaven". These are they who, burdened with sin and sorrow, weary and heavy-laden, have come to Him for rest.

In recent years—and the timing should be noted—it has been regarded as a matter of pride and efficiency that a communion roll be kept "clean", that is, that the names on the roll represent, as accurately as possible, the true numerical strength of the congregation. It is the instruction of the general assembly

that the names of inactive, indifferent and recalcitrant members of the church be removed. Attendance at the sacrament of the Lord's Supper is the only test of personal fidelity to one's vows and a three-year absence is the narrow limit of the church's patience. It is further provided that the "session shall also make a special revision of the roll before application is made for moderation in a call to a minister".

I wish to challenge this whole concept of church discipline as being arbitrary and legalistic, and as an implied denial that Christ came to save *sinners*. We may admire and respect the very natural desire of sessions to have the boundaries of the congregations clearly defined, except when such clear definition contradicts the plain evangelical sense of Scripture.

It is helpful for our understanding of the matter to observe that the sections of the Book of Forms quoted above were adopted only in recent years—1927 to be exact. In the immediate post-union years, both union and anti-union forces felt that in some important respects they had been "taken in". Particularly controversial was the question of the eligibility of voters on the union question. Who were eligible to vote? Those whose names appeared on the communion roll, of course. But there were thousands of people whose names appeared on communion rolls throughout the country who had taken no active part and had shown no interest in the life of the church for years. Were they to be allowed to vote on so critical a question? On what grounds could they be prevented from casting their ballots? It is a fair assumption that in many congregations where balloting was close, votes cast by those of doubtful allegiance to the church decided the issue. At any rate, so both factions believed.

It appears evident that the churchmen of the period immediately following the union controversy were faced with a legal question, and to it they not unnaturally gave a legalistic answer. But the time has come for sober reflection on the more profound issues involved in the removal of a name from the communion roll.

This conception of church discipline (which results eventually in the power of excommunication) destroys the church's solidarity with sinners. It does so quite without the authority of Scripture, and therefore chiefly for reasons of convenience. (Eleven abstentions from communion are not grounds for discipline, for twelve, excommunication is

compulsory.) For this reason, the spectacle (mercifully hidden from public gaze) of a kirk session pruning the membership, purging the roll, and discarding members of the body of Christ is not an edifying sight, and many of us have had a bad conscience about it for years. It suggests an attitude toward others reminding us of Israel, who once said: "Stand by thyself, come not near to me; for I am holier than thou".

It is strange indeed that we, as Protestants and Presbyterians, have begun to "lord it over God's heritage" in precisely that same way as the Roman Church; and this in spite of our fundamental difference with them regarding the doctrine of the "keys". The practice of excommunication comes quite naturally for that church because they believe and teach that Christ gave the keys of the kingdom *directly* to Peter and to the church by succession. As a result, according to their teaching, the church possesses *directly* the right and power to bind and loose, to retain and remit the sins of the people. For evangelical Christianity however, the binding and loosing is a function of the Word of God in sermon and sacrament. The distinction is fine, but it is none the less real. Church discipline in the evangelical sense is not a function of the *minister* of the Word, but of the *ministry* of the Word. It is therefore not direct, either by the direct action of the minister or of the court, but indirect, by the proclamation of God's judgment and mercy to sinful men and women. The faithful preaching of the Word of God, attended according to His promise by the witness of the Holy Spirit, is that which alone exercises true discipline in the church. For men to take into their own hands the practice of this discipline, to rule the membership of the church by decree, is therefore to usurp the power of the Holy Spirit in the church. It is to "judge before the time".

Two parables in Matthew 13 especially bear on this subject: the Parable of the Tares, and the Parable of the Drawnet. In both it is clear that the kind of 'sorting' of members that kirk sessions are presently authorized to do is not properly done until the "end", and then not by human hands and hearts, but by the angels of God.

It seems evident then that in the exercise of discipline among its members the church has no authority to revoke any membership once granted. The church may and must exhort, warn, admonish, rebuke, and counsel—but never excommunicate. Even suspension from church privileges must be given very serious consideration. Excommunication lies outside and beyond the scope

(Continued on page 27)



## A PRESBYTERIAN PROFILE

It's refreshing to find a man who still believes in Canada's youth, despite the rash of juvenile crime that hits every newspaper. Magistrate James William Butler of Richmond Hill, Ontario, is such a man.

Teenagers are more of a challenge than a problem, according to Mr. Butler, who has worked with them for 25 years in his capacity as magistrate and as director of the Scarboro Boys' Club. He is convinced that nobody is bad at heart, though environment has given many a wrong attitude toward life.

Mr. Butler was born in England but came to Canada at the age of five. He left his Toronto school to join the Royal Canadian Engineers in World War I. While he was overseas he completed his junior matriculation and on his return to Canada worked in a lawyer's office.

During the depression he became a jack of all trades to help support his family. He worked on construction and joined a threshing crew on York County farms, became a florist, a jail guard and

a statistician with the provincial government.

He later worked as welfare officer for York County Veteran's council and in 1939 he received the Coronation Medal for service to youth and veterans.

Magistrate Butler is an active lay preacher. He was church school superintendent at Richmond Hill Presbyterian Church for many years and sings in the choir there. He is a member of the presbytery's committee on evangelism and social action and representative elder for New Richmond in East Toronto Presbytery. Mr. Butler is in great demand as a speaker for young peoples' societies and couples' clubs.

Now a magistrate in the metro courts' circuit, Mr. Butler said in an interview with The Toronto Telegram that juvenile crime can be blamed on "a system which allows the environment which creates criminals". He believes that lack of real contact with the police and psychiatry are contributing factors. The police have become impersonal because of their extensive use of cruisers and psychiatry



— Evening Telegram

Magistrate J. W. Butler

has fostered the idea that the individual is not responsible for his failings.

He claims that his greatest asset in his job is a sense of humour. His philosophy is: "I feel as though I am standing in a circle. If you pass something good to the man at your side, he adds something, it completes the circle and comes back to you tenfold".



The laying of the corner-stone of the new Ewart College on June 10, during General Assembly, by Mrs. J. Keiller Mackay.

## "Let's get the Job done in '61!"

The new School is on the way up . . . and will be ready for use this Fall. The dedicated effort of congregations with outstanding quotas and the sacrificial giving of individual church members can make the campaign a total success this year. Will you be a Partner?

- TOTAL PROCEEDS FROM ALL SOURCES, TO JUNE 9th ..... \$382,734.74
- PROMISES OF CONGREGATIONAL QUOTAS (IN WRITING) ..... \$ 40,321.03
- TOTAL ANTICIPATED COST OF BUILDING, DECEMBER 1961 ..... \$561,702.48

570 CONGREGATIONS HAVE RAISED THEIR FULL ALLOCATIONS,

250 CONGREGATIONS HAVE OVERSUBSCRIBED.

DURING THE PAST TWO MONTHS W.A. AND C.G.I.T. GROUPS HAVE CONTRIBUTED NEARLY \$15,000 OF \$60,000 REQUIRED FOR FURNISHINGS.



## EWART COLLEGE

THE NEW PRESBYTERIAN MISSIONARY & DEACONESS TRAINING SCHOOL  
156 St. George Street, Toronto 5, Canada



## Presbyteries Take Action Following Assembly Decision

In order to decrease expenditures for home missions, grants to presbyteries will be cut 10% from July 1. Each presbytery has been asked by letter to see that all aid-receiving congregations increase by 10% the amount they pay to ministers so that there will be no reduction in stipend.

Presbytery meetings in Toronto following general assembly took steps to encourage all congregations in their responsibilities to the budget.

The presbytery of West Toronto plans a visitation to every congregation, and has guaranteed that no minister on the basic stipend will have his salary cut.

The Presbytery of East Toronto is carrying out a visitation of all congregations before October 31 by special committees appointed for the purpose. Each committee will discuss with a joint meeting of elders and managers "ways and means by which we may be of mutual help to one another in the discharge of our several opportunities and responsibilities, especially with regard to all the financial needs of the church."

## Rural Church Amalgamation Closes North Easthope, Ont.

The decision to close down the church at North Easthope in the Shakespeare charge was commended by the moderator of Stratford presbytery, the Rev. Bruce Miles, at the last service held there on Sunday, June 4.

Dwindling membership, geographical proximity to Shakespeare and Knox churches in the area, and the desire to consolidate were the reasons for discontinuing services in the frame church that has served North Easthope since 1850.

The Rev. Hugh Wilson is minister of the charge.

## Right to Communion

(Continued from page 25)

of the church's jurisdiction—for any reason whatsoever. Walter Lüthi's short essay on the Lord's Supper is most helpful in this connection. He writes in part: "(It) is in accordance with the evangel (that) room was also made at the Father's table for the prodigal son. The communion table is a place which church government is not to touch. The Lord's table is the sanctuary of those who are excluded from all else. The Lord of the communion table bears those whom the church group can no longer bear, even with the best of will. Church discipline must not extend to the Lord's Supper. 'When my father and my mother forsake me, then the Lord will take me up' (Psalm 27:10)".

## Personals

**The Rev. James Milroy** of Rogers Memorial Church, Toronto, is convalescing after suffering severe injuries in an automobile accident, June 1.

**The Rev. Stanley Vance** of St. Paul's Church, Hamilton, Ontario has been granted three months leave of absence to recuperate from serious illness.

**The Rev. Granville Taylor-Munro** of Fort Erie, Ontario, was presented with the Canadian Forces Decoration for lengthy military service on May 7, in St. Catharines, by the Hon. Major-General E. C. Plow, lieutenant-governor of Nova Scotia.

**The Rev. J. Douglas Gordon**, now of Westminster-St. Paul's Church in Guelph, has been called to St. Paul's Church, Ingersoll, Ontario.

**The Rev. Robert G. MacMillan**, executive secretary of the Children's Aid Society in Huron county, has been called to Knox Church, Oakville, Ontario.

**The Rev. Norman F. Sharkey** was honoured by members of MacKay Church, Timmins, Ont., on May 28, to mark the 30th anniversary of his ordination.

**The Rev. George H. Moore** of St. Andrew's Church, Hagersville, Ont., has been called to Robertson Church, Vancouver, B.C.

Paris Presbyterian Church, Ontario, honoured **Mrs. Kenneth W. Rayner** at a banquet on May 15 for 25 years' leadership in C.G.I.T. Messages of tribute came from First Church, Verdun, Quebec, and McDonald's Corners, Vankleek Hill and Renfrew, all in Ontario.

**Professor A. Robert George**, for many years instructor in Oral English at Presbyterian College, Montreal, died on May 13.

## August Readings

(Continued from page 20)

August 1—	Matthew 13:44-52
August 2—	Matthew 13:53-58
August 3—	Matthew 14:1-12
August 4—	Matthew 14:13-21
August 5—	Matthew 14:22-36
August 6—	Matthew 15:1-9
August 7—	Psalms 84
August 8—	Matthew 15:21-31
August 9—	Matthew 15:32-39
August 10—	Matthew 16:1-12
August 11—	Matthew 16:13-20
August 12—	Matthew 16:21-26
August 13—	Matthew 17:1-13
August 14—	Psalms 100
August 15—	Colossians 3:12-17
August 16—	Matthew 17:14-21
August 17—	Matthew 17:22-27
August 18—	Matthew 18:1-6
August 19—	Matthew 18:7-14
August 20—	Matthew 18:15-20
August 21—	I Corinthians 1:17-25
August 22—	I Samuel 28:3-17
August 23—	I Samuel 29:1-11
August 24—	I Samuel 31:1-13
August 25—	II Samuel 1:1-12
August 26—	II Samuel 1:17-27
August 27—	II Samuel 2:3-7
August 28—	Acts 11:22-30
August 29—	II Samuel 2:25-32
August 30—	II Samuel 5:1-5
August 31—	II Samuel 6:12-19



One of the most successful conferences in recent years was a consultation held at McMaster University May 23-25 under the auspices of our general board of missions.

Representatives from every major board and committee of the church gathered to discuss the call to missionary obedience, introduced by three addresses by Dr. Paul Lehmann, professor of divinity at Harvard University.

Shown between sessions are Very Rev. A. E. Horwell of New Zealand, Dr. Lehmann, Principal Robert Lennox and Rev. Dr. E. H. Johnson.



## Guarantee Your Insurability!

by Andrew Hobart

President,  
Ministers Life & Casualty Union



Many people put off buying insurance until "tomorrow." They are presupposing two things: First, they will still be living and second, they will still be insurable.

No man can reliably predict his time of uninsurability. It's a stage that is reached at some time in everyone's life—brought on perhaps by acute illness, an accident, a change in employment or just the attrition of growing older.

When you become uninsurable, as we all do, it means the end of plans to build adequate insurance protection. But here are some ways you can look ahead and guarantee that this end will not happen to you . . .

You may insure now on permanent plans of insurance for the entire amount you will need. This requires careful planning. You must consider family growth, cost of living increases and all other factors affecting the amount of insurance needed for the future protection of your family and you.

If your budget will not stand such a large immediate expenditure, investigate term insurance policies which offer protection over shorter periods of time. Some term policies are convertible to permanent insurance without proof of insurability.

Also many insurance companies have riders available by which you qualify only once and additional amounts of permanent insurance are available to you regardless of your health.

Write Ministers Life for complete information on guaranteeing your insurability and planning a secure future through insurance.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario



The executive of the Montreal presbytery Y.P.S. is shown at the annual rally, held in the Presbyterian Church of the Town of Mount Royal. Left to right, front row, Margaret Duncan, Richard Strong, Noel Gordon (president), Elspeth Fraser, Basil Howell (honorary president); centre row, Roberta Rice, Carol MacKay; back row, Ian Shearer, Brenda Lang, Derek Patton, Mike Valentine, John Moffat.

### News of Young People

"Whose I am and Whom I serve" was the theme of the Rev. T. T. Cunningham's address at the annual rally of the presbytery of Miramichi held in Knox Church, Campbellton, N.B., on May 22. Other special guests at the rally were the Rev. Duk Sung Kim of Japan and Miss Marion Moore of Vancouver, B.C., who is a student deaconess working in the presbytery for the summer. Miss Moore spoke of the Deaconess Training School and the opportunities of service open to women workers in the church. Executive for the coming year: president, David Dickson; vice-president, Kenneth Dewar; secretary, Aldo Tozer; treasurer, Linda Curtis. One hundred and twenty delegates were present.

\* \* \*

At the Pictou presbytery spring rally in St. Andrew's Church, Pictou, N.S., on May 6, the Rev. C. A. MacSween installed the new executive for the coming year as follows: president, Hugh MacDonald; 1st vice-president, Marius Felderhof; 2nd vice-president, Karen MacCullam; secretary, Beth MacIntosh; assistant secretary, Myrl MacKenzie; treasurer, Margaret Forbes; press reporter, Lloyd Tattrie; council representative, Maxine Dwyer. Guest speaker was the Rev. Frank Lawson who spoke on the theme "Some Conclusions after a Ministry of Some Years".

### Brandon Presbytery Meets In Northern Mining Centre

Members of the presbytery of Brandon travelled 500 miles to Flin Flon in northern Manitoba to attend the May 10 meeting. Five student ministers and deaconesses were among those who went to the unique mining town at the invitation of the Rev. Ronald Witt and the people of St. Andrew's Church.

It was reported that a new camp

## Editorial Assistant

A young woman with experience in journalism is required for the editorial staff of this magazine.

Please apply in writing stating qualifications and church connection to:

Editor,  
The Presbyterian Record,  
229 College St.,  
Toronto 2B.

### ASSISTANT MINISTER WANTED

at St. Andrew's Presbyterian Church, Kingston, Ontario. Apply, stating training and experience, to Rev. Max V. Putnam, 146 Clergy St., E., Kingston, Ontario.

## A GOOD INVESTMENT

An investment of money in the Canadian Bible Society's Donations Bearing Life Interest plan will enable the Bible Society to carry on its work of translation, production and distribution of the Scriptures for all men, and will guarantee you an income for life.

For information write to:

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario



will be operated in August at Simon House Lake, near Cranberry Portage, to serve Presbyterians in the northern area.

The Rev. Malcolm McCuaig has been appointed to Thomson, the nickel development north east of Flin Flon.

Three men, recently appointed by the presbytery as evangelists for preaching missions to congregations within the presbytery, conducted a service at Cranberry Portage on May 11. Taking part were the Rev. Lloyd Henderson, the Rev. Rex Krepps and the Rev. Bruce Herrod.

#### First C.G.I.T. Rally Held in Saint John, N.B.

St. John presbytery held its first C.G.I.T. rally in the Church of St. John and St. Stephen in Saint John, N.B., on May 13. The Rev. B. D. Hostetter, the Rev. L. E. Blaikie and the Rev. J. Y. Garrett led in Bible study. Crafts were under the direction of Miss J. Naves, Mrs. A. Douma and Miss P. Doherty. The guest speaker at the banquet was Mrs. B. D. Hostetter. Following the banquet and singsong, slides of C.G.I.T. activities and the film "Ring the Jubilee" were shown. The rally closed with worship lead by the Saint John C.G.I.T. group.

#### New Moderator

(Continued from page 11)

high school principal, Gerald Grant, and his wife, fellow Presbyterians.

Indeed the question at the Rotary Club in Medicine Hat, where Dr. Taylor is a member, is which one in the minister's family will be honoured next?

John, 15, Nan, 8, and Lundy, 3, are the other members of the Taylor household. Their mother, despite a busy time at home, is superintendent of the church nursery school and participates actively in congregational life.

Even the busiest minister must relax with some sort of hobby, so from the vantage point of the manse on the bank of the Saskatchewan River Dr. Taylor has made a study of birds. For a year now the children of St. John's Church have gained from this knowledge, as the minister presented a picture of a bird to illustrate his children's talk each Sunday morning, and proceeded to draw a moral from its life and habits.

The new moderator is a member of the board of Ewart College, so it was fitting that he should take part in the laying of the corner stone on June 10. He served a term on the senate of Knox College, and one on the board of Christian education.

Dr. Taylor believes, as he told the general assembly, in the Presbyterian Church in Canada, and he can be counted upon to discharge his duties with diligence and dignity during the moderatorial year. ★

July-August, 1961

## FURNISHINGS FOR YOUR CHURCH

Many Churches are now considering the purchase of baptismal bowls and fonts, communion tables, hymn boards, or other church furnishings for memorials, replacement, or new installations.

May we help you in this matter?

Tell us your needs, supplying as much information as possible when inquiring to assist us in giving prompt service.

WRITE TODAY for a copy of our 1961 Catalogue listing many items for Church, Church School and of a personal interest.

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO.



"The Night of 100 Men" was the objective of Willowdale Presbyterian Church, Ont., when a dinner for Presbyterian Men in the congregation was held May 9. Speaker was William B. Cross, right, national chairman, shown with Ian Kemp, who presided, and the minister, Rev. Alex McLean.

#### Rally of Niagara Men

The Presbyterian Men of Niagara presbytery held their spring rally in the form of a turkey dinner at St. Andrew's Church, Niagara-on-the-Lake, Ontario, on May 10. The Rev. Walter Kennedy was the guest speaker. Twenty-six men were present.



## albert college

One of Canada's oldest  
co-educational colleges  
FOUNDED 1857

A sound cultural education in a  
Christian environment.

Grades IX to XIII  
Secretarial, Business,  
Cultural Courses  
Music and Drama  
All forms of Physical Recreation  
For complete information and  
illustrated prospectus, write to:

Rev. J. Alastair Haig,  
B.A., B.D., S.T.M. Principal,  
Albert College, Belleville, Ontario,  
Canada



Paul D. McKelvey (left) head of a real estate management firm in Los Angeles, California, was elected moderator of the general assembly of the United Presbyterian Church in the U.S.A., held in Buffalo, N.Y. Here he receives the moderator's gavel from his predecessor, Rev. Dr. Herman L. Turner of Atlanta, Georgia.

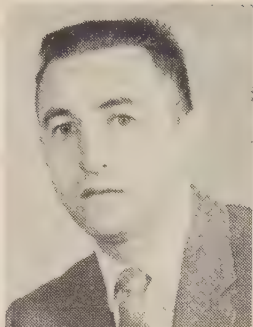
— RNS



## A PM PERSONALITY

Wilfred Esty  
Huskilson

Wilfred Huskilson is one of several outstanding leaders in the Presbyterian Men's movement who originally came from the Maritimes.



Wilf was born in Lockeport, Nova Scotia, and received his education at Acadia and Western Universities. He is now living in Cobourg, Ontario, with his wife Adelaide, two daughters and two potential Presbyterian men. Wilf has been on the teaching staff of the Cobourg Collegiate Institute since 1956.

A church school teacher for 21 years, Wilf is a member of the session of St. Andrew's Church, Cobourg. He was chosen to represent Peterborough presbytery at the first national conference of Presbyterian Men and has rendered consistently fine service in the training of leaders ever since. Last year Wilf was elected president of the Toronto-Kingston synod men's council and was recently prevailed upon to serve another year. He also serves as a member of the synod camp committee.

\* \* \*

Calvin Church, North Bay, Ontario, was host to a conference of Presbyterian Men on April 29. Men from Sault Ste. Marie, Elliot Lake, Sud-

bury, Parry Sound, Toronto, New Liskeard, Kirkland Lake and North Bay attended. The theme speaker was James Laing of Hamilton who spoke on the topic "Let's Go Active". Discussions followed the themes "What should the men do in the church?", "Laymen as Apostles" and "Stewardship". Minister of the host church is the Rev. A. C. Young.

\* \* \*

The Presbyterian Men of Assiniboia presbytery met in First Church, Regina, Saskatchewan, on May 26. The following is a list of the officers for the coming year: past president, Bill Jackman; president, Dean Findlay; west vice-president, Jack Ross; east vice-president, Mike Toth; west secretary-treasurer, Jack Wiseman; east secretary-treasurer, Jack Gardiner. The following day the men spent as a work party at the new camp, Kum-Ba-Yah.

\* \* \*

A weekend conference for the men of the Ottawa-Montreal P.M. council was held at Peace Memorial Camp, Lancaster, Ontario, on May 26-28. Its purpose was to train manual holders and interested men with emphasis on instruction and practice in leadership and group discussion. The guest speaker was the Rev. Donald N. MacMillan. The new council executive include the following: president, John Stirling; vice-presidents, Jim Scott and Ron Packman; secretary-treasurer, Warren Perkins. Presbyteries represented were Quebec, Montreal, Glengary, Brockville and Ottawa.

## Irish Assembly

(Continued from page 17)

Wilson has been vice-principal of the college for a number of years and also secretary of the faculty. The moderator said that Prof. Wilson would be one of the most approachable and most human principals any college ever had.

The chair of New Testament language, literature and theology, formerly held by Principal Davey, is to be taken over by the Rev. E. A. Russell who has been minister of Mountpottinger since 1953.

One of the weightiest problems discussed at the assembly was the work among the young people of today. The Right Rev. A. D. Jamieson, moderator of the Presbyterian Church in England and a guest at the assembly, commented on the subject saying that some interesting experiments were being carried out by many of the churches in England. Some of the most interesting were being made by young people who were within the church, he added.

The Rev. Ernest Marvin of St. James Church, Bristol, spoke of his work among the Teddy boys and worse of that city and asked a number of controversial and provocative questions of the commissioners. Churches that complained about the non-attendance and the indifference of teenagers, he said, should ask themselves what kind of reception they would be accorded if they were indeed to venture to attend. "What would you think", he asked, "if on

# ATTENTION: WOMEN'S CHURCH GROUPS



A chance for your group to complete your dinnerware service for your kitchen at very low cost!

GEORGIAN CHINA LIMITED of COLLINGWOOD, has available a variety of end-of-line patterns and dinnerware seconds (decorating faults only) that can be purchased at tremendous savings.

Write to BOX 38, Collingwood, Ont., and find out how your group can purchase these bargains in dinnerware, or better still, arrange a tour through our factory and retail store and see the bargains for yourself.



Sunday next you saw the stringed ties, the leather jackets, the 'winkle pickers' swaggering up the aisle and shuffling into a seat?" "I think it is fair to say we do want them — but on our terms only, not on theirs", he commented.

Mr. Marvin said it would not be possible to bridge the gap between them until it was realized that, while the church had something to give these youngsters, the church, on its side, had much to receive from them. "If we care for them sufficiently, and are prepared to make the effort, they will respond, be thrilled, get a kick — call it what you like — out of the Gospel and out of the life to which God calls them", he concluded. ★

## A Ray of Hope

(Continued from page 18)

families who live in the district. The children are those who attend the Sunday School at Evangel Hall—children who would otherwise never get to see a beach in a hundred years.

Until last year both the mothers and children went away to the camp but the Hall is now concentrating on children. This year they hope to send 25 to 30 children between the ages of nine and 14 to the camp at Parry Sound. Two other churches are collaborating with Evangel Hall to provide these and other children with a two-week August holiday. If the family is unable to pay anything towards the cost of the camp the Hall is more than willing to pay the entire sum but it is felt that a small contribution from the parents, when possible, has a psychological value.

Food and second-hand clothing are donated by congregations and church groups all over Toronto. Some church organizations have their members bring a can of food each and the proceeds are given to the Hall. All is given to families in need.

The thing most noticeable about the men who attend the Hall—and several of them attend regularly—is their sense of loyalty. If they are given a meal ticket or money they often put something in the poor box (from later earnings). They endeavour to show appreciation by their good behaviour and by sharing what they earn with the Hall.

Evangel Hall is an arm of the church

extending sympathy and practical aid to the unfortunate—offering them a ray of hope in a drab and discouraging world. ★

## READERS'



## REMARKS

### Laymen Minister Too

Dear Editor:

In a letter to you presenting the problem of a man who wanted to be a minister but lacked the finances and education, the writer described this fellow as "drifting along as a layman, lost to the ministry".

Does not this statement sum up the general attitude of the church toward the subject of the men of the faith, the layman and the minister?

It is unfortunate that "the minister" ever became generally used in describing clerics.

There are many devout Christian laymen who have no desire to become clerics and yet have a ministry in their everyday lives which is superb, not merely amongst the membership of a congregation, but everywhere they go, in fact into places where no cleric can possibly penetrate.

We talk about personal evangelism but do very little about it. Presbyterian Men is a tremendous move in this direction but the movement has a long way to go.

In the meantime, can we not stress the vital need of the ministry of the laity, of witnessing just where we are, and as we are, in the home, in the street, among our friends, where we work and in our hearts?

All honour and support to the cleric but let's tear down the wall of partition. Shall the mouth say to the hand, I am the more important, or the eye to the ear, I am of greater value. Are we not all one body? Is not the reward the same for all, the gift of eternal life which is in Christ Jesus our Lord?

Do you want to be a minister, then minister, just where you are. Get busy with the work at hand, leave the rest to God.

Wilfrid Dyson

Hamilton, Ont.

## DIRECTOR REQUIRED FOR ARMAGH

(Presbyterian home caring for 22 unmarried mothers)

The home is situated in a beautiful suburban Toronto setting.

Qualifications: Experienced, B.S.W. or M.S.W.: Presbyterian preferred.

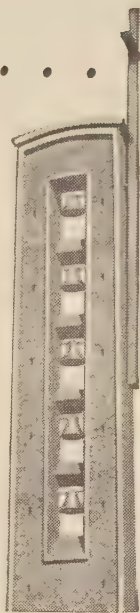
Benefits: Well established personnel practices; A month's holidays annually.

The staff of six includes a Registered Nurse, Secretary, House Mother, and Housekeeper Couple.

Salary: B.S.W. — \$4992 — \$6000.  
M.S.W. — \$5472 — \$6552.

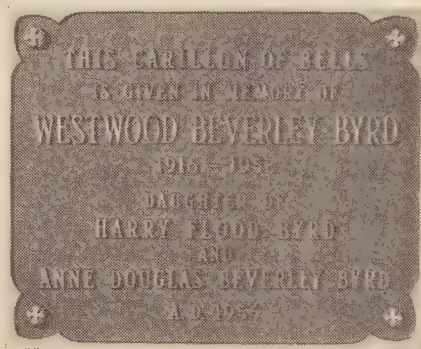
Apply to: Rev. R. H. M. Kerr,  
Chairman Personnel Committee,  
c/o Armagh, Clarkson, Ontario.

Give . . .



your  
church  
a  
voice in  
grateful

## Memoriam



The rich, inspiring voice of Schulmerich® Memorial Bells sounding out in memory of a loved one. Remembering. Calling all to pray. You could not ask for a more fitting, more beautiful spiritual tribute.

In your own lifetime Schulmerich Memorial Bells are a most gratifying gift to your church in your name.

Appropriate plaque if you wish. No bell tower needed. Write for details.

## SCHULMERICH CARILLONS, INC.

2971 CARILLON HILL • SELLERSVILLE, PA.

\*Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.





## For Quality CHOIR GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

## STAINED GLASS MEMORIAL WINDOWS

Since 1895

**Pringle & London Studios**

162 Parliament St. - Toronto  
EM. 4-8879

ONE OF A SERIES OF MESSAGES ON  
ONTARIO GOVERNMENT SERVICES



## SAFETY

## COMES FIRST IN ONTARIO'S MINES

THE HEALTH AND SAFETY OF MINERS has always been the over-riding factor in legislation dealing with the operation of mines in Ontario.

Predictable contingencies are taken into account in formulating these rules to avoid accidents.

The willing co-operation of mine management and labour in the interest of employee welfare and operating efficiency has always made easier the job of government mine inspectors.

A continuing program of research has greatly reduced the risk of silicosis, and there is every hope that this occupational hazard of mining will be eradicated. Mine Rescue Stations, financed by the mining industry and manned by mine employees trained under the supervision of the Ontario Department of Mines, stand ready to act speedily and effectively in case of emergency.

The Ontario Department of Mines and its engineering staff exist to give technical assistance to the mines of the province, and to safeguard the men who work in them.

## THE ONTARIO DEPARTMENT OF MINES

HON. JAMES A. MALONEY, Q.C., Minister  
D. P. DOUGLASS, Deputy Minister

# Obituaries

*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**GOFORTH, Lieut.-Col. the Rev. Dr. J. Frederick**—The former assistant Protestant chaplain-general of Canada's armed forces, Dr. Goforth died in Brantford General Hospital, May 14, in his 55th year. He had recently retired from the chaplaincy and become minister of Farrington Independent Church near Brantford, Ontario.

Son of the Rev. Dr. Jonathan Goforth, missionary in China, J. F. Goforth came from that country when he was 15. He graduated from the University of Toronto, took an M.A. at McGill University and received the diploma of Knox College in 1932. His first charge was Knox Church, Wallaceburg, Ontario, which he left in 1937 to return to China. During World War II Dr. Goforth served as chaplain with the Canadian army and won the Military Cross at the Battle of Detona in Italy.

He is survived by his wife, two sisters and one brother. The funeral in Farrington Church was conducted by the Rev. Dr. G. Deane Johnston, moderator of the presbytery of Paris, and the address was given by Major the Rev. J. M. Anderson.

A large representation of the military attended, including a detachment from the Hastings and Prince Edward Regiment.

**KETCHEN, the Rev. Dr. H. Beverley**—A former moderator of general assembly, Dr. Ketchen died in Montreal June 9 in his 89th year.

His first and only pastorate was MacNab Street Church in Hamilton where he served for 41 years until his retirement in 1946. During this record ministry he became known for his eloquence in the pulpit and on the public platform. An author as well, he contributed regularly for some years to this magazine.

H. B. Ketchen was born on a farm in Huron county. He was a graduate of the University of Toronto and in 1904 received the diploma of Knox College. After a brief term as assistant in St. Paul's Church, Peterborough, he was called to MacNab Street in 1905. Knox College conferred an honorary D.D. degree on him in 1928.

As a Mason Dr. Ketchen was a member of St. John's Lodge and the Scottish Rite. A large congregation gathered in MacNab Street Church for the funeral on June 13.

Dr. Ketchen was predeceased by his wife. Surviving are a son, Thornton Beverley of Hamilton, and two daughters, Mrs. Douglas Coombs of Montreal and Mrs. J. Frank Duff of Burlington.

**BUTLER, Johnson**—The Presbyterian Church, St. Davids, Ontario, suffered loss in the death of its senior elder, Johnson Butler, 86, on May 15. He is survived by a son and three daughters.

**CRUICKSHANK, Margaret N.**—The oldest member of Knox Church, Neepawa, Manitoba, Margaret N. Cruickshank, 100, died on May 16. A life member of the Women's Missionary Society, she was active in both her church and community. She is survived by a son and three daughters.

**FISKE, Hollis J. M.**—Knox Church, St. Catharines, Ontario, lost a faithful elder in the death of Hollis J. M. Fiske, 71, on May 20. Previously he had served in St. Andrew's Church, Ottawa, Ont. Surviving is his wife.

**GILMOUR, Mrs. William**—The oldest member of MacVicar Memorial Church, Outremont, Quebec, Mrs. William Gilmour, 87, died on May 24. She is survived by two sons and a daughter.

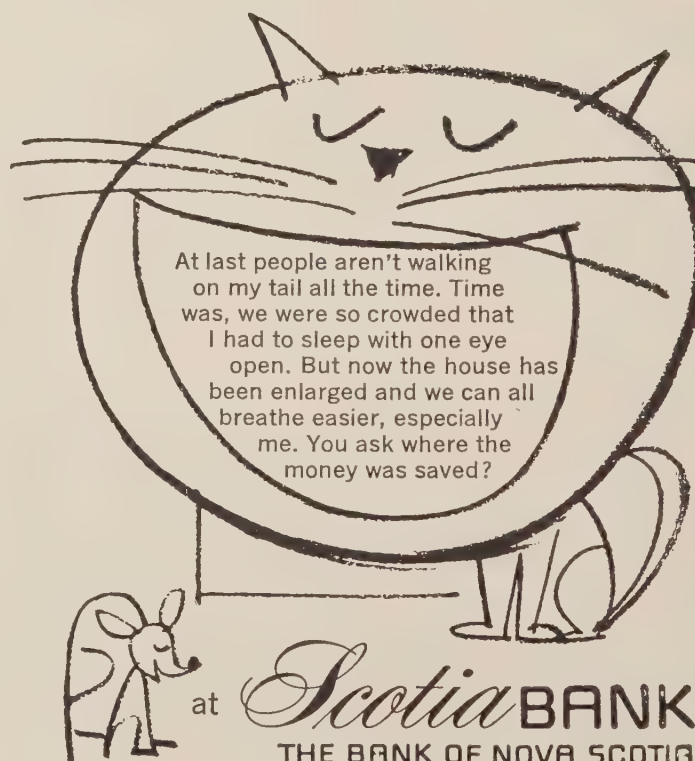
**HOLLIDAY, Allen**—St. Andrew's Church, Mount Forest, Ontario, lost a faithful elder in the death of Allen Holliday, May 28. Surviving are his wife, son and five daughters.

**JAMIESON, George**—A faithful and respected member and elder of Knox Church, Galt, Ontario, George Jamieson, died on May 13. He is survived by his wife, two sons and two daughters.

**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO

**Memorial Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1836  
DESIGNS UPON REQUEST



at **Scotia BANK**  
THE BANK OF NOVA SCOTIA



#### CALVIN CHURCH, TORONTO

Applications are invited for the position of Assistant Minister or Deaconess; position would require visitation and educational work primarily. Replies giving full particulars of training and experience should be forwarded to Mr. W. L. Macdonald, Clerk of Session, 123 Colin Ave., Toronto 7.

Youth Retreat Week-end accommodation for groups from fifty to hundred twenty. Write O. Shantz, Chesley Lake Camp, Allenford, Ontario.

Family cottages by day or week. Daily Devotions and Bible study, meals, boating, fishing, sports. Write O. Shantz, Chesley Lake Camp, Allenford, Ontario.

Housekeeper wanted. Must like children. \$80.00 a month and room and board. Write to C. A. Scheffer, Box 1362, Kimberley, B.C.

#### ORGANIST AND CHOIRLEADER WANTED

For Westminster Presbyterian Church, Ottawa, Ontario. State experience and salary expected. Apply to Mr. J. Vogan, 542 Denbury Avenue, Ottawa, Ontario.

#### CHOIR DIRECTOR — ORGANIST

Wanted by St. Andrews' Presbyterian Church, Weston, Ontario. Twenty-five member senior choir, simple organ. Thriving suburban congregation in large new building. Apply Chairman of Music Committee, 141 Inverdon Road, Etobicoke, or call BE. 3-9659.

#### ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas. 2 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks St., St. Thomas, Ont.

**MacDONALD, Neil**—An elder for over 25 years in the Presbyterian Church, Sydney, Nova Scotia, Neil MacDonald died on June 3. He had served his church as treasurer and a member of the board of managers. Mr. MacDonald is survived by his wife.

**MacMILLAN, John D.**—The first elder and only clerk of session of the Presbyterian Church, White Rock, British Columbia. John D. MacMillan, 79, died on May 10. A man of great faith, his endeavours have left a growing, vigorous congregation. Surviving are his wife and son.

**McDONALD, William M.** — Elder in the Presbyterian Church, Weston, Ontario, for over 36 years and representative elder since 1934, William M. McDonald, 75, died on May 17. He had served on the assembly's board of Sunday school and young people's society and was chairman of the church vacation school department of Christian education of the Canadian Council of Churches. He was also superintendent of the church school in Weston for 25 years. His wife died a week later on May 24.

**McKAY, Aubrey Grant** — First Church, Stellarton, Nova Scotia, lost its senior elder in the death of Aubrey Grant McKay, 83, on May 22. Ordained to the eldership in 1921 Mr. McKay served faithfully.

**MILLER, John McAlpin**—Calvin Church, Saskatoon, Saskatchewan, lost a respected elder in the death of John McAlpin Miller on May 2. Surviving are three daughters.

**PATTERSON, Oliver** — St. Andrew's Church, Barrie, Ontario, suffered loss in the death of a senior elder, Oliver Patterson, on May 29. Until his illness, he served his church faithfully.

**PAUL, Robert Lindsay** — St. Andrew's Church, Carleton Place, Ontario, suffered a great loss in the death of Robert Lindsay Paul, an elder and member of the choir, on May 27. He is survived by his wife and son, Larry, who is attending Presbyterian College, Montreal.

**STEELE, George Kinnear**—A senior elder of Knox Church, New Carlisle, Quebec, George Kinnear Steele, 68, died on April 24. Surviving are his wife and daughter.

**THOM, George M.**—St. Andrew's Church, Penticton, British Columbia, lost a faithful elder in the death of George M. Thom, 81, on May 26. He had also served as church school superintendent. Surviving are his wife, son and daughter.



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

## Deafness Research to Help Millions

Get this AMAZING  
book . . . FREE

Here is good news about a new hearing aid just invented to give people CLEAR NATURAL hearing in noisy places. This hearing aid was especially designed for people with SENSITIVE HEARING. The New aid with A.V.C. (Automatic Volume Control) lets you hear without distortion in Church, Theatre, Concert or T.V. After consultation with your Otologic Physician, find out, without cost or obligation, how you, too, can benefit with this new aid.

"YOUR HEARING PROBLEM AND WHAT TO DO ABOUT IT," is an amazing new book on hearing rehabilitation, and how to avoid severe hearing problems. You can get your copy by filling in and mailing coupon TODAY.

Box H1, The Presbyterian Record,  
229 College St., Toronto 2B, Ont.

- ☐ Please send amazing book revealing many facts about deafness. Hearing correction without surgery or drugs. Whether hearing aids benefit or harm hearing, etc. This book may save you hundreds of dollars.
- ☐ I would like more information about this new invention which lets you hear without distortion.

FILL IN COUPON

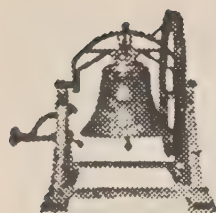
Name .....  
Address .....  
City .....

Going away?  
Leave rings and valuables  
in a Safe Deposit Box

Ask at any Royal Bank branch

**THE ROYAL BANK OF CANADA**





## CHURCH BELLS

Carillons

**Stoermer Bell &  
Brass Foundry**

P.O. Box 20,  
Breslau, Ontario  
Bell Founders since 1886  
Memorial Tablets

## STACKING CHAIRS

### AND TABLES

- Inexpensive • Durable
- Comfortable • Light

**H. H. FREEMAN MFG.**  
Box 72 Toronto 19  
RU. 3-5290



**Stained  
Glass**

Modern and traditional designs.  
Installations across Canada.

**Celtic Studios**

Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Donina Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

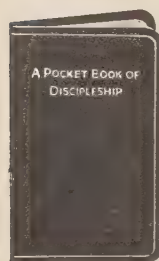


## GOWNS

FOR PULPIT AND CHOIR  
MORTARBOARDS  
AND CAPS  
CLERICAL SHIRTS  
AND COLLARS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



**Newest of the  
Pocket Books**

**A POCKET BOOK  
OF DISCIPLESHIP**

Compiled by  
**G. Ernest Thomas**

Would you be a better disciple of the Master? Then what does one do?

This newest of the Pocket Books is an inspiring and helpful book describing, through quotations, poetry and Scripture, the requirements of discipleship.

96 pages. Vest pocket size. Imitation leather binding. 75¢ each, \$7.50 per dozen, postpaid.

Dept. I

**The Upper Room**

The world's most widely used daily devotional guide  
1908 Grand Avenue, Nashville 5, Tenn.

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Lunenburg, St. Andrew's, N.S., Rev. John Posno, Rose Bay.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 416, Maxville.  
Fort Coulonge and Bristol, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont. Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Erin and Ospringe, Ont., Rev. J. V. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. John G. Murdock, 43 Young St., W., Waterloo.  
Kirkland Lake, Ont., Rev. J. R. Cousens, Box 669, Englehart.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Peterborough, St. Giles, Ont., Rev. Alex Calder, 1307 Hazeldean Ave., Peterborough.  
Rockwood and Eden Mills, Ont., Rev. J. D. Gordon, 9 Shirley Ave., Guelph.  
Toronto, Hillview, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Chatham, St. James and New Andrew's, Ont., Rev. Donald MacInnes, Ridgetown.  
Exeter and Cromarty, Ont., Rev. R. M. Bisset, R.R. 2, St. Paul's.  
Hagersville, St. Andrew's, Ont., Rev. T. H. Boyd, Nelson St., Port Dover.  
Hensall and Bayfield, Ont., Rev. D. Leslie Elder, Box 599, Seaforth.  
Stratford, Knox, Ont., Rev. James Ferguson, 46 Church St., Stratford.  
Welland, Knox, Ont., Rev. W. A. McLeod, 29 Bald St., Welland.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313 - 1st Ave., Neepawa.  
Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I, N., Saskatoon.

#### Synod of Alberta:

Red Deer, Knox, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingsworth, 1680 Nanton Ave., Vancouver.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.  
Vernon-Armstrong, B.C., Rev. Dr. Oliver Nugent, 1100 Thurlow St., Vancouver.

### INDUCTIONS

Baddeck and St. Ann's, N.S., Rev. A. M. McCombie, May 31.  
Chilliwack, Cook's, B.C., Rev. W. R. Bell, June 23.  
Dixie, Ont., Rev. L. Louis de Groot, June 21.  
London, Hamilton Road, Ont., Rev. J. M. Pollock, June 1.  
Mount Brydges, Konoka and Caradoc, Ont., Rev. C. W. Middleton, June 20.  
Vernon, Osgoode, Ont., Rev. Paul L. Mills, May 15.

### ORDINATIONS

Henderson, Albert R., First Church, Pictou, N.S., May 11.  
Knight, Kenneth G., Knox Church, Cranbrook, Ont., May 9.  
MacLeod, Ian G., St. Andrew's Church, Sydney Mines, N.S., May 2.  
McIntosh, J. H., St. Andrew's Church, Guelph, Ont., May 25.  
Mills, Paul L., Osgoode Church, Vernon, Ont., May 15.  
Pottinger, Willard, New Westminster Church, Hamilton, Ont., April 27.  
Thompson, S. Reid, Erskine Church, Ottawa, Ont., June 5.

### RECOGNITION

MacLeod, Ian G., Sharon Church, Dean, N.S., May 30.

### DESIGNATIONS

Patterson, Ruby, St. James Church, Truro, N.S., May 17.  
Spring, Dorothy, St. Andrew's Church, Niagara-on-the-Lake, Ont., May 26.

### DEATH IN THE MINISTRY

Ketchen, Rev. Dr. H. Beverley, Montreal, Que., June 9.

## MEMORIAL WINDOWS

Stained Glass

**LUXFER STUDIOS**

162 Parliament St. - Toronto  
EMpire 4-8276

**Designers and Manufacturers  
of  
Distinctive**

**CHURCH FURNITURE**

for over 65 years

**The Globe Furniture Co. Ltd.**  
Waterloo, Ontario





Prayer at bedtime.



# CHILDREN'S CORNER



By May C. Smith

## Naarah

Long ago, in a tiny village among the hills, in the land of the Bible, there lived a little girl whom we shall call "Naarah". We do not know her real name but in the Hebrew Bible she is called "Naar-ah Ket-an-ah" which means "a little maid".

Naarah lived in a small house built of bricks. The bricks were made from mud and dried in the sun. There was just one window and one door in the house. On the doorpost there was a small metal box. Inside the box was a tiny roll of parchment on which was written: "Hear, O Israel! The Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."

These words reminded Naarah and her family that they were God's people. Each time they went in or out of the house they would touch the box and then kiss the fingers that had touched it.

Naarah and her brothers were a very happy family. Their parents taught them about God's love and care.

Naarah was not allowed to go very far away from home to play because a war had broken out between her people, the Israelites, and another people called the Syrians who lived further north.

One day, as Naarah and her chums were playing near the village well, they heard some men shouting, "The Syrians! The Syrians!" and at the same moment a band of soldiers came dashing along the road.

The little girls ran toward their homes as fast as they could go. Naarah was almost there when a soldier caught her by the arm and dragged her away. She was so frightened that she couldn't remember what happened next except that she was taken with others from the village on a long journey.

Finally they reached the great city of Damascus where Naaman, the leader of the Syrian army, lived. Here the captives were sold as slaves or given to friends. Naarah was chosen by Naaman to be his wife's maid.

Although Naarah was treated kindly by her mistress and lived in a beautiful house, she was often lonely and homesick. Many nights she cried herself to sleep.

Gradually she became used to her new life. But she never forgot what her parents had taught her. She remembered that God was with her wherever she might be. Every night Naarah prayed that He would take care of her and make her of some use in this strange land. This was a land where no one believed in the one true God. Instead they worshipped the sun and moon and gods made of stone and wood.

After Naarah had been with her mistress for some months

she noticed how sad the lady seemed to be when she was alone. One day Naarah said to her, "Mistress, why do you look so sad? You should be SO happy!"

"Ah, my child", said Naaman's wife, "my heart is broken. My husband has leprosy. It is getting worse and worse and some day soon everyone will know. He will be so ill he will have to give up command of the army and what will life be worth to him then?"

How sorry little Naarah was! She knew all about the dreadful disease of leprosy which could not be cured by the doctors. All Naaman's money could not help him now! His skin would turn pure white. Great sores would come out all over his body and even his fingers and toes might drop off.

In a flash Naarah remembered that there was a prophet called Elisha in her old homeland who could perform miracles. "Oh my lady!" she said, "Would that my lord were with the prophet of God that is in Samaria. He would cure his leprosy. He can do wondrous things! Once he brought a little boy back to life after he had died of sunstroke!"

That night Naaman's wife told her husband what Naarah had said and begged him to go to Samaria. The next morning Naaman started out with his chariot and servants.

When they reached Elisha's house Naaman expected Elisha to come out and receive him. Perhaps Elisha would call on his God and wave his hand over him and so cure him. But the prophet didn't come out. Instead, he sent his servant to tell Naaman to go and wash himself in the Jordan River seven times and he would be cured.

Naaman was angry—very angry. "Wash in that dirty river!" he cried. "Aren't there two rivers in my city better than all the rivers of Israel and *they* haven't cured me."

He was turning away from the prophet's house in a rage when one of his servants, who was a wise man, said, "My lord, if the prophet had told you to do something very difficult, would you not have done it? Isn't it worth while to try anything—even this simple thing?"

So Naaman allowed himself to be persuaded. He went down into the Jordan and dipped himself seven times as Elisha had commanded. As he came up the seventh time he shouted, "Look! I am cured. My flesh is like that of a little child!"

Joyfully he returned to the prophet's house, saying, "Now I know that there is no God in all the earth but the God of Israel. Henceforth I shall worship Him alone."

After offering Elisha a great gift, which the prophet would not accept, Naaman and his servants returned home with great joy in their hearts.

When he had embraced his wife, they called Naarah and her mistress, putting a hand on the little girl's shoulder, said, "All this has happened because you were faithful to your God and not afraid to speak about the wonders He could do.

How happy Naarah must have been when she knelt to say her prayers that night and to thank God for giving her courage to speak of Him to her mistress.





## MEN WANTED

*All Men including our Ministers are Invited to*

# 1961

# PRESBYTERIAN MEN



to learn more about relating the message and work of the Church to others in their Church and community

## NATIONAL CONFERENCES



Nova Scotia Agricultural College  
**TRURO, Nova Scotia**

SEPTEMBER 8 - 10



Canadian Keswick Conference  
**MUSKOKA, Ontario**

SEPTEMBER 22 - 24



Banff School of Fine Arts  
**BANFF, Alberta**

SEPTEMBER 29 - OCT. 1

Conference Theme —

### "OUR REASONABLE SERVICE"

Inspiration — Information — Fellowship —  
to help you in the work of your church. **PLAN NOW TO ATTEND.** Mail this coupon for full information. Send in your reservation early for a rewarding and lasting experience.



### DR. W. STANFORD REID

*Theme Speaker at all 3 Conferences*

Associate Professor of History at McGill University . . . has also served as Minister of two Presbyterian churches in Montreal. A graduate of McGill, Westminster Seminary, University of Pennsylvania, and a Fellow of the Royal Society of Arts. Dr. Reid is known as a forceful, challenging speaker and a keen observer of Christian thought and action.



### REV. ROBERT P. CARTER

*Bible Expositor at all 3 Conferences*

Assistant Secretary of the Board of C.E. and lecturer in Christian Education at Knox and Presbyterian Colleges. Rev. "Bob" Carter will conduct the early morning Bible studies. Educated at McGill, Presbyterian College and Princeton, Mr. Carter joined the staff of the Board of C.E. in 1953, and has been a member of the N.C.P.M. from its inception.

#### THE NATIONAL COMMITTEE OF PRESBYTERIAN MEN,

229 College St., Toronto 2B, Canada.  
Please send me full information about the  
1961 Conferences.

NAME

ADDRESS

PLACE . . . . . PROV.



# *The Presbyterian Record*

SEPTEMBER, 1961



Banff, Alberta



## Who Reads The Bible?

THE news was significant enough to warrant a three-column heading on the front page of Toronto's morning newspaper—"Canadians Rate Bible Poor Reading".

It came from a survey conducted by the Canadian Council of Churches, and was based on a preliminary sample of replies from ministers of all denominations across the country.

From partial returns it was estimated that the majority of Canadians fail to read the Bible because they think it irrelevant, unintelligible and uninteresting, and in that order. The replies so far received also indicate that about one fifth of our people admit that they are too busy, or think they are, to read the Bible.

Explanations for not reading the Word of God include the excuse that "it's so much easier to watch television" and the assertion that "the comic book, the short and snappy digest, the emphasis on getting information the easy way—all these make the Bible seem dull, difficult and irrelevant".

Direct quotations state that "people are frightened to read the Bible because it might shake them out of their complacency . . . never organize their time to permit Bible reading . . . believe they can be good enough Christians without reading the Bible . . . are too self-centred and self-sufficient . . . ashamed to appear religious . . . just plain lazy".

Such charges are serious if they can be substantiated. We say "if" because not all the Council questionnaires have been returned, and the apathy of Canadians towards the Bible may have been over-emphasized in the zeal of early reports.

Indeed a television interviewer put the question to people passing by on the day that the news story appeared, and six out of ten claimed to be Bible readers. So an actual sampling of the public on the street revealed that the majority of Canadians do read the Bible.

Perhaps the fault with the others lies in the fact that Canadians take the Bible too much for granted. In countries where it is newly translated, or in territories where it is a forbidden book, the Bible is in constant use. But here, in our churches, at least, too many depend upon second-hand interpretation of a message that is intended for each of us personally.

Yet there are encouraging indications of renewed Biblical literacy. Through adult groups such as Presbyterian Men serious study is being made, and the Bible is speaking directly to thousands of our lay people. Recent translations into modern English are being used effectively to supplement the authorized version.

The question we wish to pose is not really one of statistics—how many read the Bible? It is rather a personal challenge—who reads the Bible? Do you?



The  
Presbyterian  
Record

CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name  
of your congregation.

Deadline:  
Editorial material and photos  
must be in before the 5th of the  
month preceding date of publica-  
tion.

Advertising material is due the  
3rd of the month preceding date  
of publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

September, 1961

	Page
WHO READS THE BIBLE? ... <i>Editorial</i>	2
WHY NOT TRY A PARISH PAPER? <i>Robert J. Burns</i>	4
NEW LIFE FOR TODAY'S TASK <i>DeCourcy H. Rayner</i>	6
TO GROW — OR NOT TO GROW <i>Robert P. Carter</i>	7
RICHES AND RAGS IN THE CARIBBEAN <i>John McNab</i>	8
YOU WERE ASKING? ..... <i>Allan L. Farris</i>	10
A DEVOTIONAL MESSAGE <i>Joseph Wasson</i>	11
MANKIND IS ON THE MOVE <i>John C. Cooper</i>	12
THE MODERN STATE OF ISRAEL <i>Calvin H. Chambers</i>	14
PUNGENT AND PERTINENT .....	16
STUDIO TECHNIQUES	18
FOR BOYS AND GIRLS ... <i>A. Norman McMillan</i>	35

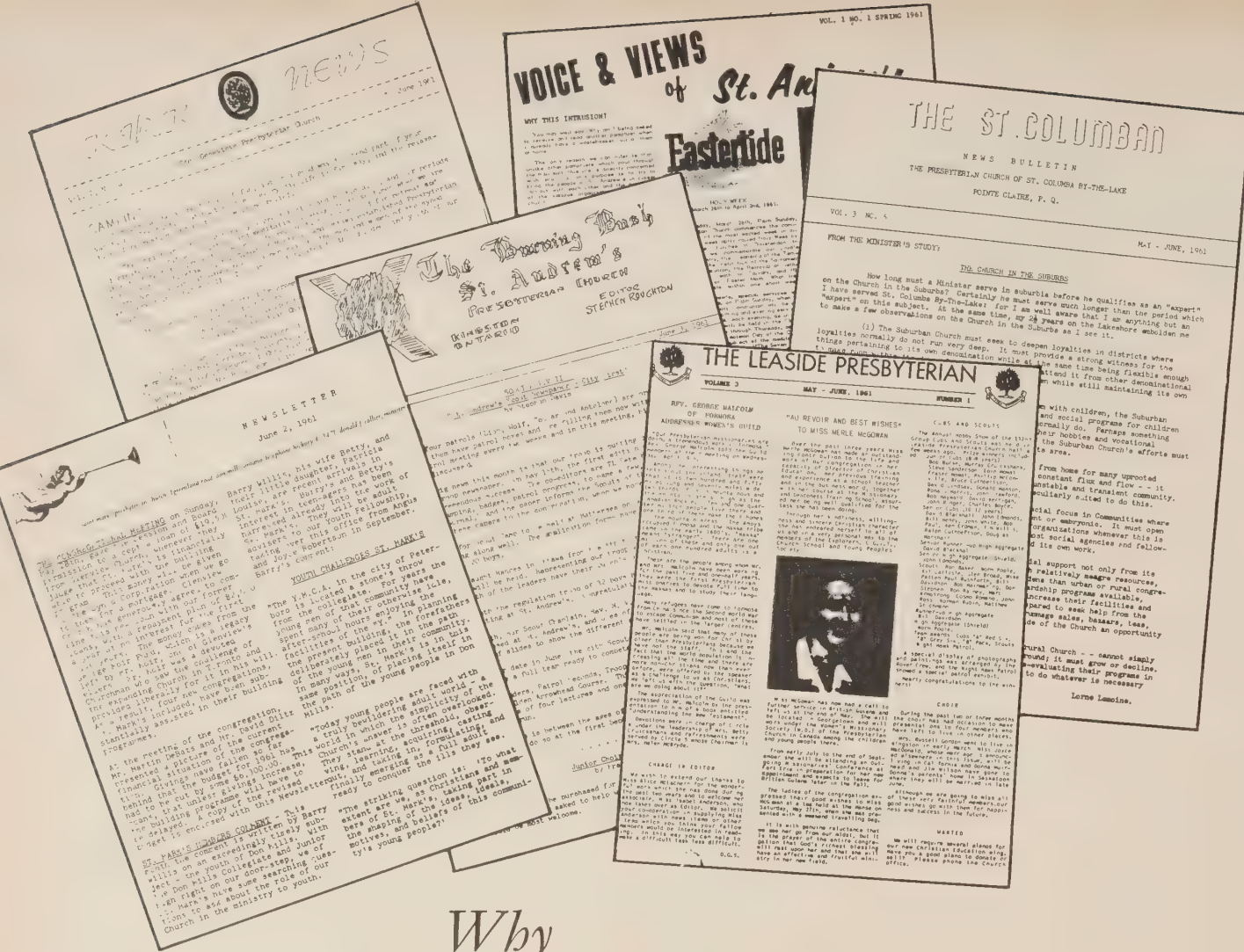
SEPTEMBER, 1961

Vol. LXXXVI, No. 9

COVER PHOTO

*Picturesque Banff is a busy place in summer time, and large congregations attend services in St. Paul's Presbyterian Church, where the Rev. Gordon Firth is minister. Photo by William Campbell, student for the ministry of our church.*





Why  
not  
try

# A Parish Paper?

By Robert J. Burns

IF YOU have ever missed a meeting of your church board and have later tried to find out what happened there, you will realize the value of a congregational newsletter.

To try to pick up such information by word of mouth is a frustrating business. You may approach a fellow member and ask him, but his reply will consist of vague mutterings that give you only the mistiest clue about the proceedings. It is then that you wonder why no one has ever thought of putting out a newsletter.

However, the purpose of newsletters is not confined to keeping absent members abreast of church or board news. With public relations sweeping into every branch of communications, newsletters are a necessity rather than a luxury. They serve the purpose of a press release, giving the fullest information to the greatest number of people. They also provide a link between groups and individuals. They are a means of education. They stimulate interest and curiosity in church affairs. Above all, they can be a ministry of the Word.

The newsletter gives an opportunity

to provide news, teaching, exhortation and leadership. It brings to members, adherents, prospects—committed and uncommitted alike—the Gospel of Jesus Christ. No minister can hope to reach as many people at a Sunday service as he may through a newsletter. By reporting on congregational activities, plans and programs, in giving the minister a chance to "speak" to all and by telling about the wider work of the church, the newsletter is spreading the Word and the evidence of its working.

The news, editorial content, and other material have wider reception than any other activity of the average congregation. With such an audience it can go beyond the local scene to provide in-

Other parish papers shown above are from St. Mark's Church, Don Mills, Ontario (note the cherub with the trumpet), St. Andrew's Church, Kingston, Ontario, St. Andrew's Church, Fort William, Ontario, the Church of St. Columba-by-the-Lake, Pointe Claire, Quebec, and Leaside Presbyterian Church, Toronto.

formation on other activities of the Presbyterian Church in Canada.

Thanks to newsletters, our congregation near Montreal is always well-informed on what our groups are doing. Periodic reports of their work help the session and board to function more efficiently. Through our newsletter, the people keep informed on session visitation, family worship and missionary programs. When our elders visit their families, the ground work of general information about the congregation has been done for them by the newsletter, and they may consequently have a more effective visit.

The board's finances are made known to the congregation by balance sheets published in the newsletter, along with comparative figures on income and commitments. The appearance of a monthly progress chart is a good morale booster for the groups working on the building fund.

Our Women's Fellowship has greatly increased its membership due to publicity about its projects in the newsletter. Recently a calendar scheme was entered into by 96% of the women in the



congregation which is four times the number of active women in the group.

Human interest news is always worthwhile. When a C.G.I.T. group of six girls decided to paint our kindergarten chairs as a work camp project, the report they received in the newsletter served the double purpose of publicity for their group and acknowledgement of their efforts. Changes in church school staff, new members in the choir and personnel changes are publicized, not only for news value, but as a means of introducing people to each other. These news items, plus appeals for more helpers, gain new volunteers.

Missionary endeavour is gaining more and more support in our congregation because we are talking and writing about it. We devote a monthly feature to one home or overseas field, with a short historical sketch, its present work and personnel needs, and we print articles or letters from missionaries in the field. To date we have had on-the-spot reports from the Bhil field, Tyndale House and our immigration services. Similar material is in process on Formosa.

The newsletter provided a forum for comment on the work of the committee on revision of the Book of Common Order some months ago. We also report on presbytery activities, and a report on the general assembly will be in print by the end of July.

Our newsletter has not only developed interest within the congregation in our own local activities, but it has helped our people to look at the whole work of the church. It also gives us a method of evaluating congregational opinion, as the increase in information given out is leading to greater discussion of our needs and activities.

The basis of the preparation and operation of a newsletter is a great deal of detail work. Some newsletters are issued quarterly, but the monthly ones seem to predominate. Mimeographing is the most favoured method of production, and a good duplicating machine permits printing on both sides of the page, thereby cutting expense.

The name of your newsletter is important. It should be related to your congregation, although not necessarily embodying all or part of the name. A short name is catchier, easier to remember.

Your paper must be attractive. This includes set-up, and the condition and cleanliness of your paper after duplicating. When you decide on the name for your newsletter, make up an attractive format and then stick to it. Like the symbol of the Burning Bush, the set-up will become a sort of trade-mark. We bought a plastic stencil for \$3.00 with this symbol at the top centre, about 1" in height. It serves as centrepiece for our newsletter's name (Kirk News) and we also use it on all other non-

letterhead materials we prepare. It's distinctive, inexpensive, (we have had about 10,000 sheets from it now) and standardizes our publicity material. These can be secured with any design or lettering on them, through a photographic process.

Use illustrations wherever you can. This is a very simple matter on Gestetner type stencils, for there is a wide range of stylus', shading plates, borders, lettering guides, and other accessories. You can also get a packet of over 300 illustrations relating to Christian themes, which permit even the tracers to do a bit of decorating. Four, five and six pages of solid typing can look very formidable, but breaking them up with

**Like many journalists, the author of this article first got a whiff of printer's ink when he was in high school. While at Northern Vocational in Toronto he worked part-time for four years on the *Leaside Advertiser*.**

**Last year he originated the *Kirk News*, a newsletter so lively and full of concern for the church's mission that we asked him to share his experience with our readers.**

**Robert J. Burns was active in Presbyterian circles in Toronto before he went to Montreal six years ago. There he served as church school superintendent at Melville Church, Westmount, until he moved to the suburban Ste. Genevieve district on the island of Montreal.**

**He was one of the founders of Ste. Genevieve Presbyterian Church, chairman of the steering committee, church school superintendent, etc. Now an elder, Mr. Burns serves as church secretary and on several presbytery committees. In fact, his range of activities is too extensive to list here.**

**Busy, yes, but not too busy to put out a church newsletter!**

these line drawings makes a much more attractive paper. We try to have at least one per page. In addition, the lettering guides permit headings and special notices to be highlighted.

Variety in typing your articles can also help. Most of ours are typed right across the page, but on occasion we do some with two columns per page, which breaks the monotonous routine. A good stencil-cutting typewriter is essential to turn out a clear, easily read page. Even an old machine can do a good job if it is in good condition.

Who should write your material? Don't do it all yourself but have others help you. Every one of us writes with a different style, and the use of different writers will make the reading of

the newsletter more interesting. Get your minister to contribute a regular article. Try to get your church groups to write out their own notices. When you use material on activities outside your congregation, have people active in that field write for you. They will know the subject better, and a fresh style will be helpful.

Deadlines are the newspaperman's greatest problem. They always come too soon. You will be torn between the desire to use up-to-date news, and hence deadlines very close to publication date, and deadlines well in advance so that there isn't a last minute rush. We use both; doing the articles on mission fields, for instance, as much as a month ahead of time, and adding other material from time to time during the month, so that there isn't too much to get together in the last week. If you can type it yourself, so much the better, but if you are dependent on someone else, make sure you allow sufficient time to have the work done. Above all, give them the rough draft so that the typist knows how you want the pages to look.

Mailing can be either a chore or an easy task. It is best to have a couple of people to do it for you which lifts the burden from your shoulders. Our newsletter is 8½" x 14", usually with three sheets of paper. It is stapled once in the top left corner, then folded into thirds and stapled once more at the open end. We type gummed address labels in quadruplicate every four months, with changes made monthly as needed. The address label and 2 cent stamp are then affixed, and the job is done.

We send out (stapled in with the newsletter) a booklet of devotional readings for the month, and also from time to time, one of our church education pamphlets. Putting these together takes very little extra time, no more postage, and the use of the pamphlet supplements the educational side of our newsletter.

A newsletter can be a very real part of the congregation's outreach. It can be informative as well as educational. It will draw your people together; it will be a powerful supplement to the spiritual efforts of your pastor and congregation if viewed and used as an evangelical vehicle. Our own newsletter has stimulated greater interest in the whole congregational life, more participation in worship services and group activities, and a definite growth in spiritual depth among our people. It is helping to bring families into our fellowship, for many of our prospects ask to receive it upon our first contact with them, and we are beginning to see an influx of these families—people who know what we do and have some idea of our faith, because we go into their homes regularly each month.

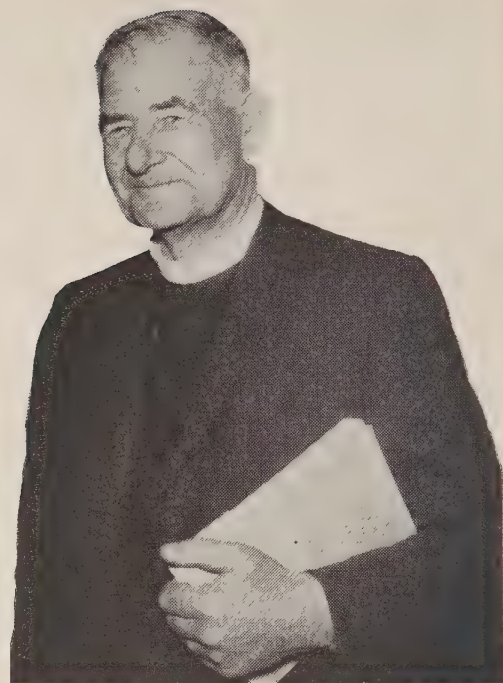
A newsletter can do the same for your congregation. ★



*Stagnation faced our sister church in New Zealand until the call came for . . . .*

## *New Life for Today's Task*

By DeCourcy H. Rayner



The Very Rev. A. D. Horwell

**W**HEN the Very Rev. Arthur D. Horwell visited Canada a few weeks ago he was fulfilling a life-long ambition and at the same time seeking information for the Presbyterian Church of New Zealand.

As director of home ministry Mr. Horwell is responsible for church extension in New Zealand. He was interested in the results achieved by the Presbyterian Church in Canada and came to see our methods for himself. The visit gave us an opportunity of learning about our sister church in New Zealand, a country where 23% of the 2½ million people are Presbyterian.

Mr. Horwell is the immediate past moderator of the

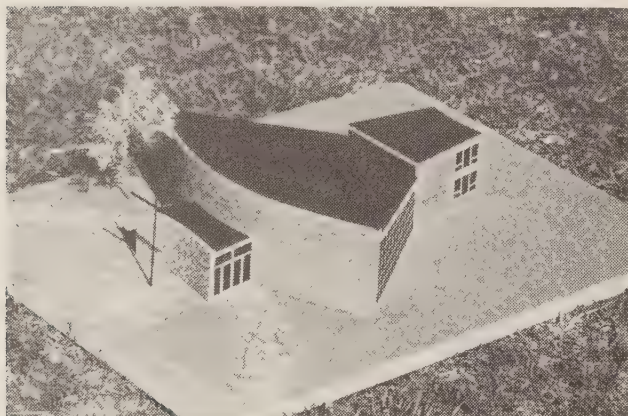
general assembly of the Presbyterian Church of New Zealand which has 85,000 communicants and 500,000 people under pastoral care. During his stay in Canada he addressed our 87th general assembly. He also attended a number of meetings and conferences, and spoke from city and country pulpits.

From the visitor we learned of the New Life Movement, which has revitalized the Presbyterian Church of New Zealand. Back in 1947 that church took stock of itself and found what seemed to be an impossible situation. Little growth was reported and in the expanding suburban areas nothing was being done, largely through lack of funds. The survey that followed indicated that 50 new parishes could be added in ten years' time if £250,000 were available. At the same time a similar sum was required to establish a capital fund, to provide for rehabilitation of existing buildings and to cover additional amounts required for overseas work and Maori missions.

In 1948 the New Life Movement was launched. A layman, T. I. Steel, took over full-time leadership of the movement at a nominal salary and did an amazing job. In the next 11 years the number of parishes was increased by 92 instead of the estimated 50. The sum of £500,000 (approximately \$1,500,000) was raised in that period over and above the usual budget.

So the New Life Movement enabled the Presbyterian Church of New Zealand to extend its home ministry, strengthen its witness overseas and among the Maori people, and establish a capital fund to put the church on a sound

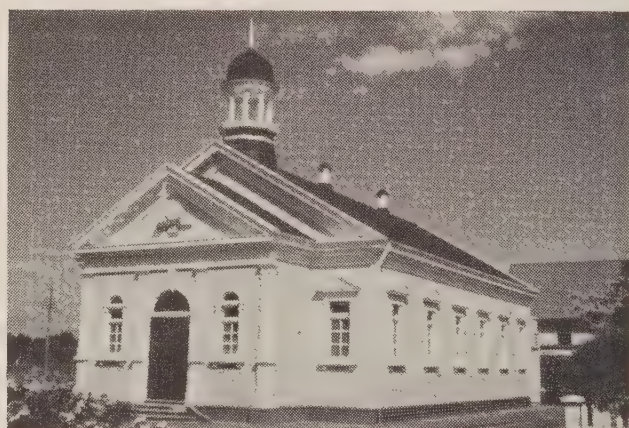
Model of a \$13,000 church with two walls of glass.



A suburban extension unit in New Zealand.



A traditional town church.





financial basis. The ordinary operating budget for a year is £300,000, of which 5% now comes from investments and the balance is raised by members of the 440 congregations.

There is a shortage of ministers in New Zealand too. Forty more are needed in the Presbyterian Church. Knox College, in Dunedin, is the theological training school and provides a residence for students in all faculties.

There are 22 presbyteries in New Zealand but no synods, except for the Maori synod, which has no presbyteries. Maori people are the aboriginals of Polynesian descent.

Overseas the Presbyterian Church of New Zealand is represented in the New Hebrides, Indonesia, India and Hong Kong. The church is now increasing its staff in Indonesia and is starting new work in Papua. Mr. Horwell's son is a missionary on Epi Island, where there are some 2,000 people.

Seven years ago the New Zealand church decided to teach English to the islanders because of the great variety of languages in the South Pacific. Fifty or sixty are used and they have no common root. Pidgin-English had been tried but was not efficient or effective as a medium of speech, so to communicate the Gospel emphasis was placed upon education in English. In the short period since, standards have been raised to grade three approximately and now the government is ready to help the church in this program.

*The Reformed and Presbyterian World* reports that three girls from the New Hebrides have been awarded scholarships by the British administration to enable them to study at the Maori Girls' College. They are the first girls from the islands to have an opportunity for advanced education.

How is the moderator of general assembly elected in New Zealand? Each presbytery sends in a name prior to the opening of general assembly in November. The nominations are considered by the committee on bills and overtures, which usually finds that one man has a majority and that the others are men willing to withdraw. For example, at the general assembly of 1958 the Rev. A. D. Horwell, as the majority choice of presbyteries, was nominated on the floor by two men. He then became moderator-designate and took office with the opening of the next general assembly in 1959.

The director of home ministry indicated that church extension in New Zealand is not as costly as in Canada. It is possible to put up a hall as an initial unit providing 1200 square feet of space for about \$7,500. The national church will provide \$6,000 of this as a loan free of interest for five years. The local people are expected to purchase the land and find the cash or raise a loan to cover the balance needed for the hall.

Ministers may retire at the age of 65 in New Zealand, although a man in a self-supporting charge often stays after that age. When he retires the pension is \$900 a year after 30 years of service. In addition, there is universal superannuation or a social security pension of about \$600 a year per person, so that a minister and his wife on retirement would total about \$2,100 a year.

"We have now found our one-half million census Presbyterians and our task is to evangelize them", Mr. Horwell told our general assembly. Before the New Life Movement one-third of those listed on the census were unknown to the Presbyterian Church. Part of the trouble was that the church was sleeping, he said, "making grace available at too low a cost".

A significant trend in the past four years has been the number of people in the 30-60 age group who are joining the church, the New Zealander reported as he delivered a challenging address on home missions night.

Mr. Horwell spoke with appreciation of those who migrated from Cape Breton to New Zealand in the 1840's, and told of the two missionaries from his church who joined ours in the New Hebrides in 1866. ★

## To Grow—or Not to Grow?

By Robert P. Carter

Assistant secretary, Christian education

SO many things seem to be growing today—the world population, taxes, the size of jet airliners, the highway accident rate, church membership figures. It is perhaps an obvious comment that some things ought to grow, but others should not. It is the part of wisdom to know which is which.

At the present time, we Presbyterians in Canada are becoming aware of some of the facts of our growth as a church in recent years. We are growing: numerically, budget-wise, and in overall activity. And we are having some growing pains in the process. But not too many folk would seriously suggest that we ought to stop growing because of the stresses and strains involved in undertaking wider work and underwriting larger budgets. It is part of the very nature of the church to grow.

Could it be that some of our growing pains are caused by a lag in the personal Christian growth of our members, in not keeping pace with the challenges and demands of a growing church? It is from our individual vision, faith and commitment, multiplied 200,000 times, that the church's budget is met and its program made possible. This is basically not a matter of fund-raising but of personal growth—of becoming mature men and women in Christ. We are the stewards or trustees of the Gospel. We cannot discharge that trusteeship if we remain infants, spiritually speaking. If there is any weakness in the church at the present moment, any hesitation or fear, surely these are symptoms of our failure as Christians to "grow up". Christ is calling us to enter into the opportunities and the conflicts of these times as mature and responsible persons.

Can you imagine the indignation in some congregations if it were suggested that elders and managers, church school teachers and group leaders, office-bearers generally and parents in particular—all need some "growing up into Christ"? The "pillars of the church" can sometimes appear more like "finished" concrete columns than sturdy growing oaks.

Can you imagine the consternation if someone were to propose that responsible leaders in the congregation are the very ones who should be leading the way to weekly Bible study groups? That father and mother should themselves be the senior students in the school of the church?

But think for a moment: Is Christian education for the children? Or is it first for the men and women of the church—and then through them, for children, for youth, and for the whole community around?

Personal growth in Christ is fostered in many ways. Bible study is just one of the ways. But a serious desire to study and discuss God's word for our day is one of the most certain symptoms that a man or woman is alive spiritually, and wanting to grow in the faith.

"Wanting to grow in the faith"—perhaps that is the crux of the matter. Christ is confronting our church with great opportunities in these days. We may shun responsibility and turn aside into a condition of prolonged spiritual childhood. Or we may thrill to the challenge of the partnership Christ offers us, and decide to go on growing whatever the cost, toward the full measure of our stature as mature men and women in Christ.

Will you be one of the Presbyterians who are growing up into Christ in all things? If so, you will surely make room in your busy life for some real thought, study and discussion of the deeper things of life. ★



# RICHES AND RAGS

## in the Caribbean

By John McNab

(Editor Emeritus of The Record)



A Jamaican beach.

Photos — The Jamaica Tourist Board

NEXT door to Castro's Cuba lies Jamaica—the richest, most populous island in the British West Indies. Riches and rags exist side by side. And the seeds of revolution, which have burst so conspicuously in near-by republics have already sprouted in this island in the sun. Last July, a Harlem-organized group, spurred on by a fanatical agitator, started guerilla warfare in the mountain regions, when two British soldiers lost their lives.

Jamaica has a democratic form of government. The national party, led by the Hon. Norman Manly, is in office. Her Majesty's loyal opposition is led by Sir Alexander Bustamente and is termed the labour party. Both leaders are Jamaicans; Manly and Bustamente are second or third cousins. Early in March of this year the government was severely tested by an illegal work stoppage. The

A wayside fruit stand.



Main street in Kingston.





hospital internes, nurses and staffs throughout the island struck for increased pay. On the heels of this, every postal and telegraph office went on strike for higher wages and all communications came to a standstill. Fortunately there were no acts of violence, but another Cheddar Jagan, like the British Guianese leader, might have kindled the wrong torch.

Their problems form a world pattern. The economic dilemma is the foundation of most of their misery. The government is searching for a solution and has invited manufacturers, technical experts and trade missions from Canada, Great Britain and the United States. The big question is will the people seek to hurry matters by taking the advice of agitators.

Sugar is the most profitable and widespread industry. This is centuries old. Conditions are now improving and with a new pension plan some measure of social security is assured. But for many years the male workers earned less than a dollar a day and the female labourers around sixty cents. Bauxite has also provided a measure of employment. Two aluminum companies have started this development on the south shore but unemployed, in large numbers, still stand around in the market-place.

The tourist trade provides seasonal employment in north coast areas. Hotels are mostly large and cater to the wealthy or persons travelling on an expense account. A clientele that can pay thirty to fifty dollars a day frequent The Round Hill at Montego Bay or The Arawak at Ocho Rios. Some less flamboyant resort hotels are priced a small amount below. But the average winter tourist can find no happy medium. Hence the employment opportunities embrace only a small percentage of Jamaicans.

Groups of United States promoters have come down to investigate industrial opportunities. Canadian engineers compassed the island to advise on its mineral or other possibilities. Jamaicans urgently require the technological assistance that only an older and industrially advanced civilization can give. They want steady employment. During 1960, 32,000 migrated to the British Isles. This stream has been constant over a period, and these male and female labourers are unskilled. British prime minister, Harold MacMillan, is reported to have asked our Canadian prime minister to share part of this burden. The present glut of unskilled, unemployed, Italian immigrants in Canada would only be complicated by further unskilled migration.

The island's whole political problem hinges on a speedy solution of the economic situation. In Canada, we deplore the amount of foreign capital invested in and controlling a large slice of our oil, mining, automobile and other industries.

*(See next page)*

**A rural church in Jamaica.**



**A typical country walk.**





Jamaica is so poor that except infant industries are sponsored from the outside, they will continue to have low wages, low living standards and heavy immigration. Poverty creates unrest.

Jamaica has the largest population in the British West Indies. It claims 1,750,000 in the 3,000,000 inhabitants of the entire islands. The Hon. Norman Manly, prime minister, has been a strenuous advocate of a West Indies federation. This would give them a seat at the gatherings of commonwealth prime ministers. This movement has the hearty approval of the British government and may reach fruition in 1962.

One disturbing element in the political scene is a group termed "The Rastafarians". Leaders explain this is a "Back-to-Africa" movement. They regard Haile Selassie as their messiah and the government is obligingly arranging transportation for a group to interview the emperor of Ethiopia. They mostly wear bears, claim a membership of 60,000, and are much more rabid than our poetical beatniks. Will these be disillusioned?

My introduction to the moral problem took place in an Anglican rectory. A servant came to inform the rector that someone wished him to travel several miles to conduct a wedding. The man was dying. The woman with whom he had cohabited had borne him eight children, the eldest of whom was now 30 years of age. Some little property was involved. It became a race against death.

Situations like these are, unfortunately, common. Jamaicans emigrating to Great Britain must secure a baptismal certificate in addition to their birth certificate. As young men and young women ask for a true copy of the baptismal register, again and again the word "illegitimate" occurred. One speaker at a social welfare gathering in West Indies University, gave the figures for illegitimate children as 75 per cent of the births.

Alliances such as these began in days of slavery. Neither a man nor a woman slave could sign a legal document or own property. Hence no covenant of marriage. Sex was persistent. Both with the slaves themselves and often with their male, unmarried overseers. The century or more since freedom came has done little to right this moral problem. The government is fully aware of and frowns upon every aspect of concubinage.

I asked a leading churchman if Jamaicans, 90 per cent of whom are coloured, are Christians. His answer was, "Nominally so". Anglicans and Baptists have the largest memberships. The Church of Scotland opened a mission 150 years ago. They have a membership of over 13,000 and are training a native

ministry. Dr. W. J. Farris of British Guiana is one of the professors in Union Theological College, Kingston.

There are deeply devout members of the Christian church. Others are only inoculated with a smattering of vital religion. But they have, in many congregations, a fine band of laymen who preach at mission stations in the hills. Some of these are strong exponents of the faith. The moral climate shows that Anglicans, Baptists, Methodists and Presbyterians have a long job ahead. Jamaicans are highly volatile and numerous sects are playing upon their emo-

tions. The incipient rebellion in July, 1960, was fostered by a "Father Divine" type from New York's Harlem.

Providence has been kind to them. Bright sunshine, tropical flowers and tropical fruits abound. Some have been carefully cultivated, others like Topsy, "just grewed". Temperatures remain around 70° to 85° the greater part of the year. The political leaders are seeking a solution to the poverty and misery. If Canada and other nations could aid by technological know-how Jamaicans could be greatly enriched through a peaceful, industrial revolution. ★

## You Were Asking?

**Question: Who is responsible for changing the hour of worship during July and August from 11 a.m. to 10 a.m. on Sunday mornings? Is the change made to suit the convenience of those who have cars?**

Answer: The Book of Forms states, "The session regulates the hours and the forms or modes of worship". If a change is made, therefore, in the time of worship it is done by decision of the session in a properly constituted meeting.

With most localities being on Daylight Saving Time or "fast time" the hour of worship has already been changed from 11 a.m. to High Noon by provincial or municipal statute. The 10 a.m. hour is a reversion to the original hour. If a service at 10 o'clock in the morning actually helps attendance and contributes to the comfort of those who do attend so that they can listen attentively to the Word of God then I would say the session would be wise to make such a change.

I would suspect that the change is made, in most cases, to accommodate those who cannot escape the heat of the cities. Those who have cars tend to escape as early as Friday evening!

**Question: Should ministers take other jobs?**

Answer: If you mean—should ministers engage part-time in some other occupation beside their vocations as ministers of Word and sacraments, the answer is "No!" Congregations, however, have a responsibility so to provide for their ministers that they should not have to take other employment in order to pay the bills, educate their children and provide for themselves and their wives in retirement.

But if you mean—should a minister accept leadership responsibility in community enterprises and projects then the answer must be "Yes", providing he uses it as a means of expressing his concern for the application of the Gospel to the whole of life, and providing it does not encroach so seriously on his time as to endanger

his relationships with his congregation or prevent him from fulfilling his primary responsibilities as a minister of Word and sacraments. Certain tasks in the community might better be performed by laymen who are instructed in the Word of God and understand what it means to bear witness to Christ in society. But the failure of laymen to make this witness in responsible positions often tempts the minister to participate himself so that the witness may be made.

**Question: How many Christians "turn the other cheek" as Christ commanded?**

Answer: No statistics are available, but the command still stands! Our failure to meet this requirement means we must pray for forgiveness constantly and for grace to grow in the knowledge and likeness of Christ.

**Question: Is it proper to address prayer to Jesus?**

Answer: Normally we should address prayer to the Father through the Son and with the aid of the Spirit Who teaches us to pray as we ought. Our Lord did say, according to ancient manuscript authority in John 14:14, "If ye ask me anything, I will do it". If prayer is addressed to Jesus it should be with the full understanding that our Lord Jesus Christ is the second Person of the trinity and as such One with the Father in His essential deity. Calvin reminds us that "in the benefits which the Father bestows on us, we have no right to separate the Son from Him, as it is said, He that honoureth not the Son, honoureth not the Father".

*Note: Questions may be rephrased in the interests of brevity or clarity or to comprehend several questions on a single theme. Questions will not be answered unless the writer's name and address is given. This information, however, will not be published with the question.*

—Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.





# An Extra Beatitude

*Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35*

NOWHERE in the Gospels do we find this saying of Jesus which St. Paul bade the elders of Ephesus to keep in mind. It was part of the oral Gospel with which Christians were familiar before our Gospels were written.

But, even though we do not find the saying in the Gospels, we have no hesitation in accepting it. It bears the authentic mark of the spirit of our Lord. It was just the kind of thing we would expect from Him: for it was the keynote of His own life from first to last.

How different it is from the maxims of the world! Their spirit is better expressed in the words of an old poet quoted by Athenaeus:

"Demosthenes has fifty talents clear,  
And lucky Metrocles a well-filled chest;  
They are happy, if perchance they  
share it not.

Givers are fools, receivers only blest."

We have no legitimate reason for believing that Jesus undervalued the joy of receiving. He was glad to be a welcome guest at the tables both of the rich and of the poor. When Mary brought her alabaster box of costly perfume and, in the abandonment of her love, poured it out upon Him, He would not allow the narrow-hearted protest of Judas that this gift was waste. His heart was near to the breaking-point with rejected love and approaching sorrow and Mary's gift was like healing balm. It refreshed and strengthened His spirit. And Mary heard words from Him such as He never used of another.

It is a churlish kind of independence that has not learned the grace to receive what is graciously given. To receive with humility and gratitude, entering with sympathy and imagination into the love that lies behind the gift, can make the simplest gift into an effective sacrament.

In this regard we should each learn from our Lord and Master; for ingratitude is all too common. In fact, many would assert that it is the sin most common today and tends as nothing else does to destroy faith in human nature. Shakespeare had the truth of things when he wrote:

"Blow, blow thou winter wind,  
Thou art not so unkind  
As man's ingratitude;  
Thy tooth is not so keen

Because thou art not seen,  
Although thy breath be rude."

Ingratitude, however disappointing and hard to bear should never be allowed to end the ministry of the generous heart.

A recent writer tells of a discussion which took place between groups representing different classes in the community. They were trying to find a way out of the social distress only too common in our day. They were agreed that somewhere or other it was to be found in the message of Jesus: but they had difficulty in putting their finger on some simple idea which would give them the key. Then it came to one of them that our Lord's technique of life was to be found in this "Extra Beatitude". The spirit that seeks to give must supplant the spirit that seeks to receive.

## Bible Readings

September	1—II Samuel 7: 1-8
September	2—II Samuel 7: 18-29
September	3—II Samuel 9: 1-8
September	4—Isaiah 40: 1-11
September	5—II Samuel 11: 14-25
September	6—II Samuel 12: 1-7
September	7—II Samuel 12: 13-23
September	8—II Samuel 14: 10-24
September	9—II Samuel 14: 28-33
September	10—II Samuel 15: 1-11
September	11—Genesis 1: 26-31
September	12—Exodus 6: 1-8
September	13—I Corinthians 15: 1-10
September	14—I Corinthians 15: 14-26
September	15—I Corinthians 15: 50-58
September	16—I Corinthians 16: 1-9
September	17—I Corinthians 16: 10-24
September	18—Isaiah 6: 1-8
September	19—Acts 9: 10-22
September	20—I Thessalonians 1: 1-10
September	21—I Thessalonians 2: 1-12
September	22—I Thessalonians 2: 13-20
September	23—I Thessalonians 3: 1-13
September	24—I Thessalonians 4: 9-18
September	25—Hebrews 1: 1-9
September	26—John 14: 1-11
September	27—John 14: 12-21
September	28—John 14: 22-31
September	29—I Thessalonians 5: 5-13
September	30—I Thessalonians 5: 14-28.

There are many things which we have to do for others in business and social life. We cannot avoid these if we are to live together at all. But, in not a few cases, our giving is simply in the hope of receiving. In fact, St. Paul, when he used the words of the text, was speaking to a situation in which it had real pertinence; for his enemies had suggested that he was using his position in the church for material gain as did the priests in the worship of Diana at Ephesus. The apostle denied the charge, condemned the practice and warned the elders against it. To use the church for material gain is a temptation always with us: but who that rightly understands the Gospel will succumb?

Multitudes in our time have become used to thinking that the joy of life consists in getting. Our Lord affirms that it comes from giving. We know how true that is. Much of the happiness of life springs out of "little unremembered acts of kindness and of love". The folk whose happiness shines in their eyes, and who gather round them circles of true friendship are those giving. They are always giving something of themselves. They may be poor in some things: but they are rich in love, and when the heart is awakened it demands an outlet for its sympathy and affection.

The pattern life of Jesus Christ was a life of ministry for others. It was a life lacking in the things commonly accounted the privileges of a higher kind: a sense of the Divine Presence, clearness of moral and spiritual vision, poise and balance of personality. But all these spiritual endowments were used for the good of others.

Self-giving is of the essence of the Christian faith, and the measure of our personal response is, on last analysis the measure of our understanding of His spirit who for the joy that was set before Him gave His all.

## Prayer

Almighty God, in whose hand are the hearts of Thy creatures, shed abroad Thy peace upon the world. Lead all the peoples in the ways of mutual help and good will, and hasten the time when the whole earth shall confess Thee in deed for its Sovereign, and no evil deeds of man shall defile Thy glorious creation: through Jesus Christ our Lord. Amen. ★



*In our time, as never before,*

# Mankind is on the Move

**By John C. Cooper**

*Assistant secretary, home missions*



**A**LTHOUGH migration is as old as mankind, people are on the move today as never before. And the pressures causing this phenomenon will be a part of our world for many years to come.

First is the population explosion. In the first half of this century the world's population increased by 850 million, or, by more than the total population in 1800. The present population is just over two and a half billion, but it will be five billion by the end of the century (one generation from now) unless some catastrophe alters the trend.

Allied to this is the economic pressure of having to find food and shelter.

Political factors are not the least of the pressures causing the migration of large numbers of people. So long as basic freedoms are denied to people—there are those who will “vote with their feet”. The refugee problem will be a continuing one, as is evidenced by the stream westward through Berlin, the only chink in the Iron Curtain at the moment.

Overcrowding, with its economic problems, and the desire to escape from intolerable masters will continue to cause migration on a large scale.

Against this background the World Council of Churches held a conference on migration at Leysin, Switzerland, after three years of study and preparation. It brought together some 200 church leaders, government representatives and consultants from inter-governmental organizations from 30 countries.

The document adopted in the concluding session of the five-day meeting stressed that policies should be developed

which keep in mind the need to avoid any exclusion of migrants on the basis of race, nationality or religion. It particularly urged that all governments be encouraged to accept immigrants from Asia.

It further called upon governments to consider the speedy development of unused economic resources in their own country, to benefit not only their own citizens, but those of other lands.

“Since migrants usually represent a valuable asset to the life of the nation”, it said, (with Canada's situation in mind), churches should appeal to governments “to consider whether generous immigration policies may not be conducive to constructive national planning”.

The churches also have a responsibility to urge governments to harmonize national self-interest in the development of immigration policies with “the universal commonweal” and to “consider the effects of these policies upon the needs and claims of other peoples”.

The conference said that churches both in the countries of emigration and immigration should work together to provide counselling and information services and that these should be co-ordinated with similar facilities offered by governments to avoid duplication. It suggested that the World Council of Churches take responsibility for co-ordination of such services provided by the churches.

It called upon the churches to educate their members to a more sympathetic understanding of the migrant's problems and to provide for better training of its personnel working with them.

For the purpose of the conference the migrant was defined as a person who moves from his home to another country, whether temporarily or permanently, for whatever reason. The document noted that while this includes refugees, it does not mean that the refugee has “an inclusive claim” on the churches' ministry.

Increasing pressures of population expansion, for the recognition of human rights and for peace with freedom and justice present the churches with “a whole complex of migration on a world-wide scale”.

In the past the World Council has given particular attention to the need of European migrants. Now it must give “serious and comparable attention” to similar needs of Asians, Africans and Latin Americans.

The document stressed the importance of preserving the family unit and making every effort to avoid separating the wage-earner from the family over any extended period of time.

Taking part were seven delegates each from Africa, Asia, and Latin America, 28 from North America and 35 from Europe. Four non-members, including the Roman Catholic Church, sent observers. Government officials from the United States, Greece, the West Indies, Switzerland, Canada, the Netherlands and Australia were present. Represented also were the United Nations High Commissioner for Refugees (UNHCR), the Intergovernmental Committee on European Migration (ICEM) and the International Labour Office.

Most of the delegates responded with appreciation and approval when the Rev. Dr. Martin Niemöller began his address



with the complaint that in preparing for the conference, "I had asked for material; and the material came in, more than I had ever expected; and I found myself buried under heaps of papers, brochures and books, each one of them dealing with the phenomenon (of migration) and its various aspects in a different way and from a different angle, until at the end I was absolutely lost in an impenetrable jungle of views and approaches of a theological, anthropological, psychological, sociological, economic, political, ethnic and cultural character; probably there are even more, and unfortunately—none of them can be rejected, they all are justified and right".

**I**N addition to all the *aspects* of migration in general, mentioned above, there are, of course, many *kinds* of migration in various parts of the world. Each delegate tended to apply the considerations of the conference to the kinds of migration most relevant to his country and church.

The writer was a member of the group discussing "The Impact of Migration on the Life of the Churches", one of the four working groups at the conference. So far as our own church is concerned, there comes to mind immediately our Chinese, Hungarian, Ukrainian and Italian churches, as well as Eglise St. Luc, made up so largely of European French people. These alone have made quite an impact on our church. For example there is the general assembly's action towards adopting the catechisms of the continental Calvinistic churches. But in addition the migrants from Britain in our pulpits and pews are making a decisive impact upon the life of The Presbyterian Church in Canada.

Two members of this working group presented papers at a plenary session on the same subject, but with quite different points of view. The subject was "The Role of the Church in the Integration of the Immigrant", and the speakers were Rev. Dr. John Leng of the United Church of Canada and Greek Orthodox Archbishop Ezekiel of Australia.

The archbishop stressed that the motivation of the churches in the receiving countries should be love. This, he felt, could be shown best by respecting the immigrants' religious background, and not seeking to win him over to another denomination. The logical conclusion of this point of view, and one which the archbishop embraced, is that where there is no church of the immigrants' denomination in the area of settlement, then the existing churches should help establish one if there are a sufficient number of such immigrants. If there are not enough to form a congregation, then the existing churches should receive them into their fellowship and minister to them, but not seek to have them become members.

Dr. Leng's address stressed the value of the integration of immigrants into the society of their new homeland. Dr. Leng felt that immigrants should not increase the number of denominations in the new countries. But he acknowledged the need for language and ethnic churches, which could be within existing denominations, and be a means to the end (integration) and not an end in themselves.

In our working group, it was observed that there is a difference between the European attitude towards ethnic churches, and that of North America generally. In Germany, for example, there are many ethnic churches using other than the German language. Some of these are very old and experience no pressure upon them to become German. In North America, however, the "melting-pot" philosophy seeks to eliminate differences. Dr. Stratenwerth, our German chairman, expressed the view that varied cultures have lived side by side in Europe for a long time, and there is a respect for cultures other than one's own. He felt this situation did not exist in North America to the same extent.

The Rev. J. R. Euwema of the (Dutch) Reformed Church of America's Canadian office in Hamilton, was also in this working group. His is an ethnic denomination with some 28 congregations in Canada. Being a missionary people they are faced with the problem of how an ethnic or language church can have a mission to

Canada as a nation.

In private discussion Mr. Euwema acknowledged that a number of their ministers favoured a merger with the Presbyterian Church in Canada. He himself did not favour this at the present time, but suggested a conference to see how we could work together in our mission to the nation, "without", as he put it, "stepping on one another's toes".

We have no Dutch work in our church precisely because we recognize that their church is doing the same job as we are doing, but among the Dutch people. We are not in competition with a sister reformed church.

A contrast of interest to the working group exists in the case of the Hungarian Reformed Church, which, in this country, came almost entirely into the Presbyterian Church in Canada. It is able to minister to Hungarian people in the language of devotion learned at their mother's knee, to teach the children their religious heritage, and still be a part of a national and world-wide church, sharing in its total life and mission, and contributing to its character and tradition.

One of the interesting conclusions of the conference was that it is not a natural right to migrate to any country. This view was part of the immigration policy laid down by the late W. L. Mackenzie King, and which is still observed by the Canadian government. ★

#### WHAT CHURCHES CAN DO FOR MIGRANTS

**Recommendations to churches and councils of churches have been approved by the executive committee of the World Council of Churches as follows:**

**1. That they should call into consultation those involved in national migration policy, members of universities with special competence, officers of welfare agencies, etc., together with their own informed representatives to ensure that Christian witness and Christian principles are applied to the national policies of migration and the services rendered to migrants.**

**2. That they should seek to influence their members and welfare agencies locally so that all may appreciate the problems of migrants, and be ready to help with their preparation for emigration, or adjustment on immigration, and to hold them in Christian fellowship, welcoming generously both members of other confessions and non-Christians.**

**3. That they should explore methods and opportunities of more adequate training for ordained and lay workers amongst migrants so that they may render more effective Christian service.**

**4. That they should review the extent to which through their agencies and other means they are serving migrants or can develop work amongst them at both the national and international level, and consider how to utilize and develop all available resources more extensively for this purpose.**

**5. That they should seek to discover the points at which ecumenical initiative on migration is called for, which might be provided by the World Council of Churches.**

**6. That they should study the report of the migration conference to discover the ways in which they may feel called upon to implement it.**

The full text of the migration conference addresses and concluding statements may be obtained from the Home Missions Office, 63 St. George St., Toronto 5.



# The Modern State of Israel

By Calvin H. Chambers

THERE are few countries among either the totalitarian or democratic states where the fate of a government could hang upon an interpretation of a part of the Bible.

This did occur in Israel, when government members agitated for a vote of "no confidence" against David Ben-Gurion because he insisted that six hundred, rather than two million Jews escaped from Egypt with Moses.

Luckily for Ben-Gurion, the Knesset (parliament) concluded that it had no authority to decide matters of an historic or religious nature, but the incident is significant. It shows the close tie between state and religion in Israel and how the two are almost interdependent.

The Bible is of tremendous importance to the Jews, since it is not only the

foundation of their religion but a document of the history of their race. Bible study groups are as numerous in Israel as YMCA's are in Canada, and they are attended by everyone from a Haifa storekeeper to Itzhak-Ben-Zvi, president of Israel. The Jewish love of the Bible is reflected in the sales of such books as *Legends of Israel* which sold 180,000 copies and the *Hebrew Encyclopedia of Massada* which sold 62,000.

The climax of this intensive interest in the Scriptures comes with the radio Bible Quiz. This annual quiz has become as important to the Israeli as the last game of the world series is to a baseball fan. The winner of the quiz is a national hero.

There are confused ideas about the Jewish state largely because Israel cannot be classified in our usual terms of

reference. Many people feel that Israel is a theocracy—that the life of the people is regulated entirely by religious principles. Others feel that religion is no more than a unifying veneer to give the people a common loyalty. The confusion lies in the differing meanings of the word "religious". To a Jew, the word means orthodox or conservative Judaism. To the westerner, it has a broader meaning.

The orthodox Jew believes that a truly religious person must show strict obedience to the practices of traditional Judaism. But the majority of Jews have a more liberal attitude. They say that orthodoxy was necessary only when the Jews had no native land and were struggling to preserve their character. The fierce nationalistic feeling that has risen in Israel is replacing religion in some cases. However, this feeling of national fulfillment goes hand in hand with a moderate approach to Judaism for most people. The opening of many new synagogues shows the growing awareness that Israel as a nation must build on a religious foundation.

And yet, in spite of the overwhelming dominance of Jews in Israel, the state is not a theocracy. The "millet system" of self-determination for all religious groups that was used by the Ottoman Empire has been kept by the new government, since a percentage of the population is made up of Christian, Muslim, Druse and Bahai elements. The laws are of course Jewish, since the majority rules, but the minority groups are granted religious freedom. This proviso is written into the constitution, which also guarantees to safeguard the holy places of all religions.

When Israel became a state, one of the chief problems that faced the government was that of "who is a Jew?" Before 1948, any person of Jewish religion was considered a Jew. Hitler had herded everyone with one Jewish grandparent into a concentration camp.

The harvest festival in modern Israel is celebrated by children dressed in white and decorated with sprigs of greenery.







—Photos, Miller Services

At Tel-Aviv the carefully laid-out promenade and terraces in the foreground are divided by the sweep of the coastal road. In the background is Jaffa, once a strictly Arab town, now united with Tel-Aviv under a single municipal council.

Ben-Gurion and the liberals were willing to accept anyone who called himself a Jew. The orthodox rabbis, who control the organizational structure of the religion, decided that a Jew was anyone of a Jewish mother or anyone who had been converted to Judaism.

Despite the vast odds in favour of Judaism, Christian missions and the Christian minorities continue the fight to win Jews to Christianity. This situation has produced ill feeling and confusion among the Jews. Evangelism through education is the most popular form of conversion. The Roman Catholics have 38 schools in Israel and the Protestants have 12. The Hebrew Christian movement is small but received large support from evangelical churches throughout the world.

The average Jew resents this missionary work. He feels he has a religion which has served the needs of his people for centuries. Since he does not distinguish between Christian and gentile, he sees the Christian churches as responsible for the atrocities of Dachau and Bergen-Belsen. It is unlikely that the Jew will give up his religion to join one that is responsible, in his eyes, for the slaughter of 6,000,000 of his race.

Other forms of anti-semitism, as well as Hitlerism, have left their mark. Jews

**To break down unChristian attitudes toward Jews and to challenge church members with responsibility for Christian witness to them are the motives of the committee set up for that purpose by the board of evangelism and social action.**

**On its recommendation the general assembly of 1960 called for a strong stand against anti-semitism and the persecution of Jewish people. The board recognizes that there is no easy way of proclaiming Jesus Christ to Jews as their Messiah and Lord.**

**The first step lies in the field of understanding, and that is the concern of this article, based on material previously published in the United Church Herald by Karl H. Baehr, a Congregational Christian minister who is director of the American Christian Committee.**

**The Rev. Calvin H. Chalmers is Canadian treasurer of the Friends of Israel Society, and was formerly convener of our church's committee on the Christian approach to the Jew. He is minister of First Presbyterian Church, New Westminster, B.C.**

from eastern Europe remember religious intolerance shown by members of the Orthodox and Roman Catholic churches. As long as Israel remembers the past, these barriers against Christianity will remain.

The Christian organizations in Israel have a strong social ministry which has appealed to Jews in times of economic hardship. This has led to them being branded as opportunists by their neighbours.

Missionary groups in Israel feel that Christianity will make little headway among the Jews until some "middle man" is established to explain Christianity to the Jews in their own terms. This middle man would have to spring from Israel itself, independent of Christian backing, as the Hebrew Christian church has done. This group would then interpret Christianity to the Jews and break down the hostility until the two religions were able to meet on some common ground.

In spite of all the problems, the church cannot side-step her responsibilities to the Jewish people in Israel. But conversions will only take place as barriers of hatred and suspicion are broken down by patient, love-saturated witness to Jesus Christ, the Lord of both Jew and gentile. ★



# Pungent and Pertinent



## The General Assembly

By Richard Hart  
Picton, Ontario

As a layman I was greatly impressed by the democratic principles by which the assembly was governed at all times by the moderator. His long and arduous duties were an obvious strain as the days and nights went unendingly on.

I felt that the participation of the ministers in the debate of the assembly was often usurped by a few and thus did not reflect the full thinking of the court.

Many elders could be better employed than to be merely spectators for over seven days as was my lot. This prompts me to suggest that this may account in part for the feeling, oft expressed, that elders and congregations lack elementary knowledge of the workings of the church outside their own environs. A partial reason perhaps for the meager budget givings, which, alas, are so essential to the church's onward movement. It appears to me that without knowledge, understanding and enthusiasm we cannot resolve the financial weakness which continues to thwart even the most ardent. An opportunity existed to engender these motives to the laity present at the assembly but no one seemed concerned about our indulgence.

The merit of Every Person Visitation as a catalyst for renewing the spirit in church life was strongly supported by those who had themselves participated. They left no doubt that if all were so minded to seek similar guidance the strength of the church by this means would be such an active force as to overcome the financial weakness already referred to.

The question of women ministers is admittedly a matter for careful study by the clergy and courts of the church, using existing law, customs and procedures as their guide. Why then defer

two years or even, as was so strongly urged, five years? Except for the pressure of some of the younger thinking ministers this matter was headed for oblivion. Is this not a case of appeasement and prejudice? I feel that in a matter of such lay interest an opportunity existed for the church to show its leadership within its own council and thus exemplify the highest Christian teachings. A case for action, not words!

Dr. Ross made a strong plea for revised thinking in approaching university students. Their mind, as it reflects anything remotely resembling religion, can be defined with one word, **APATHY**. Students trained in technology are strangers to idealism. They require a strong dose of relevant action. For this reason I feel that the church passed an opportunity for action on the "Question of Women" which might have been taken up vigorously.

Controversial as church unity may be, positive action and leadership coupled with unprejudiced thinking could make this question a strengthening factor for our church. What did we do? We decided to send observers only, to listen and report back. If our mission in this world of faith is the reconciling fellowship of the Holy Spirit, need we let anything else take issue? When we are strong in this spirit and faith, time enough for dogmas to be taught.

Since some of the foregoing may be considered as negative analysis, and not wishing to prolong this report, for I have observed that most of us are conditioned not to listen unless we are doing the talking, I want to commend to your reading page 374 of the "Minutes of Assembly". I want to record my own feelings of humility and weakness in that light.

In summary, there was much more to be thankful for than there was to be concerned about and I hope the impression of strength and power which was exhibited at the assembly will always remain with me.

## International Citizenship

By Bruce Will  
Toronto, Ontario

Even though, as Dr. Hay has suggested, attempts at union of church of Christ (or "re-union" as the Anglicans rightly term it) must not be roughly, nor brashly attempted; and even though the conservative element of our church treats

"union" as a bad word left over from 1925; yet Dr. E. Carson Blake's plan to invite all reformed churches in North America into a united church is undoubtedly the most exciting and adventuresome piece of Christian thought that has hit the church for some time. The United Presbyterians should be lauded for such a spirit of daring, a spirit which has often been lacking from modern Presbyterianism the world over.

There are many points of interest arising from this great dream. The one that intrigues me most is the question of the meaning of national citizenship to members of such an international church.

At present, apart from the Church of Rome (and perhaps to a very small degree the Church of England), each church is a national church, confined within the boundaries of a geographical-political-social entity. The real conflict between national citizenship and church membership never occurs (except under extreme circumstances) because church membership never asks for an allegiance which goes beyond national barriers (at least not in the minds of the majority of church members).

But, if church membership were to cross over the barriers of nation, the conflict would become obvious in a short time.

Take a hypothetical case. If we were members of the United Reformed (Presbyterian) Church of North America (or whatever it was called), and the U.S.A. went to war with, say Cuba; and Canada did not go to war. What would be the position of the church, and of church members? Would the majority rule? In which case from a national standpoint, we would merely be Americans. Or would the church split, some support the war and others oppose it? Or would the church have the strength to stand in judgment over the situation and decide the issue? (As a pacifist I would say to condemn the war entirely).

Those who are fearful of union will certainly imagine that such questions as these indicate the confusion and the danger of being involved with people with whom we disagree. But surely those who are concerned with the power of Jesus' rule over the church in *all* nations, will see, that, though the way be dangerous, participation in such a situation is a necessity.

Writing concerning the terrors of national sovereignty over the Word of God in Nazi Germany, the Rev. D. Herron of Calvin Church, Toronto, aptly concludes, "We all stand under the judging Word of God. Wherever we live today, Jesus Christ calls us . . . the joyful acknowledgement that every knee must bow to the holy and just God who is King of kings and Lord of lords . . .



From his rule no area of life, public or private is exempt."

National citizenship (especially in Canada) is honourable, and necessary, and a precious treasure. But it should never be an encasement which limits the action, or the teaching of Christ's church. It seems to me that such a union as the United Presbyterian Church suggests would witness to this fact very clearly, and bring into focus again our primary allegiance to the Holy God.

## Discipline or Dissipate

By Denis Gibson  
Amherstburg, Ontario

Many, no doubt, will say a hearty "amen" to Mr. Cochrane's article in Pungent and Pertinent (July-August issue) on "The Right to Communion".

Mere legalism can lead us into the ridiculous position of an Episcopal priest in Houston, Texas. "I will not use the formal (burial) service for the unfaithful", said the Rev. S. d'Aubert. "This does not mean that I won't say prayers of some sort at the burials of people who are not in good standing", he said. When asked what it takes to be a member in good standing, the rector replied, "He should come to Communion at least once a year". This is, of course, legal pettiness, but also a pathetic situation. Save us from this, O Lord. Thus far I am in accord with the writer.

Yet I cannot agree with Mr. Cochrane's conclusions. Are we Presbyterians erring on the side of such strict legalism as his article suggests? How widespread is this unedifying sight of sabotage against members of the body of Christ, of which he is ashamed. How many kirk sessions are so ruthless? But this is beside the point.

Mr. Cochrane suggests that it is in "faithfulness to the Scriptures" that he takes up his present attitude. No doubt he is sincere as are many other men who are uneasy over this matter of discipline. He seems to argue that all discipline should be left to the Holy Spirit. To support this, he makes what he admits, is a fine distinction between the *minister* of the Word and the *ministry* of the Word. Is this distinction valid? What ministry has the Word without the minister? Was it not the very personalities of the prophets which gave the Word of God its meaning and power? Admittedly John the Baptist was only a "voice crying", but you can't separate John from his "voice". Did not John take an active part in assisting the Spirit?

The metaphor of the church as the body of Christ is suggestive here. After His ascension Christ was pleased to continue His work through His disciples.

Thus the church is the continuation of the incarnation. Only as the individual members are faithful as ministers of the Word can there be a ministry of the Word at all. ("God could not make Antonio Stradivari's violins without Antonio".) From Matthew 16:19 and John 20:22-23 one cannot evade the fact that true disciples will be so led by the Spirit that they will do the will of God. Hence the Spirit uses the human agents and acts through them for disciplinary purposes when necessary.

And what about Jesus himself? One cannot read the "Woe" passages in Matthew 23 without a shudder. Jesus was no easy going sentimentalist as some of His followers seem to think. He was uncompromising with sin and as hard as nails in controversy. He did not condemn the woman taken in adultery, but He told her "Go home and do not sin again". Jesus clearly disciplined her while at the same time disciplining her accusers. Is not our greatest weakness substituting mere formalism as the basis of entry into the church? We recall Jesus' demand; "If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me". There is no watering down of this demand, but have we not almost ignored it? Membership requirements are scaled down to the *lowest common denominator*.

If Mr. Cochrane wants to be faithful to Scripture, is not here the place to begin? We start at the wrong end, for the most part. If kirk sessions took more seriously the matter of admitting to membership, we would avoid a good portion of our trouble. Such sessions would not need the "clippers" so often as a disciplinary expedient. The "bad conscience" caused by removing names from the roll is misplaced. It should arise because those names *appear there* in the first place.

If the Communion roll is "not" to be an effective guide to the spiritual and numerical strength of our congregations, then why not discard it altogether? We could then avoid the legalism of the "ins" and the "outs". We would not destroy "the church's solidarity with sinners", since Mr. Cochrane feels discipline does. But is not discipline necessary by the very fact of union with Christ? Are not the sinners inside the church different from those outside? Those inside have admitted that they are sinners and have come to Christ who alone can save. When these "fall away"

they can be disciplined from within whereas the sinners outside cannot. Does not Paul say exactly this? (1 Cor. 5:12-13).

Mr. Cochrane says our arbitrary standards on discipline are only in the Book of Forms since 1927. But surely discipline is implicit in the New Testament, and for the reformers essential. I have already indicated something of the Scriptural position. The reformers believed that the true church exists where the Word is faithfully preached, the right administration of the sacraments, and *ecclesiastical discipline "rightly administered"*. The right of "private judgment" means "informed" judgment, otherwise chaos reigns. So despite the mixture of "hypocrites in the church" discipline is necessary if we are to be a true church at all.

Is Mr. Cochrane confused as to just what discipline is? He says we are like Israel sitting in judgment with a "holier than thou" attitude. He speaks of "authoritarian decrees" like the Church of Rome. He likens discipline to "lording it over God's heritage". But for us discipline is not or should not be like that at all. Should not the major emphasis be educative, involving sound preaching and personal confrontation in pastoral work? Ignorance is the root cause of much of our trouble. We do not sit in judgment on an offender. We want, *in love*, to win him back. If he repents, the erring one is to be restored, forgiven, and comforted; and Christ has gained a disciple indeed. On the other hand, if he refuses to hear the Word, if he does not "testify to God and Christ by confession of the faith, the example of (his) life, and participation in the sacraments", he thereby stands opposed to the church. Christ said there was no neutral ground — not to be "for" Him was to be "against" Him. Do we not stand under the judgment of the Word of God "here and now" as well as in the last times?

I contend that the state of our church can be traced in large measure to "lack" of discipline. Budget givings are not a bad indication of our vitality. Read again July-August editorial. But churches in which discipline is strict (allowing for the extremists) give every evidence of whole-heartedness and sacrifice in givings sadly lacking among us. I believe the issue before us is DISCIPLINE OR DISSIPATE.

## GEORGE LESLIE MACKAY MEMORIAL

A cairn in memory of the Rev. Dr. George Leslie MacKay, missionary to Formosa, will be unveiled in the cemetery of the old log church at Embro, Ontario, at 3 p.m., on Sunday, Sept. 17.

Further information from the Rev. J. P. Schissler, Innerkip, Ont.





Three Presbyterians, Rev. Walter Welch, Miss Elaine Watt, writer, and Rev. George Hopton, receive television production help from Bill Mounsey (left) our audio-visual director.

*Church leaders*

*Study*

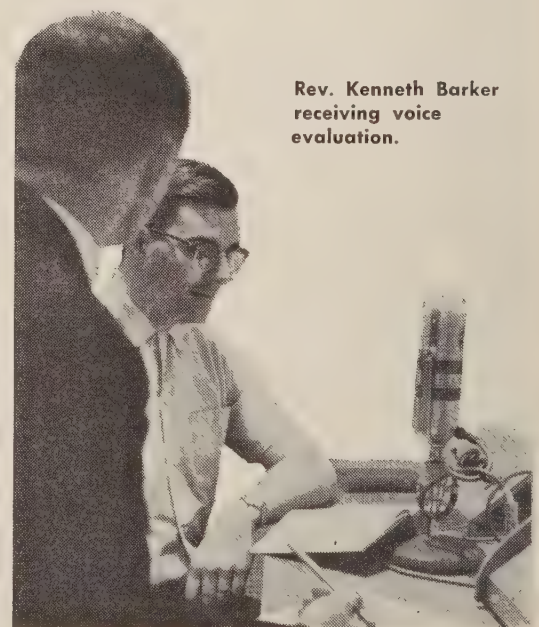


One of the workshop production groups, led by Barry Penhale, top.

*Radio and television can be used effectively to communicate with those outside the church if the techniques and skills are mastered.*

*In this workshop Presbyterians joined with others in gaining knowledge of technical methods and how it can best be used.*

To learn by doing each workshopper became personally involved. The Rev. John McBride is standing at the blackboard with the Rev. James Roe seated at the left.



Rev. Kenneth Barker receiving voice evaluation.



Learn

# Techniques

s by Hans Geerling)

ds

methods

rians

ing first-hand

ipment, found

Workshop director  
Gordon Alderman  
of Syracuse, N.Y.,  
right, shown here  
with Bob Lennon,  
of the Ryerson  
Institute, Toronto,  
as they actually  
produce a  
television program.



**W**HY do you want to broadcast? What do you want to say? To whom do you wish to say it?

These are some of the questions to which answers were sought at a broadcasting workshop for church leaders held in Toronto June 19-23. It was sponsored by the *Metropolitan Council of Churches* and the *Radio-TV League of St. Michael*.

Sixty clergymen of eight denominations as well as six nuns joined together in an attempt to learn how to help their churches communicate more effectively through radio and television. Members found themselves writing scripts and acting TV programs, examining the intricate and expensive equipment used in radio and television studios, and learning many detailed and technical points known only to the experts in the field.

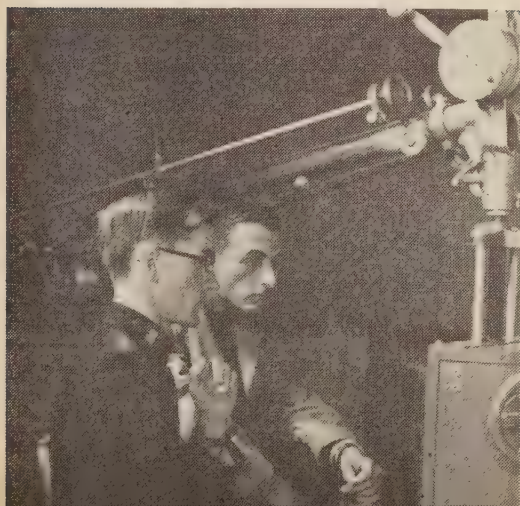
It is estimated that 96% of Canadian homes have radios and that 84% of them have television sets. Modern methods of communication provide an opportunity for entering these homes with the message of the Christian Gospel which is intended for all people everywhere. The problem with which the workshop dealt was how to interpret the Gospel in a meaningful way to those whom the church might not otherwise reach.

Director of the workshop was Gordon Alderman, program and production manager of Station WHEN-TV, Syracuse, New York. Leaders included William J. Mounsey, director of the audio-visual department of our church. There were a number of Presbyterians in attendance.

The workshop aimed at:

1. Demonstrating the essential nature of radio and television;
2. Demonstrating the variety of program types which can be employed by the churches as creative ways of saying what they have to say, and of saying it effectively;
3. Discovering and developing broadcasting talents, such as script-writers, production personnel, planners, through a "learning-by-doing" process; and
4. In all these processes helping to develop a philosophy of religious broadcasting. ★

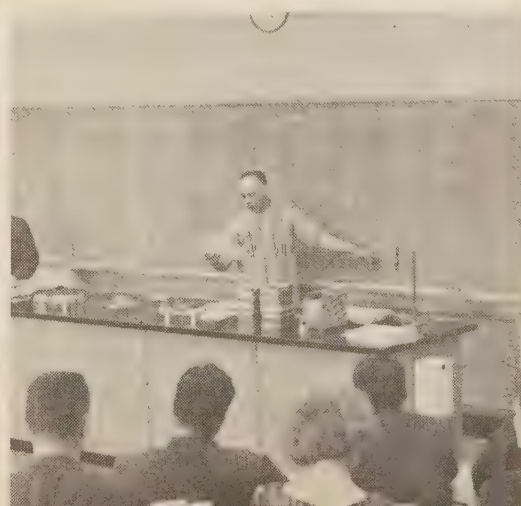
Capt. Roy Calvert describes function of a boom microphone.



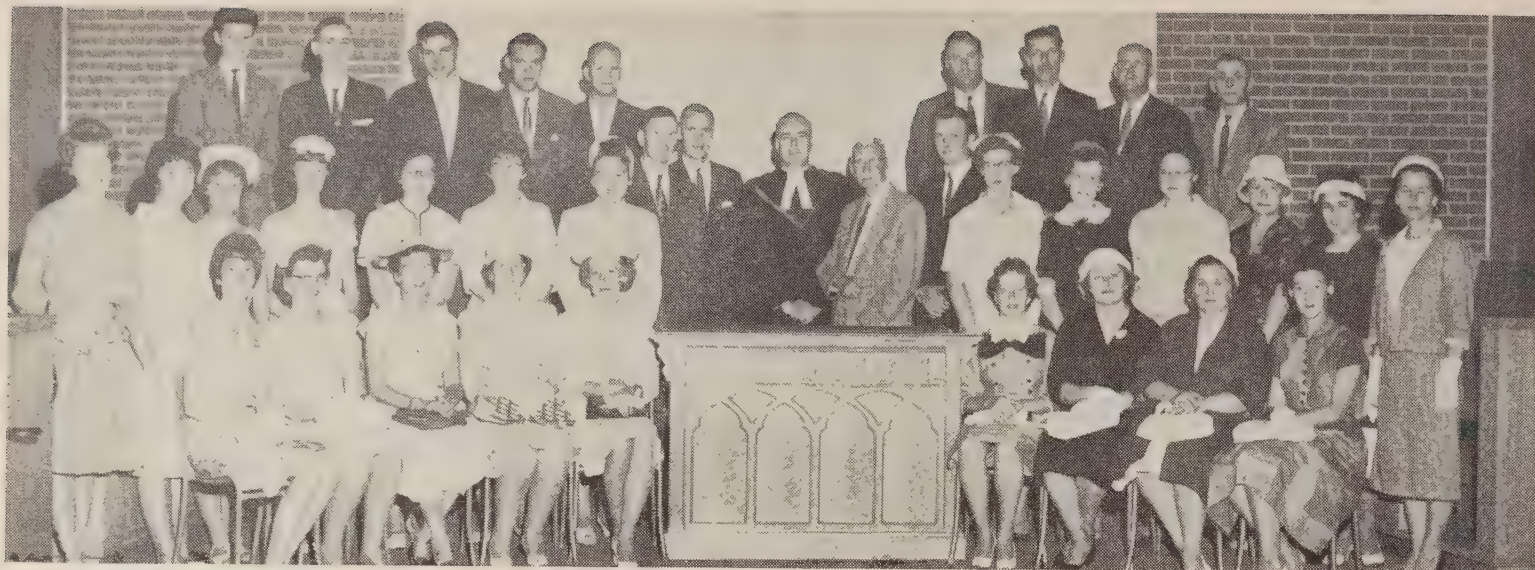
Two Roman Catholic workshopers on camera.



The director lectures on religious broadcasting.







Thirty-seven new members were received at Westmount Church, Edmonton, Alta., June 23, by the Rev. Jesse Bigelow, a high-light in the history of this re-located congregation,

## Church Cameos

◆ On June 11, Mr. and Mrs. Ernest Ross turned the sod for the new **Memorial Church, Rocky Mountain House, Alberta**. Mrs. E. I. Day and the Rev. G. A. Cunningham, minister, assisted in the ceremony.

◆ At **First Church, Penetanguishene, Ontario**, on June 4, an organ was dedicated by the interim-moderator, the Rev. C. H. Carter, in memory of Mrs. A. J. Hurdle who was organist at First Church for over 50 years.

◆ A baptismal font was dedicated by the minister, the Rev. J. H. Greene, at a Masonic service held in **St. Andrew's Church, Cardinal, Ontario**, on June 11. It was given in memory of Robert D. Humphry, a member of the order for over 50 years and an esteemed elder of the church.



Turning the sod for the new **St. Paul's Church, Nobleton, Ont.**, are shown from the left, James Montgomery, Mrs. John Boak, Mrs. Joseph Boak, Mrs. Johnston Eggar and Christopher Hodgson.

◆ The sod-turning ceremony for the new **Strathcona Church, Burlington, Ontario**, took place on July 12. Taking part were Mrs. James Ferguson, whose late husband was a member of the first session, and the minister, the Rev. W. K. Palmer.

◆ At **Calvin Church, Hamilton, Ontario**, on June 25, new vestry furnishings and carpeting for the church and choir loft were dedicated by the minister, the Rev. James McAvoy, assisted by Tom MacNaughton and Jas. L. Scobie. The gifts were made possible through a bequest of the late Alexander Speirs, a member of the congregation.



Shown with the Rev. James Peter Jones at **St. Giles Church, Sault Ste. Marie, Ont.**, are members of the children's choir which has been formed to assist in worship services.

◆ The service of dedication of the new **St. James Church, Chatham, Ontario**, was held on June 18 and conducted by the presbytery of Chatham. The sermon was given by the Rev. D. D. Davidson of Knox Church, Windsor, Ontario.

◆ On June 25 in **St. Mark's Church, Englishtown, Cape Breton, Nova Scotia**, a beautiful hand-made communion table, the gift of Mrs. Mary Jane Morrison and her sister, Mrs. Katherine Mitchell, in memory of their parents, the late Mr. and Mrs. John Campbell, was received by the session and dedicated by the minister, the Rev. J. Cathcart. The table was made by D. A. Carmichael, a member of the congregation.

— Sault Daily Star





— Port Arthur News-Chronicle  
In Port Arthur, Ont., Calvin and Oliver Road congregations formed one charge to become self-sustaining. At the induction are shown the Rev. William and Mrs. Fairley with the moderator of Superior presbytery, Rev. Wm. McOdum, left.



Boys' Brigade inspection at Peace Memorial Camp, Lancaster, Ont., being carried out by C. J. Rainsbury, captain of the 1st Ottawa Company from St. Timothy's Pres. Church, which attended camp with the 1st Montreal Company, from the Town of Mount Royal Pres. Church.

◆ The Woman's Missionary Society of **Burns Memorial Church, West Branch, Pictou County, Nova Scotia**, honoured a former member, Mrs. J. W. Williams (Margaret Ross, deaconess) in presenting a gift of money in her name to the new Ewart College for the purchase of a student desk chair.

◆ Three oak communion chairs, in memory of the Rev. Gustavus and Mrs. Munro, were dedicated on June 18 in the **Presbyterian Church, St. David's, Ontario**, along with matching flower stands presented by Mrs. H. J. DuBois in memory of her husband, the late Rev. Henri J. DuBois. The gifts were presented by Robert Pendergast, the senior elder, and dedicated by the minister, the Rev. Willis A. Young.

◆ On June 14, in **Knox Church, Moose Creek, Ontario**, a Communion table runner was dedicated by the student minister, Thomas Pollock, in memory of Mr. and Mrs. Daniel Blair, the gift of the Blair family. Ordained in 1900, Mr. Blair was a member of the session for many years.



The bouquet was presented to Miss Christie Smith, left, and Miss Jean Smith by the congregation of Knox Church, Selkirk, Man., to mark their record of 60 years as members of that church.

◆ An illuminated outdoor sign, the project of the couples' club at **St. Giles Church, St. Catharines, Ontario**, was dedicated by the minister, the Rev. Charles D. Henderson, in a brief service held on the lawn of the church on July 16.

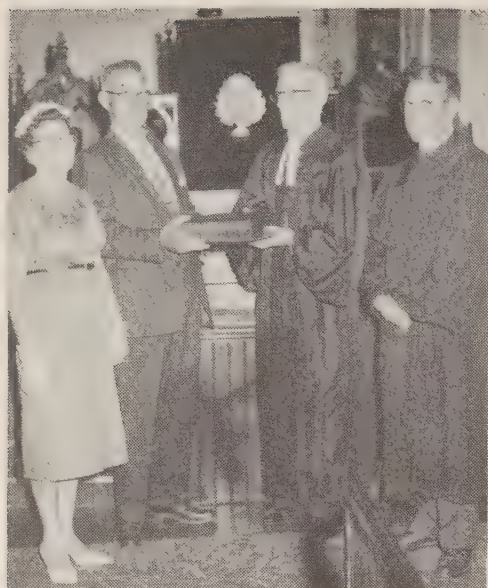
◆ Members of the session of **Glencoe Presbyterian Church, Ontario**, and their wives met at the home of D. S. McEachern to congratulate the session clerk, Charles M. Cameron, as he entered his ninetieth year on June 20. Congratulations and good wishes were sent by the presbytery of London and a hymn book was presented to Mr. Cameron.

◆ On July 2, in **St. David's Church, Vankoughnet, Muskoka, Ontario**, the following gifts were dedicated: offering plates given by the family in memory of Mr. and Mrs. W. N. Boyes; pulpit and organ lamps given by Mr. and Mrs. Percy Chrysler in memory of their parents, Mr. and Mrs. George Chrysler.

At Port Cartier, Que., on the lower St. Lawrence River, the 54 charter members of the new Presbyterian Church of the Good Shepherd are shown with the minister, Rev. J. W. Voelkel, third from left. Ground was broken for a church building on June 25. St. Andrew's Church, Quebec City, has given \$5,000 to the building fund.







Zion Church, Eureka, N.S., received a pulpit Bible from Lieut.-Col. J. W. A. and Mrs. Dunbar, left, in memory of their parents. It was dedicated by Rev. R. T. Moores assisted by Rev. Fraser J. Dunbar of Winnipeg.



At the laying of the corner stone of the new Knox Church, Port Dover, Ont., are seen, from left to right, Rev. G. H. Moore, Miss Martha Laurie, member for 65 years, Rev. T. M. Boyd, minister, and Rev. W. K. Palmer, moderator of Hamilton presbytery. The new stone and brick church replaces one built 111 years ago.

◆ A corner stone laying ceremony was held by the presbytery of Victoria for the new **Knox Church, Victoria, British Columbia**, on June 25. The service was conducted by the moderator of presbytery, the Rev. J. C. Boyne, and the corner stone laid by the Rev. Dr. W. O. Nugent, missions superintendent for the synod of British Columbia.

◆ The Rev. David Marshall was guest of honour at a testimonial dinner held at **St. Andrew's Church, Whitby, Ontario**, on the event of his retirement from the active ministry. The congregation presented Mr. Marshall with a trip to Scotland.

◆ **Goforth Memorial Church, Saskatoon, Saskatchewan**, was dedicated by the presbytery of Saskatoon on June 2. The church is the result of extension work begun by the presbytery some four years ago. The minister is the Rev. Douglas Miles.

◆ The result of the sharing program of the vacation school at **North Pelham Church, Ontario**, was the presentation by the children of a large electric clock to the church school. At **Rockway Church** the children presented a table to be used in the kindergarten class. Some 60 boys and girls attended each of the schools during July.

◆ At **St. Andrew's Church, Prescott, Ontario**, the sod was turned for a new kirk hall, on July 30, by Miss Mabel Dowsley at a ceremony in which the Rev. Dr. William Merrilees, moderator of Brockville presbytery, and the Rev. A. J. Morrison, minister of the church, participated.

◆ **Bradford Presbyterian Church, Ontario**, has been renovated in an attempt to restore the exterior of the historic church to its original condition, and modernize the interior. The church was built in 1893.

#### HANOVER CENTENNIAL

St. Andrew's Presbyterian Church, Hanover, Ontario, will celebrate its 100th anniversary on September 15, 16 and 17.

Former members and adherents desiring further information are invited to contact Mr. Robert Greutzner, Hanover, Ont.

#### ANNIVERSARIES

**171st**—Parish Kirk, Saint George, N.B., July 30 (the Rev. J. Y. Garrett, minister).

**170th**—St. Andrew's Church, Niagara-on-the-Lake, Ont., July 2 (the Rev. F. W. Sass, minister).

**130th**—Presbyterian Church, Alberton, P.E.I., July 23 (J. Donald Ross, student minister).

**130th**—St. Andrew's Church, Caledon, Ont., June 25 (the Rev. J. V. Mills, minister).

**126th**—St. James Church, Mainsville, Ont., June 25 (the Rev. J. H. Greene, minister).

**103rd**—Knox Church, Tara, Ont., June 25 (the Rev. D. G. Archibald, minister).

**100th**—St. Andrew's Church, Hanover, Ont., September 15, 16, 17 (the Rev. J. L. Burgess, minister).

**100th**—St. Andrew's Church, Priceville, Ont., July 2 (the Rev. N. Caswell, minister).

**91st**—Presbyterian Church, Tyne Valley, P.E.I., July 9 (the Rev. L. MacNaughton, minister).

**85th**—Union Church, Thorburn, N.S., June 25 (the Rev. C. Shaver, minister).

**74th**—Presbyterian Church, St. David's, Ont., June 18 (the Rev. W. A. Young, minister).

**57th**—Knox Church, Sowerby, Ont., June 18 (D. Lennox, student minister).

**55th**—Knox Church, Bellafeld, Man., June 11 (the Rev. N. W. B. Phills, minister).

**51st**—Sutherland Presbyterian Church, Pictou Island, N.S., July 30 (J. D. Newell, student minister).

**50th**—Parkview Church, Saskatoon, Sask., September 24 (the Rev. L. S. van Mossel, minister).

**3rd**—St. Paul's Church, Nobleton, Ont., June 25 (the Rev. G. K. Agar, minister).

## SUBSCRIPTION INCREASE

Effective January 1, 1962, the price of all individual subscriptions to this magazine will be increased to \$1.50 per year.

Renewals for subscriptions expiring January 1 or after will be at the new rate.

Subscriptions under the **EVERY HOME PLAN** will remain at \$1.00 per year. Your Record secretary will be informed of the terms of qualification for the EHP.

This is the first individual subscription increase in 40 years, during which period costs have more than quadrupled.

### THE PRESBYTERIAN RECORD

229 College Street,  
Toronto 2B, Ont.



## World Presbyterian Alliance Round-up of Church News

**England:** Should women students for the ministry be allowed to marry during their training course? This is the question that English Presbyterians have been trying to decide since the general assembly of 1959.

The problem has been brought up again by the entrance of the first regular woman candidate for the ministry into Westminster College last October. The college committee, in its revision of the regulations on this question, will recommend the adoption of a general rule that neither men nor women students shall marry during their training course. In exceptional cases, a man may be permitted to marry but no exception will be made in the case of women students.

\* \* \*

**France:** The national synod reaffirmed their unity with the Reformed Church in Algeria and expressed a desire that no statement would be adopted which, by its political interpretation, might increase the tension now existing between France and its North African colony. The synod passed a resolution calling for "constant prayer, a real effort at understanding and reconciliation and practical assistance" to cement the two churches together.

\* \* \*

**Netherlands:** The expansion of Rotterdam into the second largest port in the world has had revolutionary effects on local economy, which in turn, have left their mark on the church. The redevelopment of the Rhine delta will open the whole district for shipping and industry and will transform much of Holland's geography in the process. Small fishing towns will find themselves without an outlet to the sea and remote hamlets will mushroom into booming industrial towns.

The church is making a determined effort to smooth the path of social change. A delta commission, to modify and extend traditional life of the parishes, has been set up and works in co-operation with the government.

Ministers are concerned over the financial challenge presented by extensive plans to reorganize their parishes to keep pace with the delta. They have appealed to members to give a systematic two percent of their income rather than an odd coin in the plate.

In The Hague, Protestants and Roman Catholics are co-operating on a Bible campaign to ensure "a Bible in every home". For a month missionaries from each church went together on visits to Dutch households. An estimated 10 percent or more of their visits resulted in a copy of the Bible being bought by the household.

The Netherlands Bible Society pro-

vided two mobile supply stores. The campaign coincided with the publication of a new Dutch translation of the Bible that has both Roman Catholic and Protestant approval.

\* \* \*



### O.A.C. SUMMER SCHOOL

Eight Presbyterian ministers and their families attended the 12th annual school for rural clergy at the Ontario Agricultural College, Guelph, in July. The children attended the church vacation school directed by three Presbyterians, Misses Florence Goertzen, Verna Coghlin and Dorothy McCombie, and the summer school director was Rev. W. A. Young, chaplain at O.A.C.

In the photo above these leaders are shown with the Presbyterians. Seven denominations were represented by the 46 ministers who attended.

**Switzerland:** Swiss churches are considering extending inter-church aid to Asia and Africa, in response to calls for help from missions there. Previously, the church has limited its aid to churches that suffered in the last war and minority churches from Eastern and Latin Europe. A special meeting of delegates was called in Bern to discuss the problem.

A plan entitled "Bread for our Brothers" is being studied. It suggests launching an appeal for money for missions and inter-church aid. Cantonal churches are committed to give help to India and the theological faculty of Geneva has adopted a plan to aid the Camerouns. According to the 1960 report of Swiss Protestant Inter-Church Aid, \$1,117,000 has already been raised and distributed to churches abroad and refugees.

\* \* \*

**Trinidad:** Trinidad is moving toward the inauguration of a new synod which will replace the old presbytery of Trinidad as the highest court of the church. Expansion of the church made necessary some form of decentralization within the administration. It has already made substantial achievements under the new system of organization. Women are playing an increasing role in the presbyteries and the synod.

\* \* \*

**Formosa:** The hundredth anniversary of the arrival of Formosa's first missionary will be celebrated in 1965 and the historical committee are busy collecting historical data about the beginnings of the church. The first missionary was the Rev. Dr. James Maxwell who came to Formosa from England in 1865.

The church in Formosa is planning on doubling its membership and number of churches by the time of the 100th anniversary. The plan, calling for "a centenary offering of praise to God", has been approved by the assembly.

\* \* \*

**Australia:** People in need of psychological and spiritual assistance will soon be able to receive it from the church. The presbytery of Melbourne East has approved a plan to help people who cannot be helped by their local church or community. Dr. Francis Macnab will be first director of the Cairnmillar Institute, which aims at a program of counselling and psychotherapy, clinical and pastoral studies, seminars and research, all related to the life of the church. Dr. Macnab is trained in both theology and psychotherapy.

Applications invited for position of—

## NATIONAL CHILDREN'S WORK SECRETARY

The Presbyterian Church in Canada

To give professional leadership in Christian Education, including Missionary Education, to the leaders of midweek groups (Children of the Church and Explorers) and Church School teachers of children up to and including junior age.

Employed by the Women's Missionary Society (W.D.), this secretary represents the Society and the Board of Christian Education.

Please send applications stating qualifications by September 30th to:

Director of Organization,  
Presbyterian Women's Missionary Society,  
Room 800—100 Adelaide St. W., Toronto 1, Ontario.



## Congo Leadership Given By Protestant Missions

The Canadian Red Cross, through Dr. F. L. Lawson, reports that Protestant missions in the Congo are striving to rehabilitate the newly independent republic almost singlehanded by providing the natives with academic and technical education.

When the Belgians left the Congo on June 1, 1960, they created a vacuum of medical and technical know-how in the state. Belgian doctors fled the Congolese uprisings of last year, leaving the Congo a prey to tropical diseases. Now, in the Gemena district of 500,000 people, there are only half a dozen doctors. The educational situation was similarly unworkable since the Belgians made little effort to train the Congolese in readiness for independence.

The World Health Organization will attempt to take the health problem in hand, while the question of education has fallen almost entirely on the 260 mission stations in the Congo.

In the district of Ubangi there are 1,000,000 people and only 17 mission stations providing schools for them. Student enrolment is about 10,000, only 1,000 of which are girls. The standard of education received at these mission schools is high, as is proved by the fact that the government subsidizes them for between 5 and 8 million francs. Many of the rising government officials

in the Congo are mission educated, further proof of their excellence. Mission trained students are preferred by employers, even by those who are Roman Catholics.

Gradually, as the natives become qualified, the mission schools are being taken over by the Congolese, with the white missionaries acting as advisors. It is probable that in 10 years, missionaries in the capacity of teachers will no longer be needed.

An example of this can be seen in the Church of Christ of the Congo, which is completely independent of the missions. The parishes of the church are served by mission-trained pastors.

But although superficially the future in education looks bright, the Congo has far to go before she may staff her plants and offices with native-born and trained engineers, lawyers, doctors and other professional men. The mission schools have educated them up to the level of Grade 8 or 9, but beyond this there is virtually no way of receiving further training. The release of the missions from the task of primary education leaves them free to establish schools for advanced studies. Plans are under way to start at least five poly-technic schools. Teachers will be recruited from Great Britain, Canada, the United States and other countries to educate the Congolese in the fields of agriculture, chemistry, botany, physics and other skills. These teachers will be

hired and paid as teachers rather than as missionaries.

The task has unwittingly been made easier by the Belgian colonial administration which constructed many schools and buildings for the white population. These were abandoned when the colony gained independence. Today, these buildings are idle, but when they are staffed, they will become agricultural colleges, medical schools and so on.

Financial assistance is being given by the governments of the United States and Canada and organizations like the Rockefeller Foundation and the Ford Foundation, which has already given a grant of \$5,000,000 to the missions.

The next ten years promise to be busy, productive and worthwhile ones for the Protestant missions in the Congo.

## Conference on Architecture To Be Held By Churches

A conference on church architecture, the first of its kind in eastern Canada, will be held in Toronto, November 2 and 3. It will be sponsored by a number of churches, including our own, and the Ontario Association of Architects.

Speakers, workshops and displays of church architecture and ecclesiastical arts will be featured.

MONARCH
CHRISTMAS
CARDS



**EARN  
EXTRA  
MONEY**

**FOR  
YOURSELF  
OR YOUR  
CHURCH  
GROUP**

**REGINA CHURCH  
GROUP EARNED  
\$512 LAST YEAR**

This active church group made a successful drive to raise extra money. It was easy with Monarch's beautiful line of Christmas cards, toys and novelties. All group members took orders from their friends and neighbours who were pleased to buy at such low prices. You can also start in business for yourself to earn money in your spare time.

**START NOW!**

Send coupon for full-colour catalogue, samples on approval and complete information. With the liberal profit you receive there's no limit to the money you can earn.

*Send for full-colour catalogue*

**FILL IN AND MAIL  
COUPON TODAY**

**MONARCH GREETING CARD CO. LIMITED**  
DEPT. PR, 47 East Avenue N., HAMILTON, Ont.

Please send immediately your full-colour catalogue, samples on approval and complete information.

Name ..... (please print)

Address .....

Name of group ..... (If writing for an organization)

Convenient terms are extended to all church groups and organizations making it easy to finance their purchases.



## Minimum Stipend Motion Detailed by Assembly Clerks

Clarification of the action taken by the 1961 general assembly on the stipends of ministers has been furnished by the joint clerks in the terms set forth in the minutes, as follows:

1. That the present basic stipend paid is \$3,100 per annum.
2. That the proper basic minimum stipend is \$3,900 per annum.  
To the end that this may be accomplished as soon as possible:
3. That all budget monies received in 1962 in excess of the authorized expenditures be placed in an augmentation fund.
4. That all such monies so deposited be distributed at the end of 1962 on a pro rata basis to ministers receiving \$3,100 per annum as of December 31, 1962, up to the proper basic stipend; and
5. That the authorized expenditures shall remain at the 1962 level viz. \$1,705,311 until a basic stipend of \$3,900 per annum is reached.

## Response to Budget Need

The challenge arising from the last general assembly to responsible participation in the total calling and mission of our church has brought immediate action from some Presbyterians at home and overseas.

At White Rock, B.C., the congregation of St. John's Church decided to become self-supporting from July, 1961, thus disburdening the general board of missions of an annual grant of \$630.

In British Guiana, where despite unemployment, local church contributions are nearly double those of last year, the presbytery has pledged its full support and its "oneness with the church in Canada in its efforts to overcome this period of financial stress and strain".

## Historic Service in Maritimes

Large congregations gathered at the old elm tree, Bridgeville, Nova Scotia, on Sunday, July 16, to commemorate the 175th anniversary of the coming of the Rev. Dr. James Drummond MacGregor to the upper settlement of the East River, Pictou County.

By the same tree where Dr. MacGregor preached his first sermon in 1786 the present minister, the Rev. James A. McGown, paid tribute to his life and work. Dr. MacGregor ministered to the whole of Pictou County until 1795, and later organized First Presbyterian Church, New Glasgow, where he ministered until his death in 1830, aged 71.

The Rev. A. T. MacDonald, minister of Bridgeville - Sunny Brae United Church, who has served in the area for 47 years was guest preacher at the evening service.

A plaque on the elm tree bears a record in Gaelic and English of the historic event.

## A NEW LIFT FOR CHURCH FINANCES

Offering Plates in Wood, Brass, Aluminum, or Silver Plate are most attractive and practical additions to any Church furnishings.

They are suitable as memorials or gifts and there are designs and sizes to suit every need.

Write today for details and prices. Our current catalogue lists these and many other items of interest.

## PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO 5, ONTARIO

## Designation in Saskatoon

Dr. and Mrs. Roy V. Ward were designated as missionaries of our church by the presbytery of Saskatoon, on July 2, at the evening service of Parkview Church, Saskatoon, of which Dr. Ward is a member. A large congregation attended the service and members of the annual Saskatoon Summer School, through which many young people in the past have heard the call to Christian service, formed the choir. The sermon was preached by the Rev. L. S. van Mossel, minister at Parkview, and the charge was given to the young couple by the Rev. Dr. Murdo Nicolson, minister at St. Andrew's, Saskatoon, and formerly Mrs. Ward's minister in Vancouver. Dr. Nicolson also represented the general board of

missions. At a reception afterwards Dr. and Mrs. Ward were presented with a gift of money to help in the purchase of some piece of equipment necessary in carrying on the medical work in Nigeria where the couple have been appointed by the mission board.

## BUDGET RECEIPTS

For the seven months ending July 31, receipts for the budget of the Presbyterian Church in Canada totalled \$746,314, an increase of \$32,568 over the same period last year.

Congregations are asked to note that receipts are still running behind the expenditures authorized for 1961, to the amount of \$277,451 at July 31.

Something new was successfully tried by Westminster Church, Scarborough, Ont., when a retreat for both men and women was held at Lake Simcoe on a June week-end.

The Swedish method of Bible study was led (top photo) by William Perry. As a result of the interest shown the minister, Rev. Wm. A. Wallace, has been asked to resume an adult program of Bible study this fall in the church.

Recreation and fellowship were enjoyed and the meal chores shared under the leadership of Mrs. David Palachik.

The filmstrip "Ring the Jubilee" provided material for a discussion of our church's life and work.





## TWENTY-FOUR-HOUR CARE REQUIRED

There is no set schedule for attending to the new family addition. Baby's wants and needs—from feedings to changes to parental love—must be provided for round the clock. He counts on you!

This need for continuous care never stops, even when the family grows up. The type of care may differ, but your wife and children continue to depend on you for the provision of their wants and needs—present and future.

Who will provide this day-and-night protection should you be taken away from your family? Don't leave this question unanswered. Take time to review your insurance program today. Remember, your insurance is on the job the clock around, every day of the year.

*look to your growing family now*



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario





## MISS PATRICIA HANNA



### Delegate to World Council To Represent Youth in India

One of the four youth delegates from Canada to the third assembly of the World Council of Churches in New Delhi next November is a Presbyterian, Miss Patricia Hanna.

Miss Hanna has been an officer of both presbytery and synod P.Y.P.S., has shared in the leadership of conventions, conferences and rallies, and has served on several committees of the board of Christian education.

Patricia Hanna is a member of Dalewood Presbyterian Church, Toronto, and a teacher at Earl Haig Collegiate in Willowdale, Ontario. After graduating from the University of Toronto in 1951 she studied for a year at the Sorbonne in Paris, then took an M.A. at Toronto and qualified as a high school teacher.

When the Canadian Council of Churches invited a nomination for

youth delegate, Miss Hanna was the choice of the national P.Y.P.S., approved by the board of Christian education. The 1960 general assembly authorized such an appointment.

Part of the travel fund for our youth delegate is still to be raised. The help of young people's societies and adults who are especially interested in the youth of the church is solicited. Donations should be sent to the board of Christian education, 63 St. George St., Toronto 5, and marked for "Youth delegate travel to New Delhi".

### Young People Prepare For Ann Arbor Assembly

Christians need to "snap out of their churchiness . . . there is need for real involvement of Christians in daily life", said Canon Edward Patey. He was speaking to an interdenominational gathering of young people who were planning to attend the North American Ecumenical Youth Assembly at Ann Arbor, Michigan, August 16-23, 1961. Canon Patey had recently arrived in Canada from England, where he ministers in Coventry Cathedral. He was chairman of the European Ecumenical Youth Assembly held in Switzerland in 1960. In speaking of Christian unity Canon Patey emphasized the importance of seeing the whole sphere of the Gospel, and its unity in our world.

The meeting was one of a series of six weekly get-togethers of Toronto young people held in Calvin Presbyterian Church during July and August. Members of the Anglican, United, Presbyterian, Evangelical United Brethren Churches, The Salvation Army, and the Churches of Christ (Disciples) attended. Three evenings were spent in Bible study on the assembly theme "Entrusted With the Message of Reconciliation", with emphasis on the sub-themes of the World, the Mission and the Gospel. Another session dealt with the purpose, and program of the assembly.

The young people of First Presbyterian Church, Port Colborne, Ont., have adopted a new YPS program. One project is assistance to the church library. In the photo L. Russell, left, presents a book to E. Devai, chairman of the library committee.



## Young Men's PROFESSIONAL PROGRESS PLAN



### "twenty-four-hour" care on a budget basis

Round the clock protection of your family's future is important. And a Young Men's Professional Progress Plan enables you to get started on an insurance program now—a policy especially designed for the younger minister. It provides family protection with low first payments for easy budgeting. Then, as your professional stature and earning power increase, rates rise in two steps to the amount necessary to give you continued full protection.

Here's how you and your family benefit . . .

**CASH & LOAN VALUES**—your policy builds cash values and includes extended and paid-up insurance options. Cash values can be used as loan collateral to meet sudden emergencies.

**INTEREST & DIVIDENDS**—you are guaranteed fixed interest on your cash value reserves. In addition, the profits of this mutual company are returned to you as dividends. A safe and sure investment for the future.

**ENDOWMENT**—at age 70 you receive the full insured value plus dividends left at interest. Your insurance has been a savings program through the years for you.

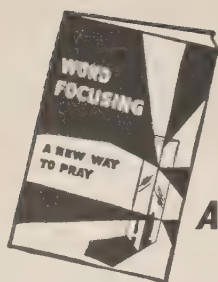
Write Ministers Life today for full information on "twenty-four-hour" care for your family with a Young Men's Professional Progress Plan.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario





Charlie and  
Martha Shedd

## WORD- FOCUSING: A NEW WAY TO PRAY

A new book presenting the spiritual discipline of focusing the mind and heart on a single word of Scripture and thus bringing all of life to God. Over 100 suggestions on practicing this mode of prayer.

50¢ per copy, \$5.00 per dozen, postpaid.  
Dept. I

# The Upper Room

World's most widely used daily devotional guide  
1908 Grand Ave., Nashville 5, Tenn.

## Winnipeg Presbyterians Visited by U.S. Choir

An event of international interest took place, June 10 to 12, when Winnipeg Presbyterian churches were hosts to the Westminster Youth Choir and their director, William C. Everitt, of Oak Cliff Presbyterian Church, Dallas, Texas. The young people's societies of Winnipeg sponsored the choir.

The purposes of this choir are to serve the church through music, to develop a closer fellowship with people of other churches and to project the part that youth can take in the leadership and growth of the church. These young people feel an intense responsibility and devotion toward their service of presenting God's Word through the medium of music. Those who had the privilege of entertaining these young people in their homes and those who

had the pleasure of hearing the formal and informal performances witnessed the choir's three fold purpose in action.

Two chartered buses, conveying the choir on their fourth annual tour, covered a distance of over 3000 miles in thirteen days. These tours are not financed by the Oak Cliff church but are paid for by the choir members who earn money in various ways such as cutting lawns and baby sitting. The choir is composed of young people ranging in age from 13 to 19, the average age being 15½.

The seventy-five voice choir, in blue and white robes, gave a sacred concert on Sunday afternoon at First Presbyterian Church, as well as participating in the morning service. In the evening the choir performed at St. John's Presbyterian Church.

Prior to their departure, the choir was officially welcomed to Winnipeg by city dignitaries and they were entertained by the Winnipeg Junior Chamber of Commerce.

**OPENS THE DOOR  
TO SAVING MORE...**

## The Royal Bank's "2-Account" Plan



Ask at any branch  
for folder showing how  
our "2-Account" Plan  
helps you save.

**THE ROYAL BANK OF CANADA**

## A PM PERSONALITY



JOHN  
R.  
MUNRO

When Presbyterian Men speak of John Robertson Munro throughout the synod of British Columbia, he is always referred to as "Jock". This dynamic man with the Scots accent is immediate past president of the B.C. synod council.

Early in the work of the Presbyterian Men's movement Jock took a leading role. He was largely responsible for inaugurating a PM newsletter which is published periodically telling of the activity of the men in the four presbyteries which make up the synod. He has given outstanding leadership in the planning and conduct of the annual synod conferences held at St. Andrew's Hall in Vancouver.

Jock was born in Vancouver but was educated in Dundee, Scotland, which accounts for his accent. He has been back in Vancouver since 1949 and is now insurance manager for the Tahsis Company, Limited. His wife Jean and 16-year-old daughter Frances complete the family. All are active members in the congregation of St. Andrew's and St. Stephen's in North Vancouver.

UNIVERSITY OF TORONTO



## Royal Conservatory of Music

Boyd Neel, Dean

SCHOOL OF MUSIC • Ettore Mazzoleni, Principal

## FALL TERM OPENS SEPT. 5

PIANO • ORGAN • VOICE • SPEECH ARTS • THEORY  
OPERA • ORCHESTRAL INSTRUMENTS  
SPECIAL COURSES FOR TALENTED STUDENTS  
Local Centre Examinations, Grade 1 to A.R.C.T.

Write for copies of the Examination Syllabus to: The Registrar

Royal Conservatory of Music

135 College St., Toronto 2B, Ontario



## Personals

Miss Gwen Davenport, who has resigned as director of Armagh Home effective September 10 to pursue further studies, was presented with a chair by the staff at a gathering in her honour.

The Rev. Mariano Di Gangi of St. Enoch Church, Hamilton, Ontario, has been called to historic Tenth Presbyterian Church in downtown Philadelphia, and will move there this month. He succeeds the late Rev. Dr. Donald Grey Barnhouse. Mr. Di Gangi, who will be greatly missed in our church, hopes to expand the radio ministry of his predecessor to cover more of Canada.

The Rev. J. F. Donald has resigned as minister of Emmanuel Church, Toronto, to accept a call to Glenmoor United Presbyterian Church, Ohio, U.S.A.

The Rev. George L. Douglas has been appointed librarian of Knox College, Toronto. He has resigned as minister of Knox Church, Woodstock, Ontario, where he has served for 14 years.

The Rev. Dr. R. W. Ellis has retired from the active ministry, and has moved from Westport, Ontario, where he served for seven years, to Manotick, Ontario, where he was formerly the minister.

The Rev. Douglas J. Fox has resigned as minister of our church at Vankleek Hill, Ontario, to engage in post-graduate studies.

In Vancouver, B.C., the Rev. Y. N. Kwan has resigned as minister of the Chinese Presbyterian Church, a position which he accepted "temporarily" 19 years ago. He is 80 years of age.

The Rev. Robert A. B. MacLean has left Grande Prairie, Alberta, to take a post-graduate course at Princeton Theological Seminary in New Jersey.

In North Battleford, Sask., members of the Presbyterian Church made a presentation to Mr. C. R. McIntosh to mark his 90th birthday, July 7, and in tribute to his long service to the church. Mr. McIntosh was a commissioner to the last general assembly.

The Rev. Dr. J. A. Munro has retired as chairman of the National Religious Advisory Council (radio and television) and was presented with a travelling case by its members as a tribute to his leadership there.

The Rev. Harry S. Rodney of Knox Church, St. Thomas, Ontario, has been appointed chaplain of the Elgin Regiment.

Capt. the Rev. P. L. Sams left in July to serve with the Canadian army in Egypt for a year. His wife and family remain in Canada.

The Rev. Gordon R. Taylor has moved from Kingston and may be reached at Box 162, Station F, Toronto 5.

A call from Knox Church, Stratford, Ontario, to the Rev. William Weir of

Brampton will come before the presbytery of West Toronto on September 12.

Fifteen Presbyterian ministers from Northern Ireland arrived by air at Toronto at the end of June and spent two months visiting in this country.



**THE SPIRIT OF PROTESTANTISM.**  
By Robert McAfee Brown. Oxford University Press, Toronto. \$4.50.

• A LEADING THEOLOGIAN who uses non-technical language spiced with humour, Professor Brown of Union Theological Seminary, New York, has become known for such easy-to-read books as **The Bible Speaks To You**.

In this volume he sets forth the spirit of Protestantism, which as the introduction says, "can only be conveyed by an insider's confession of what we believe." Part One deals with some basic preliminaries, among them the varieties of Protestantism. Part Two details the central affirmations of our faith, such as the sovereignty of God and the priesthood of all believers. Part Three is entitled "Ongoing Protestant Concerns" such as politics and the church and living tensions within Protestantism.

This is a book worth possessing. It will stimulate the reader to re-examine his faith as he reviews the historical and traditional and measures it against the contemporary. An aside on church architecture is particularly pertinent.

Written for lay people primarily, but ministers and students will find this book fresh and provocative.

**RESPONSIBLE ADULTS IN THE CHURCH SCHOOL PROGRAM.** By Irene S. Caldwell. G. R. Welch Co., Toronto. \$1.35.

• ADULT EDUCATION has become a real frontier in Christian education. The church, that helps parents to be growing personalities, and teachers and leaders of church and community to find a challenge to dynamic growth in every experience in life, will cause the same to be true of those they lead. This book provides the responsible adults of

## BUILDING A NEW CHURCH?

If so you will find this book invaluable!

### THE ARCHITECTURAL REQUIREMENTS OF PROTESTANT WORSHIP

by Victor Fiddes

Here, for the first time is a book that points out the functions and objectives of Protestant Church design. Mr. Fiddes believes the artistic problem is not to restrict the artist but to give him intelligent terms of reference. The result is a thoughtful analysis that will be invaluable to anyone involved with new church construction. Illustrated, \$5.00.

**THE RYERSON PRESS**  
299 Queen Street West, Toronto 2B



### WHO ELSE WANTS A NEW CAR?

BUY IT NOW  
WITH A LOW-COST  
LIFE-INSURED

**SCOTIA  
PLAN  
LOAN**

**THE BANK OF  
NOVA SCOTIA**

## ONE MILLION GOSPELS

The Canadian Bible Society has answered a request to provide 1,000,000 Gospels for India over a five year period at a cost of \$100,000. This project is in addition to the Bible Society's regular commitments for translating, printing and distributing of the Word of God.

Send your special gift for this special project to:

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario



a local congregation with the means of testing and rebuilding their adult educational program. It will help you, as adult members of the Christian community, to find your place in this important task.

**MANUAL FOR VESTRYMEN.** By Henry B. Luffberry, Muhlenberg Press, Philadelphia. \$1.50.

● WITH AN EASY STYLE, and in a

background of the busyness that seems to be characteristic of many congregations in the United States, the author, a Lutheran, suggests that with the change of "vestrymen" to whatever may be the name of the members of the governing body of a non-Lutheran church, there may be much value to any church. There is. The emphasis is on an efficient local fellowship with effective organization and executive

work, but with no lessening of the theological implications. His comments on "the correct use of the grapevine" raised my eyebrows, and also a chuckle. These Unitedstatesians have more audacity than we have. Many of the author's observations would stir us to a new evaluation of our responsibilities as officers in a local church.

(Rev.) L. H. Fowler

Aurora, Ont.

**PAPA WAS A PREACHER.** By Alyene Porter. G. R. Welch Co., Toronto. \$1.00.

● **PAPA'S YOUNGEST DAUGHTER**, the authoress discloses many of the humorous aspects that occur in the preacher's household of eight lively children, in spite of papa's attempts to raise saintly youngsters. She tells all — from the bride who lost her petticoat, the brother who was afraid of the Holy Ghost and another who tearfully confessed, "I'm five today! I'm getting so old; but I don't want to get married, and I don't want to be an old bachelor. So what can I do?" These and many more make this book a must if you wish to learn of the not-so-boring life in an American parsonage.

## READERS'



## REMARKS

### Thanks from Mr. Di Gangi

Dear Editor:

After serving for fifteen years in The Presbyterian Church in Canada, I am returning to the U.S. for the purpose of accepting a call to historic Tenth Presbyterian Church in downtown Philadelphia. This is the church of which the late Dr. Donald G. Barnhouse was minister till his passing last year.

I would express, through the columns of *The Presbyterian Record* my gratitude for the fellowship I have enjoyed in the several courts of the church.

As I leave for a complex situation filled with serious problems and awesome opportunities for Christian service, I go with happy memories of The Presbyterian Church in Canada. May you continue to reach new levels of outreach and stewardship, as you deepen commitment to Christ the King!

Sincerely,

Mariano Di Gangi

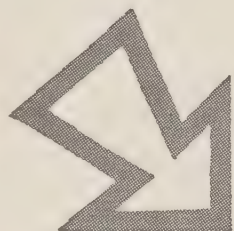
St. Enoch's Manse, Hamilton, Ont.

### A Reader's Reproof

Dear Editor:

Sometimes when reading *The Record* we find ourselves thumbing back to the masthead to make sure that what we have before us is "the official magazine of The Presbyterian Church in Canada" and not some piece of arminian Wesleyanism.

In the July-August issue we have Holman Hunt's caricature of The Light of the World which should be anathema to every Presbyterian. It would seem

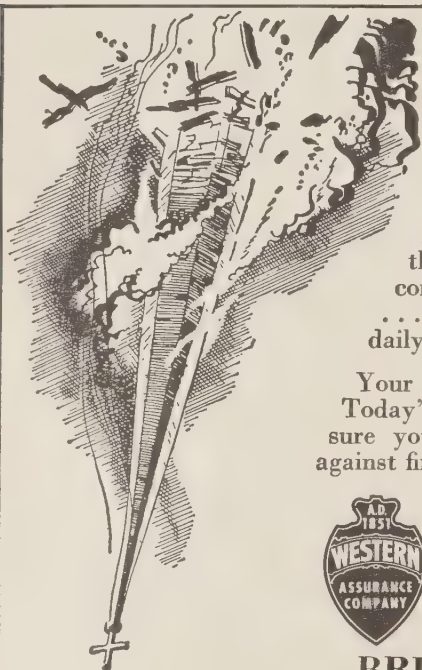


For expert counsel  
on life insurance

See the man from

**THE MUTUAL LIFE OF CANADA**

Head Office: Waterloo, Ontario



### The Story Behind the FALLING STEEPLE

Few people appreciate the work, the self-denial, the sacrifices of a congregation for a church of its own ... human stories lived out almost daily behind the collection plate.

Your community needs your church. Today's replacement costs are rising. Be sure your church is adequately insured against fire.

6010



THE  
WESTERN



BRITISH AMERICA

GROUP OF CANADA

Head Office: 40 Scott Street • Toronto • Canada

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

**THE CHORISTER**

WRITE FOR SAMPLES

**CHORISTER ROBES LTD.**

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.



## PAINTING AND DECORATING

K.N.A. Painting and Decorators. Cellars and garages cleaned and painted. Windows washed. Call anytime. Toronto — WA. 4-3946.



### GOWNS

FOR PULPIT AND CHOIR

MORTARBOARDS  
AND CAPS

Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062

## NOISY HEARING AID?



Is your hearing aid NOISY?  
Do sharp noises bother you?  
Do you feel like shutting it  
off in a noisy place?

IF THE ANSWER IS YES YOU NEED  
**A.V.C.**  
(AUTOMATIC VOLUME CONTROL)

A two minute demonstration will prove that those who wear hearing aids and are 'Noise Conscious' can now hear smoothly and clearly wherever they are.

A.V.C. may be for you. Try it!  
Dampens loud sounds—Eliminates distortion. Excellent for noisy places. Drop in, write or phone. No obligation.



Makers of the World's First Hearing Aid

50 YORK ST., TORONTO  
Telephone EM. 4-8142

ACOUSTICON  
50 York Street,  
Toronto, Ontario

Please send me details about A.V.C.

NAME.....

ADDRESS.....

PR

the artist was not aware of Cant. 5:4 or of Chapters 8, 9 or 10 of our Confession. Even one of the "Five Dissenting Brethren" of Westminster had a better view of Christ's knocking when he wrote: "How long says the Lord 'shall vain thoughts lodge therein', whilst I, with My Spirit, my Son and train of graces, stand at the door and knock?" The picture is a dangerously erroneous and an utterly inadequate depicting of a central part of the Gospel.

Similarly we note in a Presbyterian profile written with what appears to be some degree of commendation, "He is convinced that nobody is bad at heart"; whereas Chap. VI in our Confession speaks of our being "wholly defiled in all the faculties and parts of soul and body" and "we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil". This latter comment intends no criticism of one man's very praiseworthy effort to help delinquents. It is simply concerned with an inaccurate association of an erroneous idea with Presbyterianism.

P. J. Baldwin

Toronto, Ont.

## SYNOD MEETINGS

Maritimes—October 3, St. Andrew's, N.B.

Manitoba—October 3, Neepawa.

Saskatchewan—October 10, Tisdale.

Montreal and Ottawa—October 17, St. Lambert, Quebec.

Toronto and Kingston—October 17, Rogers Memorial, Toronto.

Alberta—October 17, place to be announced.

British Columbia—October 24, Knox, New Westminster.

Hamilton and London—April 16, 1962.

## Obituaries

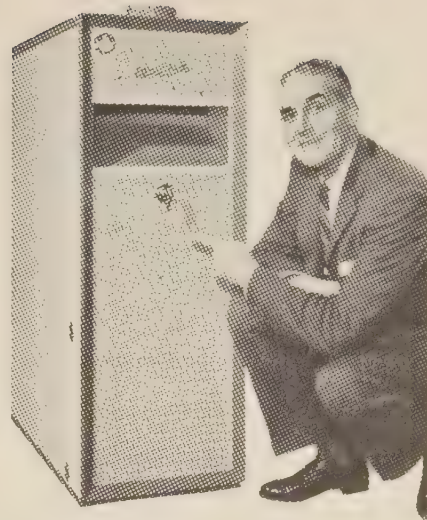
*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**ALLEN, the Rev. W. J.** — A retired minister of our church, Mr. Allen died in Burnaby, B. C., on July 18. He was born in 1875 in County Down, Ireland, and came to Canada as a recruit for the ministry at the call of Rev. Dr. James Robertson.

W. J. Allen graduated from Manitoba College in 1905 and served in Alberta, British Columbia, Ontario and Manitoba. His last charge, prior to retirement, was Knox Church, New Westminster, B.C., where he ministered faithfully for four years. Tribute to his life and labours was paid at the funeral conducted by the Rev. D. J. Gillies. Mrs. Allen survives.

## ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas. 3 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks Street, St. Thomas, Ont.



## "The real story of Clare-Hecla quality is in here"

It's the inner workings of a furnace that really tell the story. The combustion chamber, the control system, the efficiency of the blower and motor and so on. These are the things that spell "quality" in a furnace... and these are the things that have made Clare-Hecla a leader in quality furnaces for so many years.

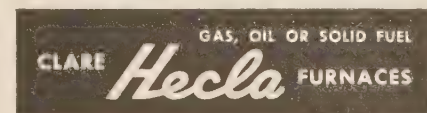
**These outstanding Clare-Hecla features are your assurance of efficient, low-cost heating for many years to come:**

- Heavy gauge steel combustion chamber guaranteed to withstand 20 years of continuous trouble-free operation.
- Exclusive cyclonic heat exchanger extracts maximum heat from fuel.
- Quiet, vibration-free design. Irritating expansion noises are minimized.
- Precision construction of highest quality materials by experienced Clare craftsmen.
- Reputable dealer and service organization stands behind every Clare-Hecla furnace.

Before another heating season rolls around, plan to replace your old, inefficient and expensive furnace with a new, compact Clare-Hecla unit — the furnace that has the quality where it counts. There's a model to suit your exact heating needs whether gas, oil or solid fuel.



For the complete Clare Hecla story fill in the attached coupon... and drop it in the mail today.



CLARE BROTHERS LIMITED,  
Preston, Ontario.

Please send me full information on Clare-Hecla  
gas ☐ oil ☐ coal, wood ☐ furnaces.

NAME .....

ADDRESS .....


TOWN ..... PROV. ....





**FREE**  
**NESTING**  
**FURNITURE**  
**CATALOGUE**

Model 58,  
priced as low as  
\$3.60 in quantity  
f.o.b. factory, stacks  
interchangeably  
with older  
Model 48.



**STANDARD TUBE**  
**AND T. I. LIMITED**  
WOODSTOCK · HAMILTON  
TORONTO · OTTAWA · MONTREAL

Please send me the new Standard  
Tube Nesting Furniture Catalogue

NAME.....  
ADDRESS.....  
TOWN..... PROV.....

To  
STANDARD TUBE AND T. I. LIMITED  
WOODSTOCK, ONTARIO

STAINED GLASS  
**MEMORIAL WINDOWS**  
Since 1895  
**Pringle & London Studios**  
162 Parliament St. - Toronto  
EM. 4-8879

Designers and Manufacturers  
of  
Distinctive  
**CHURCH FURNITURE**  
for over 65 years  
**The Globe Furniture Co. Ltd.**  
Waterloo, Ontario

**BARR, the Rev. Dr. Alfred T.**—After 45 years in the active ministry of our church, Dr. Barr died suddenly in the manse at Sutton West, Ontario, June 30.

Born in Fife, Scotland, in 1890, A. T. Barr came to Canada in 1912, received a B.A. from the University of Saskatchewan two years later and then was graduated in theology and took a B.D. degree at Robertson College, Edmonton. His first pastorate was at Lacombe, Alberta. In 1924, on the McLean travelling scholarship, he received a Ph.D. after three years at Hartford Seminary, Connecticut. A year later he returned to establish Central Presbyterian Church in Brantford.

In 1931 Dr. Barr was called to St. Paul's Church, Peterborough, and in 1941 to St. Andrew's, St. John's, Newfoundland. Later pastorates were Arthur, Penetanguishene, and Sutton West and Mount Pleasant, all in Ontario. Dr. Barr served on a number of general assembly boards and committees.

The funeral was conducted by the Rev. J. C. P. Stirling, moderator of the presbytery of East Toronto, assisted by the Rev. Leonard Self of Midland. The address was given by the Rev. Dr. E. A. Thomson.

Surviving are his wife, one son, the Rev. F. J. Barr of Sarnia, and two daughters, Elizabeth of Burlington and Nancy (Mrs. J. R. Scott) of Markham.

**ALLAN, Robert**—A native of Scotland, serving many years as a faithful elder and choir member in Calvin Church, Hamilton; Knox Church, Dundas; and St. Columba Church, Hamilton, Ontario, Robert Allan, 81, died on June 29. He is survived by his wife.

**BELWIN, Frank**—Elder and secretary of the church school at Dovercourt Road Church, Toronto, Ontario, Frank Belwin died on June 17. He is survived by his wife and daughter.

**BLACK, W. G.**—Knox Church, Palmerston, Ontario, lost one of its oldest members in the death of W. G. Black, 86, on June 13. An elder for over 30 years, Mr. Black had also served on the board of managers. Surviving are his wife, son and two daughters.

**CARR, Albert Edward**—A faithful and respected elder of St. Andrew's Church, Stoughton, Saskatchewan, A. Edward Carr died on July 5 at the age of 89. Surviving are a son and daughter.

**DuBOIS, Mrs. J. Henri**—At Niagara Falls, Ontario, the death occurred, on August 4, of Hedwige, widow of the Rev. J. Henri DuBois, who was a French specialist in Montreal West and at Mount Allison University. One son and four daughters survive.

**DUNCAN, Mrs. Isabella M.** — MacVicar Memorial Church, Outremont, Quebec, lost a devoted member in the death of Isabella M. Duncan, 85, on July 11. She was active for many years in the women's association. Surviving are two daughters.

**GILLIES, Hugh**—The congregation of West Nottawasaga Church, Ontario, suffered loss in the death of Hugh Gillies, 82, on June 17. Clerk of session for 33 years, Mr. Gillies had also supervised the church school for seven years. He was survived by his wife and son.

**GLENNY, Alan** — St. Andrew's Church, Port Erie, Ontario, suffered the loss of a devoted elder in the death of Alan Glenny, 46, on July 18. He was also a member of the board of managers. Surviving are his wife and four daughters.

#### AGENTS WANTED

EARN MONEY SPARE OR FULL TIME. Beautiful Christmas Cards and Gifts. It's fun, friends buy on sight. Write for free color catalogue and samples on approval. Big profits. No experience needed. Special money-making plan for churches, schools, clubs. Homer-Warren Co., Dept. 6, 411 Clendenan Ave., Toronto.

ONE OF A SERIES ON PROVINCIAL SERVICES OF INTEREST TO OR AFFECTING NEW CANADIANS



## FROM THE SOIL SPRINGS ALL LIFE!

LINKING ALL MANKIND irrespective of race, color or creed, is the love of the soil and all that it represents. Since time began, man has been dependent upon the bounty of the earth, for without the life that springs from our fertile fields, man could not exist. Our cities, towns and villages would wither and die.

Therefore, let all of us through wise land use practices, protect our heritage that we may pass it on enhanced to those who are to follow. Let us protect and nourish the soil that it, in turn, will continue to nourish mankind. While throughout Ontario many public spirited organizations, dedicated to the conservation of our natural resources, have made an impressive contribution by encouraging the promotion of conservation, there still remains much to be done.

The Ontario Department of Agriculture is carrying out an increasingly effective program of soil and water conservation, but no one agency can do the entire job. Let us remember that no program can be completely effective without the willing co-operation of both those who till the land and those in our towns and cities who depend on the skill of the farmer for their daily bread.

*In safeguarding the soil you safeguard the future!*

*For further information,  
please write or visit*

### THE ONTARIO DEPARTMENT OF AGRICULTURE

EAST BLOCK, FOURTH FLOOR,  
PARLIAMENT BUILDINGS, TORONTO

#### REPLACING ORGAN

If your church is replacing an old two-manual organ, I would like to buy the old console and pedal clavier. Send details to R. M. Pearce, Box 31, Deep River, Ont.

#### ORGANIST — CHOIR DIRECTOR

St. Andrew's, Islington, Ont. Two manual pipe organ. Apply Mr. T. N. Brand, 46 Harrop Ave., Islington. BElmont 1-9045.

#### FOR SALE — CASAVANT

Reed organ, one manual, complete with electric blower. Light wood finish. Suitable for small church. \$250. Trevor King, 11312 - 63rd St. Edmonton, Alta.



THE SHIELD THAT  
PROTECTS MILLIONS  
THROUGHOUT THE WORLD



The local agent representing  
the "L & L" Group is ready at  
all times to review your present  
insurances.

## The LONDON & LANCASHIRE GROUP

Head office for Canada: **TORONTO**  
Offices at: Saint John, Quebec, Montreal,  
Toronto, Winnipeg, Calgary, Vancouver



## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

**MacNAIR, Raymond**—St. John's Church, Dalhousie, New Brunswick, lost a faithful and respected elder in the death of Raymond MacNair, 57, on July 8. Surviving are his wife and three sons.

**McKEE, Harry H.**—An elder since 1928 and a member of the choir for nearly 50 years, Harry H. McKee, 66, of Knox Church, Norwich, Ontario, died on June 4. He had served as church treasurer and on the board of managers. At the time of his death Mr. McKee was clerk of session and representative elder. He is survived by his wife, son and daughter.

**McPHEE, Mrs. Alice**—A life member of the Women's Missionary Society and a member of Calvin Church, Toronto, and then Calvin Church, North Bay, Ontario, Alice McPhee, 92, died on June 21. She is survived by a daughter.

**MURCHISON, Walter J.**—A member of St. Andrew's Church, Gordonville, Ontario, until two years ago when he retired to Arthur and became a member of St. Andrew's Church there, Walter John Murchison, 77, died on July 16. He is survived by his wife, three sons and five daughters.

**PATTERSON, James Henry**—Knox Church, Dunnville, Ontario, lost an esteemed elder in the death of J. H. Patterson, 73, on July 24. He was loyal, faithful and generous, interested in every phase of church work.

**PEAREN, J. Edward**—The senior elder of the Presbyterian Church, Rockwood, Ontario, J. Edward Pearen, 90, died on June 19. He was a member of the session for 36 years. Surviving are his wife and three daughters.

**FLOWRIGHT, Almer W.**—St. Andrew's Church, Huntsville, Ontario, lost a faithful elder in the death of Almer W. Plowright on July 5. Clerk of session, Mr. Plowright was also a member of the choir for many years. Surviving are two sons and a daughter.

**RUTHERFORD, Mrs. Mary B.**—One of the oldest members of St. Andrew's Church, Calgary, Alberta, Mary B. Rutherford, 93, died on July 8. Coming to Calgary from Wroxeter, Ontario, in 1908, she took an active part in the work of the Women's Missionary Society.

**SANGSTER, Mrs. Marian Phyllis**—St. Andrew's Church, Stoughton, Saskatchewan, suffered a great loss in the death of one of its most faithful members, Marian Phyllis Sangster, 42, on July 3. Active in the Women's Missionary Society and ladies' aid, Mrs. Sangster was a member of the board of managers and church school superintendent. Surviving are her husband and five children.

**SECORD, Mrs. Archie L.**—A member of the Presbyterian Church, St. Davids, Ontario, Annetta Secord, 80, died on June 27. Mrs. Secord was active in the various women's organizations in her church. She is survived by her husband, and two daughters.

**SPROULE, William H.**—St. Andrew's Church, Oil Springs, Ontario, lost one of its loyal elders in the death of William H. Sproule, 78, on June 8. Active in both the community and church he was church treasurer and a member of the board of managers at the time of his death. Surviving is a daughter.

**WALKER, Mrs. John W.**—Known for almost perfect attendance at Kensington Presbyterian Church during her lifetime, Mrs. John W. Walker, 84, died on Prince Edward Island, July 14. She is survived by two sons and one daughter, her husband having predeceased her.

## HANDICRAFTS — HOBBIES

Make Beautiful Brooches, Earrings, Necklaces at home. Easy to do. Sell to your friends. Excellent profits. Send for FREE wholesale coloured catalogue. L. G. Murgatroyd Co., Dept. C-14, Agincourt, Ont.

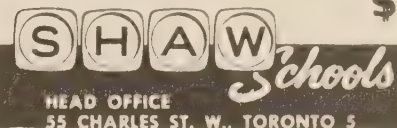
## HIGHER PAY?

\$ Put yourself in line for a better job  
—higher pay! Shaw Home Study  
Business Training assures you of rapid  
progress. Individual guidance by quali-  
fied Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORT-  
HAND, TYPEWRITING, AND ALL COM-  
MERCIAL SUBJECTS, plus SHORT STORY  
WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on  
Shaw School Home Study Training \$

Write DEPT. PR



For Quality

## CHOIR GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO

**Memorial Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST

## Voicing



The tonal designer scales each rank of pipes for the pipe maker's skilled hands. The voicer then brings the pipes to life by giving them speech and shapes each voice to its required form in the tonal structure. This meticulous, specialized operation calls for a competent and sensitive artist — the Casavant Voicer.

**Casavant Frères**

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

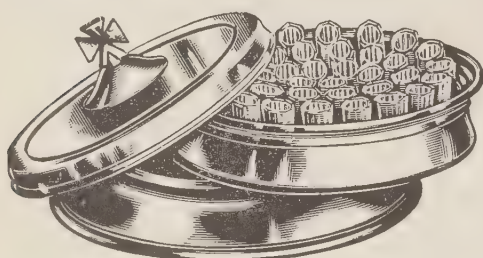




Modern and traditional designs.  
Installations across Canada.  
Canadian Representative — MRS. EASON HUMPHREYS  
33 Donino Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

## GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST  
Write  
F. GRISE REG'D  
7559 Lajeunesse St. Montreal 10, P.Q.



LePAGE INDIVIDUAL  
COMMUNION CUP CO.  
84 Hallam Street - TORONTO



*The Glory & Beauty  
of Stained Glass*  
MEMORIAL WINDOWS  
ILLUSTRATED BOOKLET &  
Artist's Coloured Sketch  
sent Post Free with  
Estimate, Freight Paid.  
(State size of Window)  
The Church Craft Studios  
G. MAILE, 7a Bayham St.,  
London, N.W. 1, England



## BALDWIN ORGANS & PIANOS

THE LYE ORGAN & PIANO CO.  
252 MARKHAM ROAD  
AM. 1-1731 SCARBOROUGH, ONT.



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Lunenburg, St. Andrew's, N.S., Rev. John Posno, Rose Bay.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Scotsburn, N.S., Rev. Charles A. MacDonald, Box 312, Stellarton.  
Springhill, St. David's, N.S., Rev. F. Pauley, Box 10, Oxford.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Sussex, Hampton and Barnesville, N.B., Rev. B. D. Hostetter, 17 Brunswick Place, Saint John.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Avonmore, Gravel Hill, Monklands, Ont., Rev. A. W. Williamson, Finch.  
Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Fort Coulonge and Bristol, Que., Rev. A. B. Casselman, Atholl Doune Drive, Aylmer East.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond Westport, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Vankleek Hill, Ont., Rev. Dr. Robertson Millar, Martintown.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont., Rev. J. R. Walldie, 26 Princess St., Port Hope.  
Bracebridge, Knox, Ont., Rev. H. Jack, Box 69, Huntsville.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.  
Erin and Ospringe, Ont., Rev. J. V. Mills, 21 Harcroft Rd., Toronto 3.  
Fergus, St. Andrew's, Ont., Rev. John G. Murdock, 43 Young St., W., Waterloo.  
Kirkland Lake, Ont., Rev. J. K. English, Box 579, Cochrane.  
Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Rockwood and Eden Mills, Ont., Rev. J. D. Gordon, 9 Shirley Ave., Guelph.  
Sutton W., and Mount Pleasant, Ont., Rev. John Forbes, 4158 Sheppard Ave. E., Agincourt.  
Toronto, Emmanuel, Ont., Rev. John W. McBride, 32 Bayfield Cres., Toronto 6.  
Toronto, Hillview, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Royce, Ont., Rev. C. L. Mitchell, 106 Holland Park Ave., Toronto 10.  
Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Brantford, Alexandra, Ont., Rev. Dr. G. Deane Johnston, 26 William St., Brantford.  
Brigden, Bear Creek and Dawn, Ont., Rev. F. J. Barr, 774 Lakeshore Rd., Sarnia.  
Chatham, St. James and New Andrew's, Ont., Rev. Donald MacInnes, Ridgetown.

Chesley and Salem, Ont., Rev. G. H. Millar, Wiarton.  
Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.  
Exeter and Cromarty, Ont., Rev. R. M. Bisset, R.R. 2, St. Paul's.  
Hagersville, St. Andrew's, Ont., Rev. T. H. Boyd, Nelson St., Port Dover.  
Hamilton, St. Enoch, Ont., Rev. T. G. M. Bryan, 56 Cope St. N., Hamilton.  
Welland, Knox, Ont., Rev. W. A. McLeod, 28 Bald St., Welland.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.  
Woodstock, Knox, Ont., Rev. J. P. Schissler, Box 151, Innerkip.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313 - 1st Ave., Neepawa.  
Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I. N., Saskatoon.

#### Synod of Alberta:

Red Deer, Knox, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.  
Three Hills and Orkney, Alta., Rev. D. Ralph MacDonald, Grace Presbyterian Church, Calgary.

#### Synod of British Columbia:

Burnaby, Vancouver Heights, B.C., Rev. Grant Hollingsworth, 1680 Nanton Ave., Vancouver.  
Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.  
Vernon-Armstrong, B.C., Rev. Dr. Oliver Nugent, 1100 Thurlow St., Vancouver.

#### INDUCTIONS

Dunvegan, Kenyon, Ont., Rev. W. A. Douglas, September 8.  
Hensall and Bayfield, Ont., Rev. D. Ross MacDonald, September 8.  
Ingersoll, St. Paul's, Ont., Rev. J. Douglas Gordon, September 7.  
Lake Ainslie, Strathlorne, Orangedale, Malagawatch and River Denys, N.S., Rev. George R. Tannahill, June 20.  
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. Neil G. Smith, June 21.  
Oakville, Knox, Ont., Rev. R. G. MacMillan, Sept. 6.  
Port Arthur, Galvin and Oliver Road, Ont., Rev. William Fairley, June 20.  
Port Colborne, First, Ont., Rev. J. R. Esler, June 26.  
Truro, St. James, N.S., Rev. Robert K. Anderson, June 28.  
Vancouver, Robertson, B.C., Rev. George H. Moore, August 3.

#### RECOGNITIONS

Henderson, Rev. Albert R., Knox Church, Cranbrook, B.C., June 19.  
Knight, Rev. Kenneth G., Knox Church, Port Alberni, B.C., July 21.  
Lowery, Rev. Basil C., St. Mark's Church, Bass River, N.B., June 20.  
Pottinger, Rev. W. K., St. Paul's Church, Val d'Or, Que., June 21.

#### ORDINATIONS

Fairley, William, First Church, Port Arthur, Ont., June 20.  
Files, James W., Ephraim Scott Memorial Church, Montreal, Que., June 28.

#### DESIGNATIONS

Hanes, Isabel, Presbyterian Church of the Town of Mount Royal, Montreal, Que., June 5.

#### DEATHS IN THE MINISTRY

Allen, Rev. W. J., Burnaby, B.C., July 18.  
Barr, Rev. Dr. A. T., Sutton West, Ont., June 30.

## MEMORIAL WINDOWS

Stained Glass

## LUXFER STUDIOS

162 Parliament St. - Toronto  
Empire 4-8276



# for boys & girls

By A. Norman McMillan

## Try, Try, Again!

Congratulations to the boys and girls who did well in their exams last term! We are proud of you and your high standing. But I have a word for those who didn't do so well. I have a word of advice for those who failed. Keep on trying. Many fine people have failed once. Many have failed time and time again. Let me tell you something about L. M. Montgomery.

L. M. Montgomery, in real life, was Mrs. Ewan MacDonald, the wife of one of our Presbyterian ministers. She is known around the world today as the authoress of the "Anne" books which most girls have read and many boys too.

"Anne", declared Bliss Carman, "is one of the immortal children of fiction". The famous Mark Twain pronounced her to be "the sweetest creation of child life yet written".

L. M. Montgomery wrote "Anne of Green Gables" when she was a young lady living in her native Prince Edward Island. She had already written short stories and some poetry. She decided that her story of Anne might stand a better chance of acceptance with a new rather than an old publisher. She submitted it to an American firm that had recently come to the front with several "best sellers". But the firm very promptly sent it back to her.

Then she tried one of the older established firms but that, too, returned it. Next she thought it might be a good idea to try firms that were neither old or new. Four of these returned the manuscript with a cold, printed note of rejection. One of them wrote, "Our readers report that they find some merit in your story but not enough to warrant its acceptance".

This was more than Lucy Maud could stand. She put her Anne away in an old hat-box in the clothes room intending some day to reduce her to the original seven chapters she had planned for a serial. This might bring her thirty-five or even forty dollars. The manuscript lay in the box until the authoress ran across it one winter day while rummaging. She turned over the pages reading bits here and there. Somehow it did not seem to her to be so very bad. "I'll try once more", she resolved.

Off the manuscript went again. This time it did not speedily return. Then

on one memorable day a letter arrived from the American publisher to whom she had sent her resurrected Anne. With trembling fingers she tore it open. Then she gave a whoop of joy for her manuscript had been accepted.

The Boston firm bought "Anne of Green Gables" outright for 500 dollars—an amount which seemed large to the authoress at the time.

Success came not gradually but at



— Three Lions photo

## BACK TO SCHOOL

once. Hundreds of letters from all over the world poured into the home of the modest 34 year old writer, not only from children, but from soldiers in India, missionaries in China, traders in Africa, monks in faraway monasteries and from trappers in the Canadian north.

Yet SIX TIMES HER STORY WAS REJECTED. BUT SHE TRIED AGAIN and with what tremendous success!

That is my word to the boys and girls who failed!

## Nature

"I love to think of Nature as an unlimited broadcasting station through which God speaks to us every day, every hour, every moment of our lives, if we will only tune in. To those who have not yet learned the secret of happiness,

which is the joy of coming into closest relationship with the Maker and Preserver of all things, I say, 'Begin now to study the little things at your own door, going from the known to the nearest related unknown, for indeed each new truth brings us nearer to God'."

—George Washington Carver.

## "Who Said" Quiz

1. "We can finish the game and beat the Spaniards afterwards."
2. "England expects every man to do his duty."
3. "I would rather have written those lines than take Quebec tomorrow."
4. "This time we are all in the front line."

## Pin Money

Have you ever heard the expression "Pin money" meaning spending money? Do you know how the expression originated?

One version is that long ago it was the custom to give to a bride as a wedding gift some money with which to buy pins.

Another version is that the expression originated at the time when the people of England were taxed to provide the Queen with money to buy pins. Because pins were so expensive in those days, it took more money to make "pin money" than it does now.

## Drake's Prayer

This prayer was uttered by Sir Francis Drake as he sailed into the harbour of Cadiz in 1587 to sack 33 Spanish ships being fitted for the Armada against England.

"Oh Lord God, when Thou givest to Thy servants to endeavour any great matters, grant us also to know that it is not the beginning, but the continuing of the same, until it is thoroughly finished, which yieldeth the true glory; through Him that for the finishing of Thy work laid down His life, our Redeemer, Jesus Christ."

## Answers to "Who Said" Quiz

1. Sir Francis Drake.
2. Lord Horatio Nelson.
3. General James Wolfe.
4. King George VI during the Second World War.





JANUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

# A MUST FOR EVERY HOME

## THE PRESBYTERIAN CALENDAR FOR 1962

Daily Scripture texts

MEMO spaces for engagements

Church information

Twelve beautiful colour pictures

**ORDER IT EARLY!**

Fifty Cents Each

Generous Quantity Discounts

*The demand grows greater each year. Buy it for your home and office, for relatives and friends. Sell it to earn money for your group or organization.*

Full information from:

**THE PRESBYTERIAN CALENDAR COMMITTEE**

12 Grenville Street, Toronto 5, Ontario





# *The Presbyterian Record*

OCTOBER, 1961

First Harvest



## Nuclear Blackmail

**T**HE state of tension in the world as we go to press is indicated in our title. It is taken from a letter written to a Toronto newspaper by a university professor, and the phrase describes the tactics of the premier of the Soviet Union.

No nation or individual in the free world will succumb to the threat of force, even when it hints at exploding 100-megaton bombs. The way to peace is the way of persuasion based upon mutual understanding and respect. Honour and integrity should stand higher in diplomatic consultations than the might and measure of atomic weapons.

For two years now our Presbyterian general assembly has urged the government of Canada to use its influence to stop by international agreement the testing of nuclear weapons. On recommendation of the board of evangelism and social action it has asked for a halt in production of such weapons under international inspection and control. The assembly has requested the government to press towards the prohibition of nuclear warfare, and to accelerate international co-operation in the development of atomic power for peaceful purposes under proper safeguards.

**For peaceful purposes**—what a potential lies in atomic power, if the nations of the world would put down their arms and move together towards the goal of human achievement!

Ban the bomb, our church has said. Act like sensible adults for the good of the world community. Do away with the threat of wholesale murder, which no one wants and everyone will regret.

When will Mr. Khrushchev see that the Christian conscience is not so much intimidated by his threats as appalled by his stone-age attitude? The peoples of the world are weary of war, but concern should not be mistaken for weakness. We may be driven to our knees, but the attitude is one of prayer rather than surrender.

In our time negotiation is the way to conciliation, but it must never be on terms that are not mutually acceptable. While Berlin is the excuse for this conflict of views, there are other grave issues in dispute. We dare not, even for the semblance of peace, bow the knee to Baal.

No doubt the synods of our church, seven of which meet this month, will make more timely contributions to the Christian view on the world situation. Meanwhile we are indebted to the foresight of the board of evangelism and social action which has inspired the general assembly to warn the government of the danger to all peoples that lies in the abuse of atomic power.



The  
Presbyterian  
Record

CONTENTS

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
EDITORIAL  
Beverley A. Beaton

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name  
of your congregation.

Deadline:  
Editorial material and photos  
must be in before the 5th of the  
month preceding date of publica-  
tion.

Advertising material is due the  
3rd of the month preceding date  
of publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

October, 1961

	Page
NUCLEAR BLACKMAIL ..... <i>Editorial</i>	2
GUIANA: AN EMERGING NATION ..... <i>Alex S. MacDonald</i>	4
SHOULD WE AID GUIANA? ..... <i>R. Malcolm Ransom</i>	9
FINDING TIME FOR HIS WORK ..... <i>Mary C. Norfleet</i>	10
THE FIFTH COMMANDMENT ..... <i>Arthur C. Cochrane</i>	12
A HAPPIER HALLOWE'EN ..... <i>Valerie Dunn</i>	15
ENTRUSTED ..... <i>Valerie Dunn</i>	16
THE NEW ST. ANDREW'S HOME ..... <i>Harold E. Freeman</i>	18
A DEVOTIONAL MESSAGE ..... <i>Joseph Wasson</i>	20
WHAT'S NEW IN FILMSTRIPS? ..... <i>Allan L. Farris</i>	23
YOU WERE ASKING? ..... <i>May C. Smith</i>	35

OCTOBER, 1961

Vol. LXXXVI, No. 10

"NOW THANK WE ALL OUR GOD"

October 9 should be more than a national holiday for  
Canadians, it is a day set aside for thanksgiving to the Lord of  
the harvest.

Barbara Sacks of Aldershot, Ontario, is the subject of this  
interesting seasonal photograph by Mrs. Thomas Parker of  
St. John's Presbyterian Church, Hamilton.







**E**LECTION DAY in British Guiana ended a long, tense political campaign that was watched with interest around the world. Press correspondents from afar flocked to the capital city of Georgetown on August 21 to cover the battle of the ballots.

Not because this colony of half-a-million people is large; it is a tiny territory compared to some South American countries. But word had gone out that racial tension was involved and that communism was a possibility.

Behind these issues lay the fact that August 21 marked the effective date for a new constitution granting full internal self-government to British Guiana. The British government also bound itself to concede complete independence at an indefinite time in the near future.

As election day dawned many wondered about the future — for this was by far the most important vote to be taken in the small but emerging nation. Would British Guiana follow Cuba, whose soul Castro is said to have bartered for communism? Or would it be another Congo, splitting apart into anarchy and bloodshed?

Many feared the explosion of racial antagonisms. The East Indians, whose forefathers came from Asia, and who predominate in rural areas particularly, were said to be behind the People's Progressive Party, led by Dr. Cheddi Jagan. The Negroes, descendants of slaves and largely town-dwellers, were expected to support L. F. S. Burnham, Q.C., leader of the People's National Congress.

Now that election day in British Guiana is over it can be described, without question, as a model for the rest of the world. Even before the polls opened at 6 a.m. queues of voters began to form. They were there all day — under the hot, tropical sun. Incredibly patient and incredibly orderly, as one British journalist reported, waiting to exercise their franchise. Nearly 89% of those registered to vote did so.

The result was flashed around the world. The People's Progressive Party had won 20 seats in the new House of Assembly, the People's National Congress, 11 seats. The four remaining constituencies elected candidates of the United Force, a conservative party formed less than a year ago by businessman Peter D'Aguiar.

So Dr. Jagan was called upon by the governor to form the government, and to become British Guiana's first prime minister. It was actually the third time that the P.P.P., usually described as extreme left wing, had been given a majority at the polls. Now it was really in power and, as the governing party in the lower House of Assembly, had won the right to choose eight of the 13 members of the upper house or Senate.

October, 1961



Dr. Cheddi Jagan



Mrs. Jagan

# GUIANA: *an emerging nation*

By Alex S. MacDonald

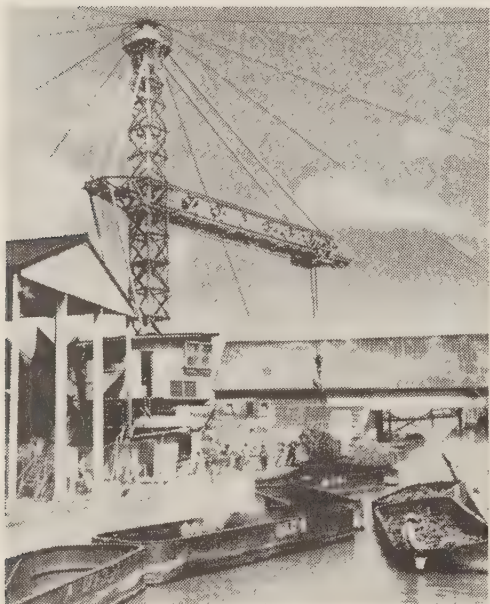
←  An election meeting

— Photo by Leon V. Kofod





— B.G. government photo  
Sugar cane cutter at work.



— B.G. government photo  
Unloading cane at sugar estate factory.



— B.G. government photo  
Harvest time in the rice fields.

To go back to the extremely high percentage of votes cast, this should be a lesson to democratic societies where freedom of the ballot is prized in theory but obviously not cherished on election day. In one constituency in British Guiana all but five percent of the registered voters cast their ballots, said to be a world record. It is less than a decade since the right to vote was granted all adults in British Guiana and the 1961 election is an indication of the value placed upon it. While credit for the record vote can be given to all three parties, the practice of party politics itself can be traced back to the People's Progressive Party.

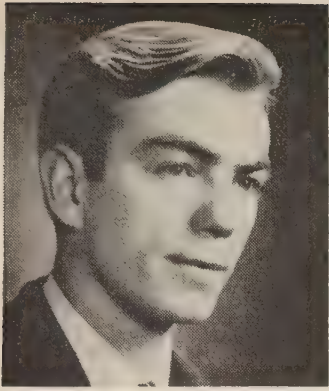
When the British took over this former Dutch colony in 1815 they retained the dual political system which had been in force under the Dutch. One body, the Court of Policy, whose members were appointed by the governor, made the laws of the colony. The Combined Court, the second house of parliament, dealt with the financial matters which kept the government in operation. A minority of the members of the Combined Court were elected under an extremely limited franchise, and the rest were named by the governor. This legislative system continued in force, with some modification, until 1928. In that year, under a new constitution, a single-chamber parliament was set up containing members nominated by the governor, plus the heads of government departments, plus a minority of elected members. A "cabinet" or Executive Council was formed by the governor from among the members of the legislature. This system, again with slight modifications, was continued until 1953.

Through all these years, the franchise was limited to those of a fairly high income and literacy standard. Candidates for office had to meet rigid property qualifications. The result was that for long years the upper and upper-middle classes controlled the vote and the elected seats in government. The nominated seats were filled from among these same groups. One might characterize it by re-arranging Lincoln's saying: it was government for the people, but not of nor by the people. As a professional class was built up from among Negroes and East Indians, it gradually came to hold the balance of power, so far as the elected seats were concerned. But little real grappling with the overall problems of the colony was done. Politics was the hobby of a few of privileged class and position.

In 1943 Dr. Cheddi Jagan returned to British Guiana from the U.S.A., where he had been trained in dentistry and political science. With him came his American wife, Janet. These two people were destined to revolutionize the political scene in Guiana. Dr. Jagan soon joined the labour movement, where he served as an officer of several unions. In 1947 he was elected to the legislature, where he carried on his long and usually lonely fight against the *status quo*. Political parties up to this time were usually temporary ones set up for the purpose of fighting elections. Afterwards, they fell apart.

Eleven years ago Dr. Jagan and his wife led in the formation of the People's Progressive Party, which began among a group of young professionals educated in England and the United States. Its leaders were East Indian, Negro and Chinese, and its influence was felt





The Rev. Alex S. MacDonald is secretary of the Mission Council in British Guiana, where he has served since 1955.

strongly among both the urban and rural masses of Guiana. Its primary dedication was against colonialism. When a new constitution was proposed, to come into effect in 1953, the People's Progressive Party fought for full adult suffrage — something that the middle and upper classes did not want. In the elections held in April of 1950 the P.P.P. won an absolute majority and was called upon to form a government.

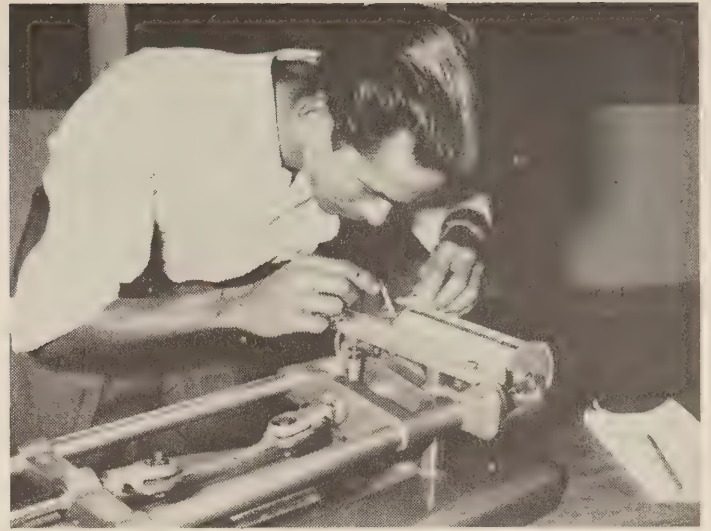
Then followed the events which put British Guiana "on the map", and which have never been sorted out to the complete satisfaction of many. There were charges that the leaders of the P.P.P. were attempting to set up a communist state. The constitution was suspended. The government was dismissed, and the movements of some leaders of the party were restricted. British troops were rushed to the scene to keep order. Around the world there was much argument as to whether the radical action by the British government had been necessary.

Two years after the suspension of the constitution came a split in the People's Progressive Party. Separate factions were headed by Dr. Jagan and by Mr. Burnham, who was minister of education in the deposed 1953 government. When free elections were restored in 1957, under a modified constitution, the voting indicated generally that support for the "Jaganite" P.P.P. and the "Burnhamite" P.P.P. was to a large degree on the basis of race. Burnham's party won three seats, all in Georgetown. The Jaganite candidates were elected in nine seats all in the sugar and rice-growing area. After the election Burnham merged with the remnants of the old United Democratic Party, which was originally formed to fight in the 1953 election. This formed the present People's National Congress, which like the P.P.P. calls itself socialist.

Our church has had its representatives in British Guiana since 1875, when the first Canadian Presbyterian missionary arrived there to work among the East Indians. In 1904 the Canadian Mission Council was formed and incorporated by law. The year 1945 was marked by two things, ordination of the first Guianese ministers, and establishment of a presbytery under the name of the Canadian Presbyterian Church.

In keeping with the trend of our times the name was changed this year to Guiana Presbyterian Church, and it became a member of the World Presbyterian Alliance in its own right.

From its beginning this church, like the other Christian



— B.G. government photo  
Raphael Sahai, son of one of our head teachers, learns new skills at the government technical institute.



— Joseph Muchan  
Four of the East Indian catechists, left to right, Messrs. Sookhai, Yerrakadu, Tiwari and Sukhu, who serve the church in British Guiana.



— R. M. Ransom  
Crabwood Creek Canadian Mission School in Berbice county.



denominations, played a part in the educational program of the colony. All schools in the early years were church schools which received a small government grant when they reached a certain standard. The Canadian Mission pioneered in primary education among the children of East Indian immigrant labourers, first on the sugar estates, and later as they settled down to build up British Guiana's rice industry on derelict sugar plantations.

For years the Canadian Mission carried a heavy burden in primary education. It erected school buildings and paid teachers' salaries. Our missionaries all spent a major portion of their time in the administration of the educational program. It was not until the mid-1930's that the government was warned that it was no longer possible for these schools to be carried on without considerably increased state aid. From the early 1940's on, the government carried almost the full cost of the Canadian Mission schools, erecting and maintaining buildings, and paying teachers' salaries.

Thus developed the pattern which is called dual control of schools. Government grants paid nearly the whole cost of the primary school system, while the schools were managed by the Christian denominations. Many criticisms were voiced but it was not until 1953 that a definite move was made against this system. In that year Mr. Burnham, as minister of education, stated that government policy was to take full control of all primary schools. This was one of the acts which led to the suspension of the constitution and the dismissal of the government. It was charged against the P.P.P. as a part of its communist plot against British Guiana.

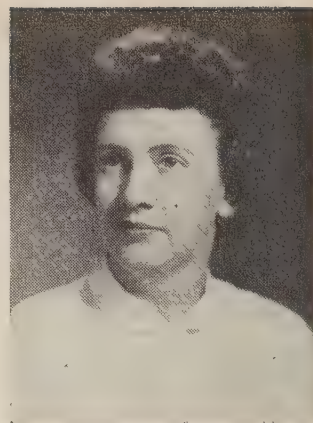
Today the People's Progressive Party is again in power in British Guiana. Barring unforeseen events, it will be in power for some time to come, because of what has been called its "built-in majority" among the rural electorate. The party's 1961 manifesto states that "the system of dual control of schools . . . will be eventually abolished". Its 1953 stand in this respect has not changed. Before the elections, in fact, the government had taken over 50 schools built entirely from government funds. Among them were 12 former Canadian Mission schools. The end of church sponsored primary education is in sight.

What then of the future? The answer — the future of the Guiana Presbyterian Church is wide open, so long as we are willing to grasp new opportunities in the name of Christ and in the power of the Holy Spirit. Complete state control of primary education in B.G. is not only a policy of the P.P.P. It is also the policy of the general board of missions of the Presbyterian Church in Canada, as set down in 1954. It is what has been accepted by your missionaries. We may not agree with the policies and program of the P.P.P., but it has been called upon by the people of British Guiana to form the government in a model election.

Before the August election Dr. Cheddi Jagan made several unequivocal statements. He said that he does not propose to establish any form of dictatorial regime in British Guiana. He affirmed that he believes in, and will cherish, parliamentary democracy with its expression of

Leaving shortly for British Guiana are Miss Merle McGowan, representing the W.M.S.(W.D.) and Rev. R. M. Shields and his wife, who will live at Sarnia manse in Essequibo county.

Miss McGowan is a graduate of Saskatoon Teachers' College and Ewart College. Mr. Shields is from Knox College, the first to go to an overseas field on the new short-term appointment for graduates. Mrs. Shields is a registered nurse, and they have a son born last June.



Merle McGowan



The Rev. R. M. and Mrs. Shields

the people's will at regular, free elections. He stated that he stands by the provision of the new constitution by which the fundamental rights of all, including freedom of conscience and religion and expression are protected by the courts. His job is to be prime minister of British Guiana and in this he claims the right to get assistance wherever he can and from whomsoever the offer comes, without committal of any sort. All this is on record, a yardstick by which the new government may be measured.

During the past decade, British Guiana has developed a consciousness of itself as a nation. During this same period, what was the Canadian Mission has grown in its own self-consciousness as a church. The church has, in the past, done a tremendous job in establishing its educational system and the credit for this can never be taken away. But today it knows that its participation in primary education is not really wanted. The church must ask itself whether it is really needed. It can continue to regard state pressure against dual control as "communist-inspired" or "anti-Christian", or it can accept the fact that what the People's Progressive Party is pressing for is exactly what we are accustomed to in Canada.

The Canadian Mission pioneered in education among East Indian children. The Guiana Presbyterian Church, with the prayers and the physical support of the Presbyterian Church in Canada behind it, can pioneer once again by turning its attention to the thousand and one ways apart from dual control of schools in which it can contribute uniquely to the molding of the emerging Guianese nation. ★



# Should We Aid Guiana?

By R. Malcolm Ransom

*Assistant Secretary, Overseas Missions*

RECENT political developments in British Guiana present a challenge to Canada to embark on a serious program of substantial aid to this underdeveloped area where it will meet a real and urgent need and make good sense from every practical point of view. It behooves Canadian Presbyterians — who through their missionary involvement since 1875 have had a real concern for the welfare of that tiny land — to prevail on our government to take full advantage of this occasion for well-doing.

Whatever the new prime minister's ideological persuasions, he represents the political hopes and aspirations of the people of British Guiana. As he tries to lead them into full independence — and he has promised to do so by constitutional means only — he faces a task that is impossible without outside assistance.

When I visited British Guiana just before the elections my chief impression was of a small, impoverished country of great beauty and many problems. It sorely lacks a diversified economy. Agriculture is not adequately developed and the industrial potential is scarcely tapped. Consequently living conditions are poor. Much capital investment from abroad must be encouraged if this growing population is to reach anything like an adequate standard of living. Where will British Guiana turn for this aid? In which world camp will she find her real friends?

The *Toronto Globe and Mail* in an editorial on this theme shortly after the elections, listed some reasons why

British Guiana is a particularly suitable subject for Canadian government aid. It is within the commonwealth. It has common interests with the West Indies federation which Canada is already assisting — aid to Guiana would be a logical extension of Canada's policy. Canadian capital is already involved in the colony — its largest industry the Demerara Bauxite Company being largely Canadian-owned. Students from Guiana attend Canadian universities in surprising numbers. And, British Guiana is a sufficiently small country that it is within Canada's financial ability to aid it significantly.

There is one more reason why Canadian Presbyterians should be concerned about aid for British Guiana. God has called us as a church to labour there in missionary outreach. For 86 years missionaries of our church have served the people of that land. This month another young couple will go out to serve in the growing Guiana Church. We, who have helped by schools and churches to lay the foundation for Guianese independence, are concerned about the whole man and are involved in the economic plight of the people of Guiana. Because of our deep concern for the total needs of the people, we will surely be moved to urge immediate action by government. I believe we hold it within our power to establish a firm friend by an act of international goodwill.

This is the real reason why all fair-minded Canadians should press for speedy help to British Guiana; because she needs help and we are her neighbour. A neighbour who is abundantly able to help. Indeed, perhaps Canada's national destiny may be to perfect a positive program of overseas aid to share her abundance with the needy peoples of mankind. There is no better or timelier place to begin than in British Guiana. ★

## Just off the press!

**THE CHURCH AT WORK IN BRITISH GUIANA.** Missionary Education Committee, 63 St. George St., Toronto 5. 25c.

● FRESH FROM THE PRESS and just as timely is this resource book on British Guiana. It shows how the Guiana Presbyterian Church, aided by our missionaries, is trying to cope with the changing conditions in the South American colony as it emerges to the stature of an independent nation.

History is here — enough of it to paint in the background of this multi-racial country, although some recognition might have been made of the British colonial service, which provided men and money unstintingly for administration and uplift over a long and unrewarding period. Nor is anything said of the transition in mission policy in the late 1930's, when the first seeds of an indigenous church were sown.

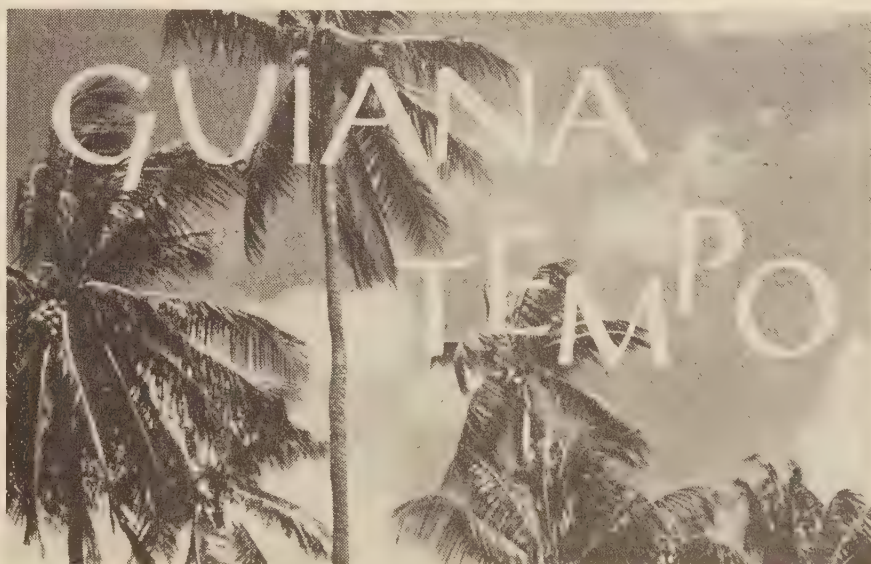
Vision is evident, too, grasp of the part that the church in Canada must play in the future of a country where Christians are very much in the minority. As the booklet concludes, "the Presbyterian Church in Canada may fulfil perhaps its most important service to the Presbyterian Church in British Guiana by urging the latter towards full acceptance of its own mission, towards closer fellowship with the churches which share its regional task. And this is a service which may be

performed while retaining the fullest measure of mutual love and commitment in prayer one for the other".

The booklet was written by a team on the spot, Dr. Kenneth M. Glazier, the Rev. Alex S. MacDonald, Miss Margaret Ramsay, the Rev. Robert D.

Duncanson and the Rev. Dr. W. J. S. Farris.

It is available at a price that is low enough to allow it to be purchased in quantity for study groups, but it should be read individually by every Presbyterian in Canada.



**A FULL COLOUR FILMSTRIP WITH RECORDING ON  
THE GUIANA CHURCH IN ACTION**

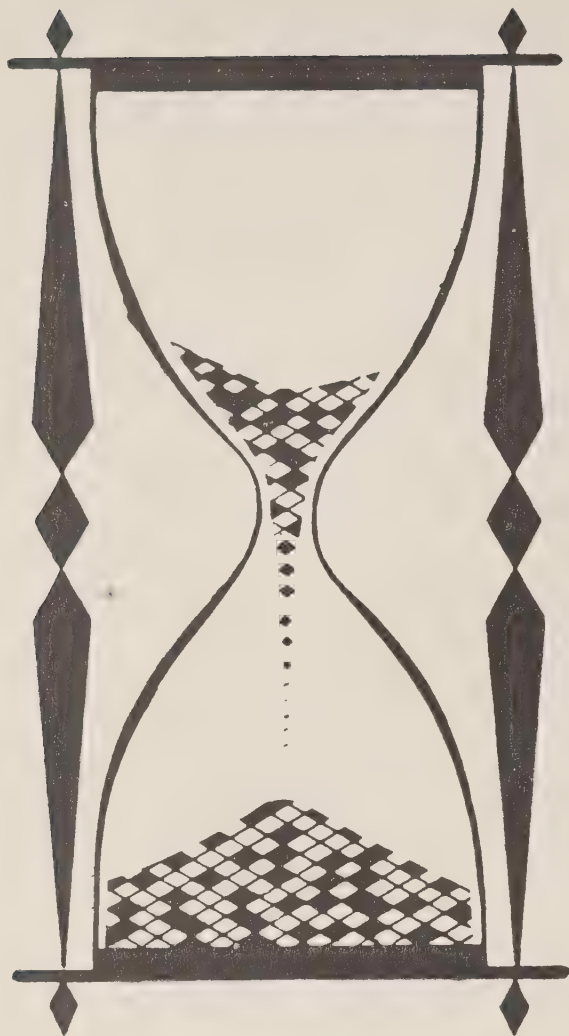
A new release available for rental or sale through:

**THE AUDIO-VISUAL DEPT.**

63 St. George St.

Toronto 5, Ont.





*Why do some people seem to have  
so much more time than others?*

# Finding time for HIS work

By Mary C. Norfleet

**I** WENT to call one afternoon on one of our missionaries furloughing at Mission Court. She met me at the door with a dust cloth in one hand and a bunch of field daisies in the other.

"Come in, come in", she said, with characteristic hospitality. "I'm just trying to straighten the living room a little. The young people are coming over tonight to see some movies of our work in the Congo."

She put the flowers in a blue pottery vase on the piano, whisked the cloth over a table top, and excused herself to put water on the stove for tea.

"I know you are busy", I said. "I can come back another day."

But she sat down so completely relaxed that she put me at ease at once.

"You know", she said, "when I was a child I used to hear, 'Anything worth doing is worth doing well.' For a long time I believed it. But I've been a missionary long enough to know that there are plenty of things worth doing that aren't worth doing *too* well!"

"That's comforting", I confessed with a laugh, because I knew we were both thinking of the very sketchy way she had dusted the piano and table tops.

But this was not the measure of her real personality. Obviously, there are many important things in her life that she has done very well indeed. She was a nurse in the tropical climate of the Congo before modern antibiotics were discovered. She trained native nurses. She taught Bible classes. She reared a fine family.

As we talked, I began to realize the secret of her being so completely relaxed in the terribly busy life to which

God had assigned her: she had learned to "put first things first". She had learned *through dedication* which things in her life were the first things, at any given moment.

To some people, it seems, dedication just comes naturally.

All of us know people who appear to be called of God, by talent and temperament, to do one particular job and do it well. The truly gifted musician will practice hours every day at almost any cost. The scholar must be deaf to the door bell, the telephone, the insistent demands of friends, family, sometimes even the church, in order to produce a volume of history, biography, or theology for future generations of students.

I saw this kind of single-mindedness once in the smile of a gardener in the Longwood Gardens in Pennsylvania. I was admiring his gloxinias.

"How do you get gloxinias to grow like that?" I asked. "Those blossoms are as big as teacups. They are the most beautiful I ever saw!"

The gardener smiled and said nothing.

But in effect that smile said, "This is my work, my hobby, my consuming interest. What good would it do for me to give you the formula for the soil mixture, the fertilizer? You still would not grow flowers like these. I am a gardener. *This is my life . . .*"

But in a life like mine . . .? I haven't got time to be dedicated!

---

MRS. NORFLEET, the mother of six children ages 2½ to 15, finds time to write and edit Christian education materials for the Presbyterian Church in the U.S. Reprinted with permission from Presbyterian Survey.



Once a missionary gets on the field, he probably hasn't any choice about putting first things first. . . . The nurse would naturally take care of a child's open sores before she would even think about writing letters home to her family in the states. She would automatically sterilize the instruments in the operating room before she would go home to pick up her children's toys.

But I'm not a missionary. My responsibilities are just as "daily" but rarely as desperate as those constantly surrounding the missionary nurse. And I have no great talent demanding the concentration and discipline of an artist or scholar. I don't even have one all-consuming interest like the gardener. And I couldn't indulge it if I had it, for my time is not my own. The telephone is always ringing. I've got to answer the phone, because Stevie may have fallen off the monkey bars at school. . . .

But the people we most admire — and sometimes even envy — are the men and women who do seem to be dedicated to something more than just the smallest circle around their personal lives.

What does dedication mean today to the ordinary churchgoer? To the housewife like me, to the teacher, the factory worker or doctor, the lawyer, the engineer, or the beautician or salesman? Over and above the usual creditable dedication to career and family, could God expect more of us than regular attendance at morning worship and other scheduled meetings of the church's life? More than giving regularly to its support? More than living as best one can a life of integrity and love?

How can we possibly do more than we are doing? Yet we keep hearing calls and seeing needs for more church work, more community projects — just when we think we've already done our share. . . .

Both missionary and artist offer very useful insights for answering the questions that prick our Christian consciences whenever we let ourselves think about it.

The missionary says, "Remember, there are lots of things worth doing that aren't worth *overdoing*! Simplify! Throw out the excess baggage that drags on your strength." So we must learn to make choices, with daily practice in putting first things first until it becomes a deeply ingrained habit.

Then, like the artist or scholar, we'll not be shy of the Christian satisfaction of dedication. We can expect to find time and enthusiasm for whatever our Christian beliefs tell us is "most worth doing well", . . . for our families, our churches, our communities.

To *test* our "first choices", we might consider these things:

#### **God asks for our time.**

There is a layman in our church who tithes his time. Oh, not exactly one-tenth of this 24 hours to the church. But he consciously sets aside a portion of his time each week for specifically church service. An engineer by profession, his time-tithing of the first fruits of his leisure allows him to serve as an officer and teacher, as a superintendent of the church school, to visit his Sunday school pupils. More recently he has taught in leadership schools and has served as a lay member on one of general assembly's advisory committees. His usual time-tithe is one full evening a week.

#### **God asks for our personalities.**

One day a visiting neighbour was discussing the current interest in mental health when my thirteen-year-old son chimed in: "I know all about mental health. We study that in social studies. 'Know yourself. Accept yourself. Be yourself.' That's all there is to it."

We laughed at the neat formula someone had devised to describe the pathway to emotional health, but afterwards I thought of this formula again in terms of the Christian ideal of service. Sometimes we refuse to serve, or we serve

poorly and in the wrong places because we have never faced up to the facts of our own personalities. God has, in a sense, given each of us the unique personality we possess, and it is this personality He wants in His service.

In almost every congregation there's a man of strength and integrity with a staunch, believing spirit and standards of honesty and morality that are above reproach. He thinks he lacks the kind of patience and sweetness of disposition often observed in men who teach Sunday school, and he has never offered his services. But there are many adolescent boys and girls who actually need the inspiration of just such strength and uncompromising integrity. They need to know it is no kindness to friends to share notes during a geometry test. They need to know that Christian love is based on justice. Perhaps this is the very man God could best use to teach this class, if he would only offer.

Any talents and skills are part of personality, and it is plain that God can use them all. A church can use a knowledge of electricity, or radio, television, or photography.

#### **God asks for our personal service.**

There is a lady in our community whose dedicated imagination has led her into more types of personal service than anyone I know. One of her talents is simply knowing what teenage boys like to eat. At considerable expense and trouble to herself, she willingly provides refreshments wherever she sees that this will meet a need. When the community scout troop sold Christmas trees to make money for camp equipment, she supplied unlimited hot chocolate and doughnuts for their encouragement during the long, cold waits between customers.

The following year she was called away from home just at the start of their sale.

But the first day my young scout came running in at twilight with his nose and cheeks as red as tomatoes and his voice high pitched with excitement: "Mother, Mother!" he called. "She didn't forget! She left cases of cokes, and the bakery delivered the doughnuts!"

Since the days of Dorcas, much of the work of the church has been carried on by personal service. It will continue to progress in this way as each Christian asks himself, "What can I do?" There are always needs somewhere for food and clothing which we can find to share. Shut-ins still enjoy and need the old-fashioned courtesy of flowers from our gardens.

#### **God asks for each one of us in the organized work of our local churches.**

There are plenty of us who could fill these needs, numerous and demanding though they be.

"I can sing, but I just don't have one evening to go to choir practice regularly."

"I could keep the nursery, but I hate not going to church."

"My children come first. They take up all my time."

"Since we moved into this neighborhood, I have many social obligations. . . ."

"My job is demanding. I never know when I'll have to take a trip out of town."

How can we find time to work in the church?

How can we move about our duties in calmness and peace in the noisy turmoil of our complex responsibilities?

How can we find tranquility and joy in dedicated service?

The missionary says, "Simplify".

The artist and scholar say, "Concentrate".

The over-simplified formula of "Know yourself, accept yourself, be yourself", if properly understood, can teach us the self-understanding to make joyful service possible.

And within every Christian heart, the still, small voice adds, "Give yourself." For we believe in Him who said, . . . *whoever wants to save his life will lose it; and whoever loses his life for my sake and the gospel's will save it* (Moffatt, Mark 8:35). ★



# The Fifth Commandment

By Arthur C. Cochrane

I CANNOT think of any text that better expresses what we ought to be doing not only on Reformation Sunday but throughout our lives than the fifth commandment: *"Honour your father and your mother, that your days may be long upon the land which the Lord your God gives you."*

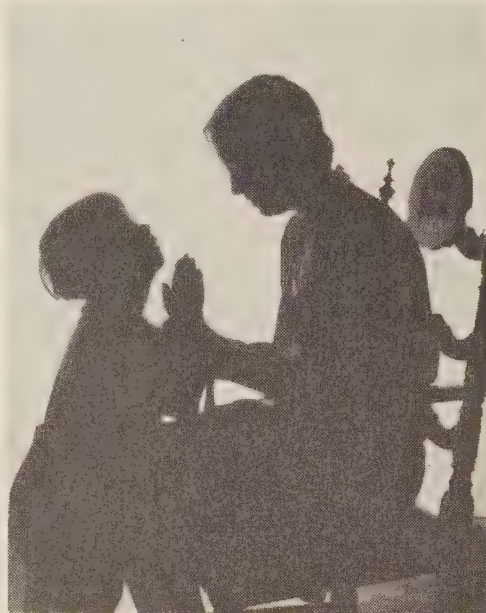
Let us consider three questions: 1. Who are our fathers and mothers whom God commands us to honour? 2. How are we to honour them? 3. What is the meaning of the promise that we shall live long in the land God gives us, if we are obedient to this commandment?

Who are our fathers and mothers? My friends, we would grievously err if we thought that our natural parents as such are the parents whom God commands us to honour. Biology and genetics cannot tell us the meaning of parenthood. A true father or mother is not a work of nature but of grace! It is God's Word and Spirit that makes a man to be a father and lends him that authority we are to respect. Put in theological terms, natural theology can no more tell us what man is, much less what a father is, than it can tell us who God is. The authority of parents is not grounded in the "mystery of blood and race" or in the mystery of procreation.

Jesus was not speaking rhetorically, but giving a true definition of a true father or mother when He said: "My mother and my brethren are these which hear the Word of God and do it". When on one occasion the disciples informed Jesus that His mother and brethren were standing outside desiring to speak to Him, He flatly repudiated the suggestion that they enjoyed any special privilege to speak to Him on the ground that He was Mary's Son by birth and Joseph's by adoption. It is simply not correct to say, on the basis of Luke 2:51, that Jesus "went down with (his parents) and came to Nazareth, and was subject unto them", simply because He was their natural offspring.

The fathers and mothers we are commanded to honour are those who hear and do the Word of God, who like Abraham, the "father of believers", lived by faith,

and were witnesses to God's mighty deeds. In the Bible a father is not just the begetter and provider of his children. He stands in a succession of spiritual fathers and witnesses. This fact does not preclude the possibility of our natural parents becoming such spiritual fathers and mothers. Indeed, I am sure that most of us here would gratefully acknowledge that we first heard the Word of Christ at our mother's knee. For myself I shall ever be thankful for my mother's simple



witness to Christ. However, like all of you, I had many spiritual fathers and mothers who, as Paul said, have begotten us in Christ Jesus through the Gospel — church school teachers, ministers, elders, and professors.

With no disrespect to the many who directed me to Christ, I would like to single out the late Principal Walter W. Bryden of Knox College, to whom it was given to exercise a tremendous influence upon the Presbyterian Church in Canada through his writing and his lectures in the class-room. Incidentally, by his little book, *Why I am a Presbyterian*, he taught us what it means to be true to our reformed tradition. These, then, are the men and women who during our lifetime have begotten us in the faith and who by God's grace have brought us to

the feet of the Saviour.

The fathers and mothers whom we are commanded to honour are not restricted, however, to those whom we have met in the flesh. Primarily, they are "the great cloud of witnesses" with which, according to Hebrews 12:1, we are surrounded — the men and women of the Old and New Testaments who, like Abel, though dead, yet speak to us through Holy Scripture.

Secondly, our spiritual fathers are those great teachers of the church who have faithfully proclaimed God's Word — early church fathers like Irenaeus, Tertullian, Athanasius and Augustine, and reformation fathers like Luther, Melancthon, Calvin, Zwingli and Knox. However the reformation father to whom our Presbyterian Church owes its existence is unquestionably John Knox. It is true, of course, that Knox's own chief teacher had been John Calvin in Geneva. It is also true that there had been in Scotland forerunners of Knox: Patrick Hamilton, George Buchanan and George Wishart. Yet the fact remains that John Knox, by his preaching and teaching of God's Word, was mainly responsible for the reformation of the Church in Scotland from which our Presbyterian churches in Canada and the United States have descended.

Knox deserves to be called the father of the Presbyterian Church because of his work in connection with three documents which were destined to alter the faith, worship and government of the church from the year of their adoption in 1560 down to the present time. I refer to the Scottish Confession of Faith, the First Book of Discipline, and Knox's Book of Common Order. Presbyterians need to be reminded that the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, and the Form of Church Government adopted by the Westminster divines in 1643-45 did not mark the birth of the Presbyterian Church but came nearly a century later in a period of scholastic Puritanism. If we would "look to the rock from which we were hewn", we must go back to the



work of Knox and the Scottish parliament and assembly in 1560.

Let us turn now to our second question: How are we to honour our fathers and mothers? Surely it is not enough to praise them in a commemoration service. The Pharisees knew how to build the tombs of the prophets and garnish the sepulchres of the righteous. We are not commanded to idolize our fathers. Ancestral worship is idolatry. The fathers were not great heroes, not supermen. Their greatness lay in the fact that they knew that the door has been definitely shut upon all human greatness. It was an evil day when churchmen began to speak about the heroes of the Old Testament or about the religious geniuses of the Bible. No, our fathers do not want our adulation. A service of commemoration in their honour alone would be abhorrent to them. They would remind us of Paul's words: "Let no man glory in men", and, "Let him who boasts, boast of the Lord".

Secondly, our fathers do not require that we imitate them. All talk about going back to the good old days, even if it means going back to the reformation, is specious. We are witnessing today a Luther and Calvin renaissance. New editions of their works are being published, and countless books are being written about various aspects of their teaching — such as Luther's doctrine of justification, his doctrine of the state, and Calvin's doctrine of man, of the Word and sacraments, of predestination and the Christian life. All this is very commendable. But if it is to stop there, if it is to be no more than a parroting, a re-hashing of what Luther and Calvin have said — and I fear such is the case — if it does not lead us beyond them to a renewed wrestling with Holy Scripture and to a strenuous grappling with the concrete problems facing the church and the world in our day, then it will result only in the revival of an arid, dead Protestant orthodoxy.

Finally, we are not required to obey our fathers, save "in the Lord". The fifth commandment does not compete with the first, as if our parents came to share in God's rule over us, as if God abdicated His throne in favour of our parents, or as if we owed a divided allegiance to God and our parents. No — "Thou shalt worship in the Lord thy God, and Him only shalt thou serve". In a past generation a Christian conservatism tended to establish a sort of parental papacy, a patriarchal order of the family. The word "honour", however, expresses exactly what is required of us. We are to obey God alone and we are to honour our fathers and mothers when they direct us to Christ and obedience to Him. They point beyond themselves to Christ and His Scriptures. We will honour and show

due respect to Calvin and Knox — not when we slavishly follow their systems of doctrine, but when we are directed by them to Jesus Christ in Scripture.

The fundamental principle of Presbyterianism is that the Scriptures are the only rule of faith and life, and that ecclesiastical traditions, creeds and confessions are strictly subordinate and relative standards. In the preface to Knox's Confession we read: "Protesting, that if any man will note in this our Confession any article or sentence repugnant to God's holy word, that it would please him of his gentleness, and for Christian charity's sake, to admonish us of the same in writing, and we of our honour and fidelity do promise unto him satisfaction from the mouth of God (that is, from his holy Scripture), or else reformation of that which he shall prove amiss. For God we take to record in our consciences, that from our hearts we abhor all sects of heresy, and all teachers of erroneous doctrine, and that with all humility we embrace the purity of Christ's Gospel, which is the only food of our souls, and therefore so precious unto us, that we are determined to suffer the extremity of wordly danger, rather than that we will suffer ourselves to be defrauded of the same." This gives us not only the freedom but the right to examine the teaching of the fathers and to ask whether it is in agreement with God's Word. We have the permission and the duty to ask whether their doctrines of predestination, of providence, of sanctification, of the ministry of the laity and the ordination of women, of infant baptism and the Lord's Supper are in fact in agreement with Holy Scripture.

At the same time, it is obvious that we cannot ask about the Scriptural validity of the reformers' doctrines before we have respectfully and carefully listened to what they have to teach us.

In this regard Knox has suffered badly at the hands of his children. One will find in our libraries several excellent biographies of Knox, but I do not know of a single critical study of the theology of John Knox. Moreover, I know of only one critical exposition of Knox's Confession of Faith and that was not written by a Scotsman but by a Swiss — Karl Barth! Is it not a bit inconsistent, to say the least, to commemorate the reformation when we do not even read the Confession in which it was born?

Would it be amiss for me to suggest that a translation of Knox's Confession in modern English be made available to all congregations for study? And may I make an appeal right here for the laymen to study theology? The laymen's movement suffers from the fact that too few laymen are theologically informed. For the past three years I have been meeting every other Sunday night with a group of eight young married couples in Dubuque, studying article by article Knox's Confession of Faith. This experience has been for me immeasurably more satisfying than my classes in the seminary, for here are laymen sitting at the feet of the fathers to learn the saving truth God has revealed in Jesus Christ.

However, as I said earlier, if we are to honour our fathers it will not be enough to familiarize ourselves with their teachings or even to inquire about their agreement with Scripture. We will honour our fathers when we do what they did, namely, let the church be reformed by the Word of God. The church, when she is a true church, is always in the process of allowing herself to be reformed by Christ her Head. That is to say, she will constantly ask what it means to confess Christ in this day and age in the face of our concrete situation, even as the fathers did in the 16th century.

The first thanksgiving service on this continent, at Plymouth, Massachusetts, in 1621, from a painting by Jennie Brownscombe.

— Ewing Galloway





**Sell  
the 1962  
PRESBYTERIAN  
CHURCH  
CALENDAR  
in your  
congregation**



DECEMBER						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					
1962 - CONT.						

**Quantity  
discounts  
make it  
worthwhile.**

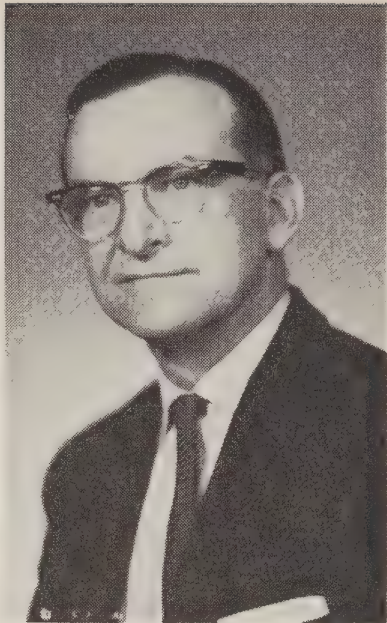
**Your minister has a  
sample and order form.**

**THE PRESBYTERIAN  
CALENDAR**  
12 Grenville St.,  
Toronto 5.

When asked to choose one vital issue among the many facing the Christian church, Karl Barth replied: "Atomic warfare". He inquired: "How do you explain the fact that the large Christian bodies cannot pronounce a definite yes or no on the matter of atom warfare? What significance has this fact: (a) in regard to the church's own message; (b) in regard to the world around her". To which I would add: how can a church be faithful to the fathers if she has nothing to confess, no clear word of direction to say to a dark world standing on the brink of nuclear annihilation? How can the church continue to condone a policy of ruthless, indiscriminate mass extermination in waging war? When will the church arise and confess her guilt of silently acquiescing in this blasphemy against God the Creator, Preserver and Redeemer of human life and sin against the creature for whom Christ died and rose again? Let us have no illusions: this is the theological issue facing the church today! Above all: let us not evade the issue by taking refuge in the reformers' teaching about a "just war". Genuine fidelity to the fathers demands that we face the issue squarely and promptly; and that we do it, not by single individuals like Albert Schweitzer and others raising their voices, but we do it as the church!

And now God has promised a precious reward — not for meritorious works but for the work of faith — to a church that honours her fathers and mothers. It is the promise of long life in the land God gives her. This promise must not be spiritualized away by giving it an un-historical and ungeographical interpretation. Originally it referred to the land of Canaan which God promised to Abraham, Isaac and Jacob and to their descendants, provided they kept His commandments. After Christ had come in fulfilment of all God's promises and after the kingdom of the world had become His kingdom and He had become Lord of heaven and earth, the apostle Paul could interpret the promise to mean: "that it may be well with you and that you may live long on the earth".

God promises that it will be well with the Church in Canada and that she will live long in this land if she honours the fathers in the faith! Not that Canada is a second Canaan. Canada is not a holy land and neither is Palestine! Now that Christ has come there are no holy lands, holy mountains, holy cities or holy places. And Canadians are not God's holy, elect people. But since the whole world belongs to Christ, Canada too belongs to Him. Moreover, Christ has planted His flag in this land; He has announced His title to it in the preaching of the Gospel. Our native country is a land in which our fathers confessed that



The Rev. Arthur C. Cochrane is professor of systematic theology at the Theological Seminary, the University of Dubuque, Iowa.

Christ alone is a Lord and our country's history is the record of victories of faith and of God's judgments because of the unbelief and disobedience of our fathers. The question, then, is whether the witness to Christ's Lordship of grace will continue to live in this country, whether it will be well with His church.

It may never be taken for granted that the church will continue to live in Canada. The church of Augustine in North Africa disappeared long ago, and it is no accident that the life of the church has been drastically curtailed in many lands in Europe and Asia. Indeed, it may not be taken for granted that it is well for the church in Canada and America today, in spite of the religious boom and the increase in church membership. Nevertheless we have God's promise that the church has a future in this country provided she honours the fathers and becomes a reforming church, a church reformed by God's Word.

However, we must not understand the fifth commandment as if we had to guarantee the future of the church by our own works. No, I am the Lord Thy God Who hath brought thee out of the land of Egypt, out of the house of bondage. I am the Lord Thy God Who hath set you free from the ungodly fetters of this world to serve me in perfect freedom. By my grace you may keep my commandments. You may honour your fathers and mothers. You may be a church reformed by my Word. Therefore, you *may* live long in this Dominion of Canada. For against the church that trusts solely in God's all-sufficient grace the gates of hell shall not prevail! ★



How to have . . .

# A Happier Hallowe'en



**H**ALLOWE'EN can be fun for children right around the world if Canadian boys and girls make the United Nations Children's Fund their Hallowe'en project.



— Guelph Daily Mercury

Children of Guelph, Ontario, are seen collecting for UNICEF last Hallowe'en.

Millions of coins have dropped into UNICEF Hallowe'en boxes in Canada in the last six years, bringing in close to three quarters of a million dollars. Last year the young Hallowe'en collectors in this country gathered \$260,000 on a single night to help children who lack food and medical care.

The project means fun for Canadian boys and girls because it gives them something worth-while to do. Helping others brings happiness. Over 55 million mothers and children in 100 different countries were helped in 1960.

It is educational too, for the UNICEF program provides stories, records, and films and filmstrips about children in other parts of the world. The ideals of brotherhood and love are encouraged through learning about the environment and needs of others. Canadian children, so fortunate and well-fed, want to share when they learn that over two-thirds of the children in today's world go to bed sick or hungry.

Since the "shelling out" is done by

adults let us look at what your Hallowe'en contribution can do:

**One cent will provide five glasses of milk,** distributed by the aided countries, which match the gifts from UNICEF.

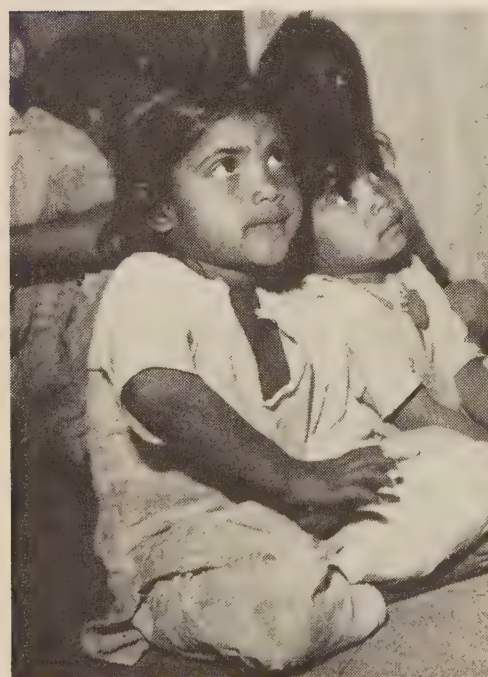
**Five cents will provide vaccine** to protect five children from tuberculosis.

**Ten cents will provide 50 vitamin capsules** in co-operation with the World Health Organization.

Any church school or church group may help through the UNICEF Hallowe'en project. Tags and stickers are provided for the young collectors and a kit is available with suggestions and materials.

Seven hundred and fifty million children in developing areas of the world need the aid and happiness that UNICEF can give. Have fun this Hallowe'en by helping to give happiness to children everywhere!

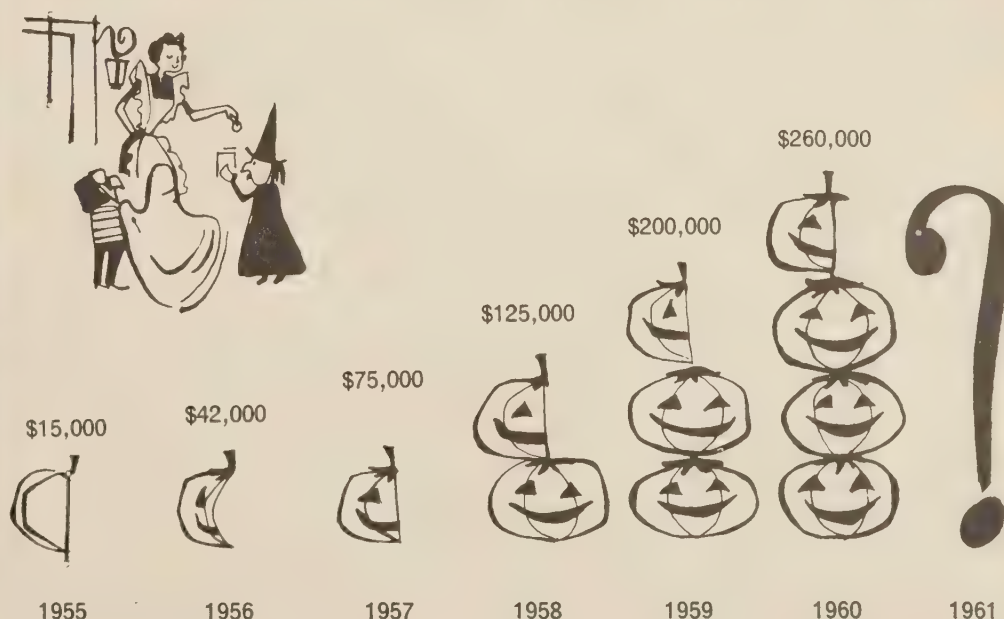
A Hallowe'en planning kit may be obtained free of charge from the National UNICEF Committee, United Nations Association in Canada, 280 Bloor Street West, Toronto 5. ★



— UNICEF photo

Waiting for their daily ration of milk at a rural health centre in India.

## How Hallowe'en for UNICEF Has Grown





THERE was an air of hushed expectancy in the great auditorium as some two thousand people waited.

Two by two the representatives of 40 denominations walked in procession to the strains of "Onward Christian Soldiers" played by a Salvation Army band. At their head two young men, Negro and white, carried standards bearing the emblems of a dove and a ship. Another held aloft a Communion cup which he placed on a table bathed in light at the centre of the stage.

It was the opening of the North American Ecumenical Youth Assembly. Young people and their leaders had come from the United States, Canada and overseas to the University of Michigan at Ann Arbor. Many were delegated to attend denominational meetings held in conjunction with the mid-August assembly. Others came with special delegations appointed by their churches.

"Entrusted With the Message of Reconciliation" was the theme of the assembly sponsored by the youth department of the World Council of Churches, the committee on young people's work of the Canadian Council of Churches, and kindred bodies.

Why such an ecumenical youth assembly? One young American Baptist said: "We are here because we cannot live separately . . . we believe that we are complete only when we are together as we are here. We are probably the most broadly representative gathering of Christian youth ever convened here, but outside the present circle are our brothers of the Roman Catholic faith and our brothers in the evangelical Protestant groups whom we sometimes try to dismiss as 'sects'."

Each day began with a service of worship. Some were rich in liturgy and colour, as was the Greek Orthodox service. Before an altar flanked by crosses and gold-inset pictures of Christ, Archbishop Iakovos preached, as assistants stood at his side bearing lighted candles.

In strong contrast was a simple service conducted by a commissioner of the Salvation Army and enriched by the music of their band.

"Why do some churches not permit other churches to have Communion with them? What are the doctrines of baptism and how do they differ? How does the Episcopal form of church government differ from the Presbyterian system?" Daily discussions in small groups were often heated as young people from widely varied theological backgrounds questioned others — and themselves — about their beliefs and practices.

"What does it really mean to be 'reconciled' with God and with other

Christians? How can we witness to those outside the church?", they inquired.

Bible study was conducted each morning by a Canadian, Principal George Johnston of the United Theological College, Montreal. His forceful, exciting presentation stimulated all to think through the meaning of the theme and its sub-themes—the world we live in, the Gospel we live under and the mission of the church. Sessions were punctuated by thoughts like these: "The lost dimension of man is his separation from God and his rebellion and enmity. That is why he needs a mediator." As he urged delegates to consider the need for ministers the speaker stated: "Men must take from God's hands the message of the ministry of reconciliation. Who will

## Entrusted...

By

Valerie Dunn

let His whole soul and body be empty of its passion, so that God can flood you with the reservoir of His spirit?"

Twenty-eight young people represented The Presbyterian Church in Canada. While others attended special denominational sessions each afternoon, they joined in a series of general programs in which one theme for discussion was "How we react to Christians from whom we differ in faith and practice".

The self-righteousness of the churches was referred to by Archbishop Iakovos. "As long as we feel our church is best", he said, "we cannot continue the ecumenical encounter . . . Christianity is not isolationist". The archbishop, who is one of the presidents of the World Council of Churches, went on to point out that the ecumenical movement is not a super-union or super-church. "To continue in our own separate ways is easy", he said, "to point ways to unity requires pioneering spirit and dedicated labour".

Among the films shown was "Question Seven", the story of a pastor's son in East Germany who is torn between his faith and the communist state. A festival of fine arts included a fine display on contemporary religious art and photography.

Groups heard readings from Christian dramas, saw religious films, and slides of the new Coventry Cathedral in England.

Two original dramatic presentations were commissioned for the assembly. "Break Them in Pieces" by Fred Myers, told a tragic tale of four people, each estranged from one another and from God. In the words of one, "Somehow we've settled for the surface of things (in life) . . . we are not living in the world at all . . . we are skating through and nobody knows where we are going because we have no idea". The frankness of the play shocked some, puzzled others and disturbed many. It drove home the point of our personal need for reconciliation with God.

Who could not see himself among the complacent churchgoers in the opening chorus of the new musical review "For Heaven's Sake!" as radiating goodness they sang "A Mighty Fortress is Our Church". With gay melodies, colourful costumes and dramatic lighting effects this satirical review made many uncomfortable, even while laughing at themselves depicted on the stage. The key figure in the sketch "Use Me Lord" postponed Christian service throughout his life. The closing sequence showed him on his deathbed still saying, "Use me, O Lord, but not just now!"

A song with the startling title "He Was a Flop at Thirty-three" compared today's standards of success with the life of Christ. It asked, "Why was this man, unsuccessful by our standards, still remembered and revered today?". And how many of us sometimes feel, in the words of another song, "I'd rather be dead than come to grips with relationships".

The youth assembly heard U. Kyaw Than of Burma state that propagation of a way of life overshadows the Gospel on many mission fields. Discussing the fact that some Christians do not permit others to partake of Holy Communion in their churches he said, "We cannot break the bread together, we cannot drink the cup of fellowship. We renew the scars of His body and tear asunder His image."

Between sessions delegates gathered for soft drinks and the thousands of cookies that had been baked by the gracious women of Ann Arbor. The 330 Canadians present revealed themselves in song as snatches of "The Maple Leaf Forever" drifted through the night air. Colourful dress was worn by many of the delegates from South America and overseas. Part of the fellowship lay in the sing-songs that sprang up in dormitories, round the piano or out on the lawns of the campus.

The young people from our church attended an impressive Sunday morning

(Continued on page 32)





After the Communion service at First Presbyterian Church, Ann Arbor.



George Hendry and Doug Codling talk things over at the youth assembly.



Inya Ude, in Nigeria costume, joins in a sing-song around the piano.

Presbyterians from across Canada attended the youth assembly. Front row, from the left, Douglas Codling, Charles D. Cameron, Anthony Ewing, Jens Jensen, George Hendry; second row, left, Wilma Welsh, Mrs. Sandra Cameron, Patricia Hanna, Julie Morrison, Valerie Dunn, Renate Zielke; third row, left, Beverley Walker, Elspeth Fraser, Margaret Duncan, Noreen Thomson, Lois Jarvis, Mary Ellen MacKay, Janet Webster, Rev. Inya Ude, Ada M. Rowe; fourth row, left, Alexander Grant, Ruth Jones, Andrew Betts, Lorne Moase, Lorne Reay, Roy Meikle, and Rev. R. P. Carter.







Montreal's new home for the elderly is an attractive modern building.



The only sister combination in residence, Miss Edith McLean (left) and Mrs. Margaret Craig.



Comfortable and cosy is this two-person bedroom.

A first in our church has been achieved

# The

**I**N Montreal's west-end Notre Dame de Grace district, Canada's first Presbyterian experiment in providing home-like accommodation for elderly people begins to look as though it will be an outstanding success.

Forty senior citizens are already installed as happy residents. Eagerly they look forward to welcoming other friends who soon will swell their number to more than 50. To them, St. Andrew's Presbyterian Home has become "home" indeed.

Nine months ago, this first Presbyterian home for elderly people was ready to receive its first resident. The result of five years of effort by the churches of Montreal presbytery, it was efficiently designed, spotlessly new and clean, and maybe just a bit cold-looking and lonely.

All that has been changed now. It is, of course, still impeccably clean, but it is far from being either cold or lonely. It hums with activity — slow-moving activity sometimes, but happy activity nevertheless.

The sun streams warmly through a picture window overlooking Cavendish Avenue into a dining room fairly bustling with movement and conversation at mealtime. On the front verandah and in the entrance hall profusely-blooming potted plants shed their own particular cheer. The spacious main lounge is bright with gaily-coloured drapes; comfortable with its easy chairs, coffee tables and lounges; home-like with its many magazines and games; promising with its considerable expanse of window overlooking what is to become a cool, shaded patio.

There are pianos and television sets, both in the main lounge and in the smaller ground floor second lounge which is completely furnished in a French-Canadian decor. In both lounges, large fire-place walls give assurance that long winter nights ahead will be blessed with that particular coziness that comes from an open fire.

The bedrooms, some double but most of them single, are tastefully but not elaborately furnished. Washrooms are plentifully scattered throughout the split-level building. A ground-level laundry, complete with automatic washer and dryer, enables residents to take care of all their personal laundry.

These are the physical attributes of a well-designed, well-equipped and tastefully-furnished building. Undoubtedly they help, but they are not what has transformed this building into a home.

People have done that. Forty-two people to be exact — superintendent Margaret Philip, assistant Mrs. D. Ross, and the 40 residents.

Average age of the residents is 82, but all are



the presbytery of Montreal with the opening of —

# New St. Andrew's Home

By Harold E. Freeman

adept at helping themselves and each other. They keep their own rooms tidy and make their own beds. They do their own personal laundry. They set the tables for meals — and the ones who can't move spryly enough for that clean the silver. They sew and knit for their own bazaar in support of the home. They do a hundred and one little things to keep their home home-like — leaving only the heavier chores to the outside maintenance firm which comes in daily to clean and to serve meals. In this way, it is possible to keep permanent staff down to three people, including a cook.

Above all, they get along happily together — 36 elderly ladies, two widowers and a retired minister and his wife, the only husband-and-wife team yet in residence.

To Miss Philip, with considerable experience in other homes for elderly people, this ability to get along cheerfully together is the real secret of the success of St. Andrew's. In nine months, she has yet to overhear a cross word or an argument of any kind. One reason for this, she feels, is the privacy provided by single rooms when people want privacy. Whatever the reason, the result is there.

The residents, of course, come and go in and out of their home as they please. The only restriction is that if they are going to be out at a mealtime they will say so in advance so that their fellow-residents — to say nothing of Miss Philip and Mrs. Ross — won't wonder if they are getting into difficulty on busy Sherbrooke Street, only half a block away.

In actual practice, however, residents rarely miss a meal — and as "mealtimes" include tea at 8:30 p.m., everybody is normally home in the early evening in preparation for hours of friendship in the two lounges.

Just as 8:30 p.m. tea symbolizes the quiet friendship of the evening, so morning devotions always set off the day at St. Andrew's. On Sundays, residents go to the church of their choice — many of them to Knox Crescent and Kensington Church which operates a car pick-up pool for them.

Naturally enough, after only nine months of operation, the Home is still in its "shake down" period. But already, 42 people — backed by the prayers and the efforts of many workers in Montreal presbytery — are fast making St. Andrew's a successful experiment in elderly living. ★

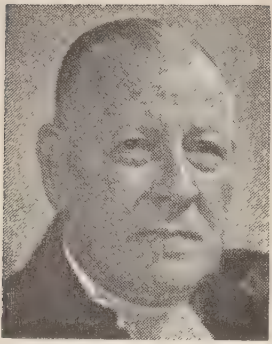
The main lounge provides a place for folks to get together.



A popular spot is the dining room. Residents seldom miss a meal.







# A Joyous Faith

*But the fruit of the Spirit is . . . joy.*

*Galatians 5:22*

**T**HERE was at one time, and still may be, a picture or scene in the city of Moscow which held the attention of every visitor to that city since the advent of the socialist republic. I refer to the amazing inscription on the wall of the Kremlin — "Religion is the opiate of the people".

The statement is taken from the writings of Karl Marx and, whatever we may think of it, we might well ask ourselves as to its aptness and cogency as applied to religion in old Russia. But we might also enquire if there is anything in religion, as we know it today in our own land, that would warrant well in speaking of it in the same way.

Would it not be true to say that in the minds of many, especially of young people, religion stands as a symbol for the irksome and the dull; whilst "the world" shines beside it identified with gaiety and brightness? It is a sad thing when our Lord becomes a fearsome figure in the sight of humanity — representative of a religion whose key-note is gloom. The people responsible for this may have a religious enthusiasm and can move others to emotion but they are no longer in the real Christian tradition, for — "The fruit of the Spirit is . . . joy".

Turn to the story of the early church. There we find a people living in most turbulent times, exposed to untold hardships and perils, yet an outstanding feature of their lives was joy. It sprang up like a well in the wilderness — pure, brave, contagious — a joy which flickers in and out of the records of martyrdom, and runs like a red thread through the ages of persecution. It was reserved for quiet prosperous days to produce a melancholy type of Christianity.

One can never tell but it may be that we shall see a resurgence of that ancient joy. The future of the church in the world, as we think of it today, would seem to be clouded with the prospect of bitter conflict. In some countries, indeed, it has already begun, and not a few are saddened at the prospect. But God rules. His footsteps are on the sea of the world's unrest and, as has happened before, He will over-rule all its strange movements for the furtherance

of His kingdom. No power on earth can stifle the operations of His Spirit. No man-made laws can prevent His speaking to the human heart. Herein lies our hope for the progress of the church: it is not controlled by the things that men can do, it is in the power of God.

But what is this joy which persisted, and may still persist in spite of the painful antagonisms of the world? There are few things, perhaps, in which there is so much confusion as there is about joy. It is often associated with pleasure. But real joy is a deeper thing. It is a thing that cannot be dispelled by pain or sorrow. Life is not all summer and there are moments when we feel far away from rejoicing. We should be less than human, less than Christian, if we were unacquainted with sadness. But our Lord spoke of His joy, the joy that nothing

can take from us, and at that moment He was facing a cross.

Real joy comes from the conscious possession of God's indwelling Spirit. This, of course, is the truth which Pentecost brings home. The early disciples were eager to begin their work of evangelism; but our Lord bade them to wait for the power from on high. They might have worked without the gift but their work would have lacked something and would soon have been given up. But, for them to know within them the desire for service and to feel the power of God guiding and impelling them was joy — the joy that comes from the indwelling spirit. "The Holy Spirit", said Tertullian, "is a glad spirit". It is not simply a happy temperament; it is the joy of a deeply intimate communion with God in Christ. It is the sense of health and wholesomeness when the soul lives and breathes its native air. It is fellowship with eternal springs. It is the assurance of "aloneness" in our relations with the eternal God. It is the joy of true religion.

We of the church today are becoming more and more conscious of the need for Divine resources. We are busy making plans, but all the time we are haunted by the sense of something lacking. "Receive ye the Holy Spirit", said our Lord to His disciples: for this, like all other things necessary to salvation is God's gift to man. To ignore the gift is not simply to negate a doctrine: it is to cut ourselves off from the supreme source of strength, and deny ourselves the presence which amid common tasks and necessities make life a strong and glad-some thing. "The fruit of the Spirit is . . . joy."

"How willingly", said Christ, "will your Heavenly Father give His Holy Spirit to them that ask Him".

## Prayer

O God, who didst teach the hearts of Thy faithful people, by the sending to them of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His joy and holy comfort; through Jesus Christ our Lord. Amen.

## Bible Readings

October 1	— Hebrews 1:1-8
October 2	— Genesis 12:1-9
October 3	— Genesis 12:10-20
October 4	— Genesis 13:1-13
October 5	— Genesis 13:14-18
October 6	— Genesis 14:10-16
October 7	— Genesis 14:17-24
October 8	— Jeremiah 36:1-8
October 9	— Psalm 118:19-29
October 10	— Genesis 15:5-18
October 11	— Genesis 17:1-8
October 12	— Genesis 18:1-8
October 13	— Genesis 18:20-33
October 14	— Genesis 19:12-22
October 15	— 1 Samuel 16:1-13
October 16	— Genesis 22:1-14
October 17	— Genesis 22:15-19
October 18	— Genesis 23:1-12
October 19	— Genesis 24:1-9
October 20	— Genesis 24:23-41
October 21	— Genesis 24:42-54
October 22	— Genesis 12:1-10; 13:1-4
October 23	— Genesis 24:55-67
October 24	— Genesis 25:27-34
October 25	— 2 Peter 1:16-21
October 26	— 2 John 1-6
October 27	— 2 John 7-13
October 28	— 3 John 1-8
October 29	— 3 John 9-14
October 30	— Genesis 45:25 — 46:7
October 31	— Matthew 18:21-35



"One picture is worth a thousand words",  
says the proverb.

## What's New in Filmstrips?

**H**ISTORY is being made in British Guiana, Nigeria, Formosa and in every one of our overseas mission areas — real history involving the destinies of people and nations. The churches with which we work are deeply involved and our missionaries find themselves inextricably enmeshed in the swift-moving events of today's world. There is a new tempo of life throbbing through the emerging nations of mankind that is only matched by the restless moving of the Holy Spirit through the life of the younger churches of the world. With a number of these Canadian Presbyterians work as partners in mission.

In an attempt to catch something of this modern tempo of missions, the double beat of history and of the redemptive purpose of God through His church in the world, the missionary education committee of the general board of missions has embarked on an ambitious plan to produce an attractive up-to-the-minute series of documentary filmstrips on some of our overseas mission areas. It is hoped by this vivid portrayal of the work to involve the whole of our church in the deep spiritual tasks of the Kingdom and to show something of the relation of these to the history of our times.

The first filmstrip is available now. It may be rented for the minimum service charge of \$1 or purchased outright for \$10 for film and record from the Audio-Visual Department, 63 St. George Street, Toronto 5. Others will be released this fall and winter.

To get first-class pictures of the work that is being done and to interpret its spirit adequately, the committee commissioned free-lance photographer Leon V. Kofod of Long Island, New York, to visit some of our overseas areas and take about 2,000 kodachromes. The emphasis in each case is not upon "our work" and "our missionaries" but upon the task as seen from the point of view of the local church with which we work.

To sort out and classify this number of pictures alone is no small undertaking. It was done by the audio-visual depart-

ment under director William J. Mounsey, and production of filmstrips with recorded scripts was put in motion.

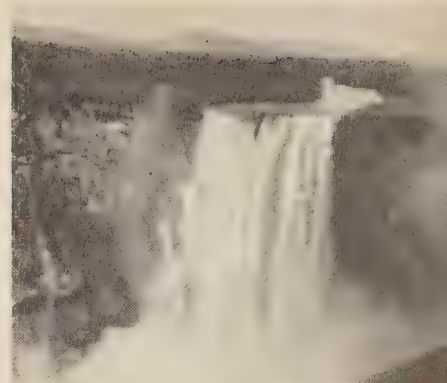
"*Guiana Tempo*" is the first of this series and is now ready for rental or purchase. A fast-moving impressionistic introduction accompanied by recorded folk songs from British Guiana is followed by the story of this tiny country and its people and the work of the church there in this time of transition. British Guiana is in the news these days. This filmstrip will help people to know something of the Good News behind the headlines as it is being proclaimed by the Guiana Presbyterian Church. It has been released in time to be used through the church in connection with the current missionary education theme adopted by the 1961 general assembly on "*The Christian Mission in Latin America and the Caribbean*".

"*Mission to a Minority*", the work of the Korean Christian Church in Japan with which we work, is also completed and available. It depicts through the activities of several specific congregations the life of this small but vital church.

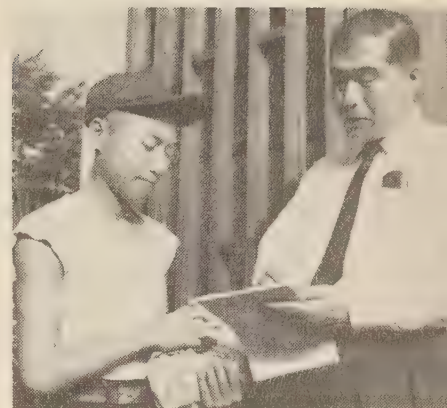
Other filmstrips in production include a colourful story of the work of the Bhil field in India to be released early in the new year, and a children's sequence on Formosa. A major work on the Presbyterian Church of Formosa will be released in the spring so as to be ready before next year's missionary education study "*On the Rim of East Asia*".

These filmstrips are in full colour and some have maps to indicate size or location of the areas concerned. They are accompanied by a spoken commentary on a record. The running time for each filmstrip is 17 minutes. A printed copy of the script is also available. It is recommended that the filmstrips be used not as entertainment but as a part of a carefully planned meeting which will include Christian worship and some guided discussion, culminating if possible in some form of involvement in the ongoing mission of the church. Suggestions for meetings are included in the printed brochure which accompanies each filmstrip. ★

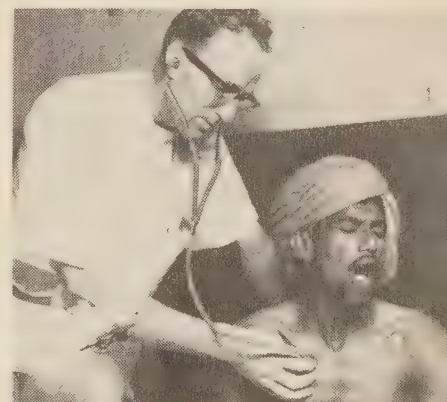
Kaiteur Falls,  
British  
Guiana.



Rev. Dr. Oh  
helps  
unemployed  
Korean  
teenager  
in Japan.



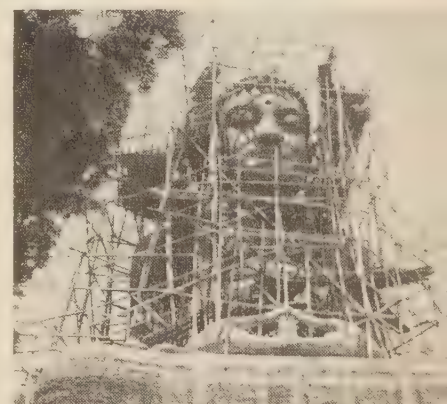
Dr. Williams  
checks Bhil  
patient in  
India.



Mountain  
children  
in Formosa.



Resurgence  
of Buddhism  
in Formosa.

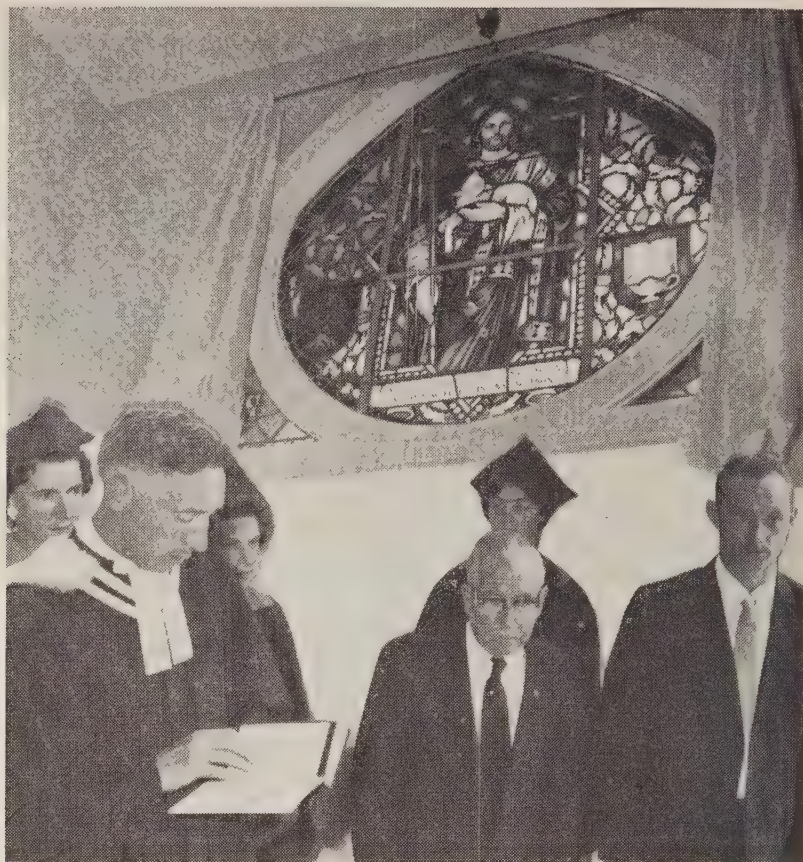


— Photos by  
Leon V.  
Kofod.



# Church

## Cameos



At Knox Presbyterian Church, Kincardine, Ontario, the Rev. F. H. Cromeley dedicated a memorial window August 27, depicting Christ as the shepherd. It is in memory of the late Mr. and Mrs. W. J. Morrison, long-time members of the church and was unveiled by J. G. Morrison, nephew of Mr. Morrison and Gerard Courtney, grand-nephew of Mrs. Morrison.

◆ At St. John's Church, Cresswell, Ontario, the renovation of the sanctuary was marked by special services on September 3 at which the Rev. Douglas J. Fox dedicated a cross placed in the chancel in memory of George MacGregor, given by his family.

◆ At Knox Church, McDonald's Corners, Ontario, on September 3, a new pulpit lamp and Communion chalice were dedicated by the minister, the Rev. Allan M. Duncan. These were the gift of Robert Millar and family in memory of Mrs. Millar.

◆ A new Presbyterian Church on Oak Lake Indian Reserve near Pipestone, Manitoba, was dedicated August 27 by the presbytery of Brandon in a service led by the moderator, the Rev. N. Phillips.

The church was filled to capacity by people who had waited a long time for a building, meanwhile worshipping in homes. The young people of the synod of Toronto and Kingston donated the money for the building. The keys were presented by Ken Eastman, elder in the Oak Lake congregation.



The interior of the new Goforth Memorial Church, Saskatoon, Sask., is shown with the exterior pictured lower right. Rev. Douglas Miles is minister of the congregation which first met in a school four years ago and bears the name of the veteran missionary, Dr. Jonathan Goforth.

### ANNIVERSARIES

110th — St. Andrew's Church, Southampton, Ont., August 6 (the Rev. Dr. George Aitken, minister).

104th — Union Church, Mira Ferry, Cape Breton, N.S., August 13 (the Rev. E. S. Hales, minister).

100th — Knox Church, Kintyre, Ont., August 13 (the Rev. Walter V. Kutcher, minister).

94th — Cameron Church, Euphemia, Ont., Sept. 10 (the Rev. H. L. Jost, minister).

94th — Presbyterian Church, Elsinore, Ont., June 18 (the Rev. Dr. George Aitken, minister).

86th — Knox Church, West Lorne, Ont. Sept. 17 (the Rev. James Fleming, minister).

76th — St. John's Church, Aberarder, Ont., September 10 (the Rev. Ernest Herron, minister).





—Niagara Falls Evening Review  
A luncheon for the group of Irish ministers visiting Canada was held at Drummond Hill Presbyterian Church in Niagara Falls, August 31. Above are seen some of the visitors together with their Irish-Canadian hosts. Below the wives of three visitors are seen with Mrs. W. J. McKeown, right, wife of the minister of Drummond Hill Church.

A nightly preaching mission in **Knollwood Park Church, London, Ontario**, ran for four weeks this summer together with the Daily Vacation Bible School. Preacher was an elder from Ireland, Hugh Jamieson.

**Amos Church, Dromore, Ontario**, received a pulpit Bible, the gift of Mr. and Mrs. Wilfred Renwick and Mr. and Mrs. Carl McLean, in memory of their loved ones. It was dedicated by the minister, the Rev. A. N. Reid, and received by Frank Eccles, clerk of session.

◆ The baptismal font reported dedicated in our last issue at a Masonic service held in **St. Andrew's Church, Cardinal, Ontario**, was given in memory of Robert D. Murphy.

◆ At **Greenock Church, St. Andrews, New Brunswick**, the following were dedicated by the minister, the Rev. Wallace MacKinnon, on September 3: a leather bound copy of the Book of Praise for the pulpit in memory of Melvin A. Dougherty; a baptismal font, the gift of Mrs. Frank Hall, Berkeley, California; and the church pillars, recently restored. A memorial plaque, inscribed with the names of those in whose memory the restoration work was done, was also unveiled.

## You Were Asking?

**Question:** Prayers today usually conclude with the words "through Jesus Christ our Lord". Can we use this phrase properly without submitting to the Lordship of Christ?

Answer: Prof. Swete has said, "the name of Christ is both the passport by which the disciple may gain access into the audience chamber of God and the medium through which the divine answer comes". We have no approach to God except through the Mediator. We encounter God where He has made Himself known in Jesus Christ. Our faith in Christ joins us with Him and hence with the Father. Indeed, we do not rightly know God unless it is through the Word made Flesh. It is a recognition of this fact that is enshrined in such phrases as "through Jesus Christ our Lord" or "in His Name". Such phrases, however, should not be used as though they were magic formulae, the use of which guarantees the effectiveness of prayer. To pray "through Jesus Christ" or "in His Name" presupposes the petitioners' actual correspondence with Christ. One dares to approach the Father "through Jesus Christ" or "in the name of Christ" because one's life is joined to Christ in faith and the intentions and desires of one's life are in keeping with Christ's will. Praying "through Christ" or "in the Name of Christ" means praying and worshipping as Christ's representatives who are imbued with the spirit of Christ Who, when He prayed, said, "Not my will but Thine

be done". Prayer offered through Christ in this manner, with a view to the will of God being done, is effective.

**Question:** Why should ladies wear hats in church?

Answer: It is customary for ladies to wear hats on formal occasions. A church service ought to be considered as a formal occasion because it is a time when we enter into the presence of God in a solemn act of worship and listen intently for His Word and wait reverently for power of His presence. Reverence for Almighty God and a desire to honour Him, should normally encourage us to show respect in terms of the way we dress.

This is not to say, however, that we cannot worship God unless attired for a formal occasion. The disposition of the heart is still the most important consideration. Our outward appearance nevertheless *may* indicate the inner disposition. More reverence and respect for God is shown by being in church without a hat than to be outside of church just because one does not have one conveniently for the occasion.

Historically, I Corinthians 11:1-16 has been used to support the practice of women having their heads covered in church and undoubtedly is the source of the origin of the practice. However, in looking at this chapter it is well to remember the precise occasion for the remarks. Paul is writing to correct a nasty situation which has arisen in the church at Corinth because some women have abused and misused their new

found freedom in Christ. In the first century in that part of the world women were rarely seen in society. When they did leave their homes they covered their heads with a shawl which also obscured part of their faces. All decent women were so attired. The street walkers, the women who gave their bodies for hire, did not follow this custom. Women therefore in the church at Corinth who dispensed with the customary veil gave a very distorted and ludicrous impression of the nature of the church in that city of sin. Thus Paul says, "keep your head covered; do not use your freedom in such a way that the witness of the Church is distorted".

On the other hand I Corinthians 11:10 which states that women must cover their heads "because of the angels" is extremely difficult to understand. Following the example of our reforming fathers of never building a doctrine or practice on an obscure text, we are better not to press this text too hard in support of our custom.

Here, as at many other places in the Bible, we are to get behind the form of the practice to the spirit and intention of the practice. Thus I Corinthians 11:1-16 teaches us "*no woman — or man — has the Christian right to use her liberty in such a way as to weaken the witness of the church in the world.*" (J. Schmidt, *Letter to Corinth*, page 90).

—Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.

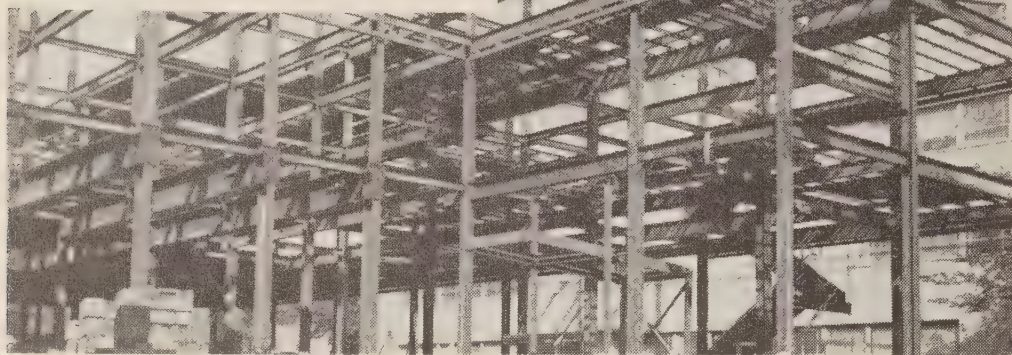


## EWART COLLEGE

Quicksand and heavy rains held back the construction of the new missionary and deaconess training school in its early stages. The target date for dedication is January, 1962, although some use of parts of the building may be made before then.

W.A. and C.G.I.T. groups have so far contributed \$25,000 of the \$60,000 required for furnishings.

An additional \$133,160 is required for the building.



## Mackay Memorial Hospital Plans Extension

The extension plans for Mackay Memorial Hospital to enlarge the facilities of this important medical centre in downtown Taipei which has been related to our mission work for the past 40 years or more, are now well under way. Dr. Sam Noordhoff, a medical missionary of the Reformed Church of America has been serving as medical superintendent of the hospital and giving aggressive leadership in the building program.

From a newsletter written in mid-summer by his wife, Lucille, we quote the following excerpts which reflect the progress and the spirit of the whole institution:

"Although the typhoon season does not usually begin until next month, we are having a real typhoon-like rain this afternoon.

"From our upstairs window here, I can see the scaffolding of the new hospital building. By now the base-

ment is finished, and the building seems to be sprouting. Last month Sammy kept asking his daddy, "Will you take me to the hospital to see the big hole?" Then the other day, I heard Nancy standing by the window praying out loud, "Please Jesus, don't let it rain today because my daddy's trying to build a new hospital and he wants that big basement to get dry". So far, the building has gone remarkably well, and we have been very much aware of prayers on behalf of the building program.

"Recently there has been an interesting development, among the doctors here. Last year one of Mackay Hospital's doctors, Dr. Tan, went to Japan to study for a half year. His expenses were paid by the Japanese Christian Medical Society. Dr. Tan's associations with the Christian doctors in Japan were such a blessing to him that he returned to Taiwan determined to start a Christian Medical Association on this island. To initiate this, last week the doctors at Mackay Hospital invited

other Christian doctors they knew to a meeting with the purpose of discussing the possibilities of such an organization. Almost every doctor who was invited came, and they were very enthusiastic. It is Dr. Noordhoff's hope that through this organization the Christian doctors on this island may be encouraged to give of their time to set up clinics in areas where there is no medical treatment, and that these doctors may develop a stronger personal witness in their own practice.

"Sam just came home with some statistics the hospital pastor brought him concerning the evangelistic work of the hospital. Most of these are now active in the church or are continuing their study of the Bible. One of these people, with the help of a pastor, has started a new preaching station with the hope of starting a new church. Sam hopes to expand the evangelistic program considerably to match the growth of the hospital.

"In my last letter I wrote about the 14-year-old girl who had cancer. She died during Passion week. Her parents, who were deeply moved by their daughter's serenity and peace, were baptized on Easter Sunday. Just last week Sam told me that the girl's oldest brother, who had not dared to go to church for fear of being ridiculed, was so touched, after reading the hospital pastor's story of his sister's death, that he has begun to attend worship services. Father we thank Thee."

## Church Broadcasts

On October 1 and October 29 the 11 a.m. service from St. Andrew's Presbyterian Church, Kitchener, Ontario will be televised over CKCO, channel 13. It is expected that this telecast will be presented every fourth Sunday thereafter.

CKCO is a powerful station with a viewing range of 80 miles, and the sick and shut-in particularly are invited to join in this service of worship conducted by Rev. Dr. Finlay G. Stewart.

The CBC Church of the Air radio broadcast on Laymen's Sunday, October 15, at 4:30 p.m. E.S.T. will feature a program prepared by Presbyterian Men in which ministers and laymen engage in discussion.

## BUDGET RECEIPTS

An increase of \$35,068 over last year brought budget receipts for the eight months ending August 31 to \$819,646, the treasurer of the Presbyterian Church in Canada reports.

However expenditures for the same period totalled \$1,124,954, an increase of \$8,988 over 1960.

## FALL MISSION, 1961

THREE NIGHTS OF INSPIRING SERVICES

Oct. 18, 19 and 20, at 8 p.m.

### Speakers:

J. C. ROBSON, M.A.

W. WELCH, B.Sc.

H. ZEGERIUS, B.D.

BONAR PRESBYTERIAN CHURCH

St. Clarens Ave., at College St., Toronto 5, Ontario.

Your family and friends are kindly invited

### YOUTH NIGHT

Oct. 17 at 8 p.m.

Bonar Hall

Bonar Drama Players present

"Elijah"

Religious drama by H. Zegerius



## Rev. C. S. Lee, Formosa, Visits Our Church

The Rev. C. S. Lee, director of publications for the Presbyterian Church of Formosa, visited Canada September 8-13 following a year's study at Union Theological Seminary, New York.

There he was one of 20 men from 17 countries brought together for a program of advanced religious study on fellowships from the Rockefeller Foundation.

In Taiwan Mr. Lee operates a printing shop and a book room. Among his publications are two Presbyterian monthly magazines, one in Chinese characters and the other in the Roman form of the Formosan dialect. A magazine for church school teachers, one for women's groups, and several presbytery newsletters are produced.

The biggest demand is for the Formosan hymnbook, which is printed under Mr. Lee's supervision. Christian literature is sold through the bookshop.

While in Canada Mr. Lee was the guest of the general board of missions and attended the eastern conference of Presbyterian Men in Truro, Nova Scotia.

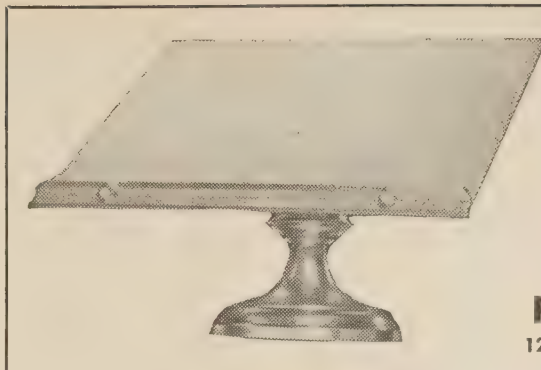
## Presbyterian Alliance Calls For New Spirit of Hope in World

ZURICH, Switzerland—The Christian churches, regardless of their different confessions, are called upon today to join in bringing a new spirit of spiritual hope and joy to a world darkened by fear and despair, the European Area Council of the World Presbyterian Alliance declared at the close of its first meeting here since 1956.

Its exhortation was in the form of a letter to Presbyterians and Reformed churches in Europe approved by some 200 delegates from 24 of the Area's 28 member bodies. Presiding over the five-day meeting was Dr. Alex King of Edinburgh, Scotland, outgoing chairman of the area. Besides the official delegates, who spoke 14 different languages, the sessions were attended by Dr. Ralph W. Lloyd, president of the alliance; and visitors from Presbyterian and Reformed Churches in Africa, North America and Australia.

Geared to the theme of the meeting, "The Service of the Christian in Europe Today", the letter said that "we as Christian churches of different confessions have to reach out to one another, to learn from one another, to help one another as allies in a common struggle, and to grow together in the fullness of Christ. We have to do so, not in order to build together a larger and more powerful ecclesiastical body as an end in itself, but in order to witness in greater fullness and obedience to Him Who is the Lord of this whole world."

The letter added that "for this reason we look forward gladly to the assembly of the World Council of Churches in New Delhi, India, where



## A PRACTICAL SUPPORT FOR THE BIBLE

Sturdy Lecterns, both attractive and useful, suitable for your Church Auditorium or Chapel, are available in Brass, Chrome or Silver.

Write today for details and prices.

**PRESBYTERIAN PUBLICATIONS**  
12 GRENVILLE STREET, TORONTO, 5, ONTARIO

the three themes of unity, witness and service will be closely linked one with another".

Stressing that "we are all minority movements in a world where material values are preponderant and where men behave as if God does not exist", the letter said this fact "calls us to realism, the more so because we know that we are all part of this world and that our conformity with it is far

### LAIDLAW LECTURES

**Professor Marcus Barth, son of Dr. Karl Barth and himself the distinguished professor of New Testament at the University of Chicago, will deliver five Laidlaw lectures at Knox College, Toronto.**

**The times: Wednesday, October 18 at 8 p.m.; Thursday, October 19, at 10 a.m. and 4 p.m.; Friday, October 20, at 10 a.m. and 4 p.m.**

**The lectures follow the meetings of the synod of Toronto and Kingston.**

greater than we would like to believe on Sundays".

"Here", it said, "no glorious history, no political influence, no impressive ecclesiastical prestige can help us. We therefore summon you to awake to your world, your church and yourself. For we are the body of Christ and our hope is in Him alone. He has called us to live in fellowship with Him and to be His representatives in the world."

The letter said that not only must the church be always crossing the boundaries erected between it and the world, but the individual Christian must always be making positive decisions in his desire to serve the world.

However, it cautioned, "we should not make our choices of service in an individualistic way. As members of the Christian churches all over Europe, we should come together to study the Bible, to pray to God for the needs of the church and the world, and to seek common ways of serving our fellowmen in the smaller circle of our daily lives and in the wider circle of our social and political responsibilities".

Comprising the WPA are nearly 90 Reformed and Presbyterian bodies in some 50 countries with more than 46,000,000 members.

(RNS)

## "All is not well" Concerning Tragic Refugee Problem

GENEVA—A top Protestant expert on the refugee problem stressed here that the plight of homeless men, women and children is a tragedy that still challenges the conscience of the world.

He was Dr. Elfan Rees, a secretary of the Commission of the Churches of International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, who served as chairman of the International Committee for the World Refugee Year (ICWRY).

He made his statement in a preface to a booklet in which the committee, which grouped 80 voluntary agencies, reported on its activities.

Dr. Rees noted that at its final conference last January, the ICWRY, "while vividly and proudly aware of the outstanding achievements of the World Refugee Year, sought to eschew the narcotic of too much self congratulation and over-optimism".

"It has ever sought", he said, "to keep before the nations the regrettable fact that the World Refugee Year was an all too short sprint in a regrettably long marathon. Our final message is not more than a variation of the same theme".

Dr. Rees said that thousands of refugees have been re-established and camp clearance programs are reaching their climax.

"But", he added, "all is not well. A year of great effort cannot stem the march of history and this is the century of the homeless man. Camp clearance is wonderful but, if it is only to make room for the newcomer, has its continuing tragedy. Frightened and bewildered men are still on the march. The World Refugee Year is over, and ICWRY has been wound up, but in a consciousness of unfinished business and an apprehension of new and equally tragic new business."

(RNS)

## WCC Registers Opposition To Nuclear Testing

GENEVA — Resumption of nuclear testing will speed up the arms race, increase the risk of war, and endanger the health of present and future generations, World Council of Churches officers warned in a statement issued here.

Expressing "profound concern and dismay" at Russia's "unilateral" de-



cision to resume testing, the statement was drafted before President Kennedy announced that the United States also would resume testing, with the provision that the tests would be underground with no fall-out.

"We trust", the WCC officers said, "that world conscience may be stirred and world public opinion consolidated in order that instead of a general resumption of tests there may be a resumption of negotiations designed with all sincerity to bring about a reliable agreement to cease tests".

The statement was signed by Dr. W. A. Visser 't Hooft of Geneva, general secretary of the WCC; Dr. Franklin Clark Fry of New York, chairman of its central committee and president of the United Lutheran Church in America; and Dr. Ernest A. Payne of London, vice-chairman of the central committee and general secretary of the Baptist Union of Great Britain.

They noted that the World Council and the Commission of the Churches on International Affairs have "on many occasions over a number of years" registered opposition whenever unilateral resumption of tests has been proposed. This position has been widely endorsed by many of the WCC's 176 member churches, they said. The CCIA is a joint agency of the World Council and the International Missionary Council.

(RNS)

## Presbyterians Urged to Become Reconciling Agents for God

NEW YORK — Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., called here on the denomination's 3,207,300 members to be "reconciling agents for God" in the midst of a world that is troubled over Russia's decision to resume nuclear testing.

In a letter to the church's 12,068 pastors, the United Presbyterian's chief executive officer said the Soviet decision "must quicken our consciences before God".

"As reconciling agents for God, we should in our strength be even more steadfast now in the call of the 172nd general assembly of our church to 'work and pray for the things that make for peace,'" he told the pastors and through them their congregations.

"Rather than feeling smug about the blundering of this Soviet move, we should realize that, as God's reconciling agents, it tests us with even greater responsibility", Dr. Blake said.

He suggested three ways in which this responsibility might be carried out:

1. "To refrain ourselves from provocation (as our President, wisely, has apparently decided);

2. "To submit ourselves clearly to God's call . . . by working even harder now for a nuclear test ban and disarmament . . .

3. "To take this call and cause tirelessly to the United Nations and all appropriate forums, and to examine with utmost seriousness all possibilities of even more radical world disarmament."

(RNS)

## German Bishop Otto Dibelius Discusses Reunification

BERLIN — German reunification is not a lost cause, Bishop Otto Dibelius, head of the Lutheran Church of Berlin-Brandenburg, asserted in a talk here over the West German radio addressed to a partitioned city".

"The man who says that there is nothing more to be done about Germany's reunification", he said, "is a coward and no Christian. He merely shows that he had his own interests in mind in connection with reunification".

Dr. Dibelius stressed that "it cannot be God's will that an infamous power should draw a barbed wire through Germany".

In the course of his talk, Dr. Dibelius charged that in the Soviet zone clergymen are "forced to spy on their fellow clergymen, their church superintendents, and even on their bishops".

"A totalitarian state", he added, "has systematically murdered not only the soul of a people, but also the spirit of trust between men".

(RNS)

# MONARCH CHRISTMAS CARDS



## EARN EXTRA MONEY

### FOR YOURSELF OR YOUR CHURCH GROUP

Convenient terms are extended to all church groups and organizations making it easy to finance their purchases.

## REGINA CHURCH GROUP EARNED \$512 LAST YEAR

This active church group made a successful drive to raise extra money. It was easy with Monarch's beautiful line of Christmas cards, toys and novelties. All group members took orders from their friends and neighbours who were pleased to buy at such low prices. You can also start in business for yourself to earn money in your spare time.

### START NOW!

Send coupon for full-colour catalogue, samples on approval and complete information. With the liberal profit you receive there's no limit to the money you can earn.

Send for full-colour catalogue

### FILL IN AND MAIL COUPON TODAY

MONARCH GREETING CARD CO. LIMITED  
DEPT. PR, 47 East Avenue N., HAMILTON, Ont.

Please send immediately your full-colour catalogue, samples on approval and complete information.

Name ..... (please print)

Address .....

Name of group ..... (If writing for an organization)





Meeting in Zurich, Switzerland, the European Area of the World Presbyterian Alliance held its first council since 1956, August 24-29. Shown, left to right, are Prof. J. Hromadka, Prague; general secretary Marcel Pradervand; Rev. A. Finet, chief editor of "Reforme", Paris. Behind is Mrs. A. Whitelaw, area secretary for Asia and Australasia in the Women's Work Department.

### Religious Marriages

NEW DELHI—The Indian government has accepted a report by a special commission studying proposed legislation on the marriage of converts which recommends that the conversion of a husband or wife to another religion shall not by itself be grounds for divorce.

Religious marriages are excluded from the pending law which would apply only to civil weddings.

In its report the commission said, however, that if a spouse "repudiates or refuses to cohabit" with the converted partner, the latter may petition for a divorce.

To safeguard against sham conversions, the commission suggested that no action for a divorce may be taken by either partner within two years following a conversion.

On the question of the custody of children when a marriage is dissolved because of the conversion of the petitioner, the commission proposed that the non-converted spouse shall have a preferential right to the children, subject to their welfare.

(RNS)

### Swing in Church Music

SYDNEY, Australia — An Anglican clergyman, Rev. J. N. Bacon, arrived from England promising to do what he can about "injecting swing into church music here".

"I don't know", he said, "if you have the modern trend in religion here in

Australia. But if not, I'll see what I can do. Staid church music has dragged behind in the past and has been responsible for the churches' losing battle to win over the modern generation".

"When I decided to inject swing into church music back in England, the attendance at my church went up from a steady 30 to 250", said Mr. Bacon, although he conceded that his swing music was received with mixed feelings. Several organizations protested to his bishop.

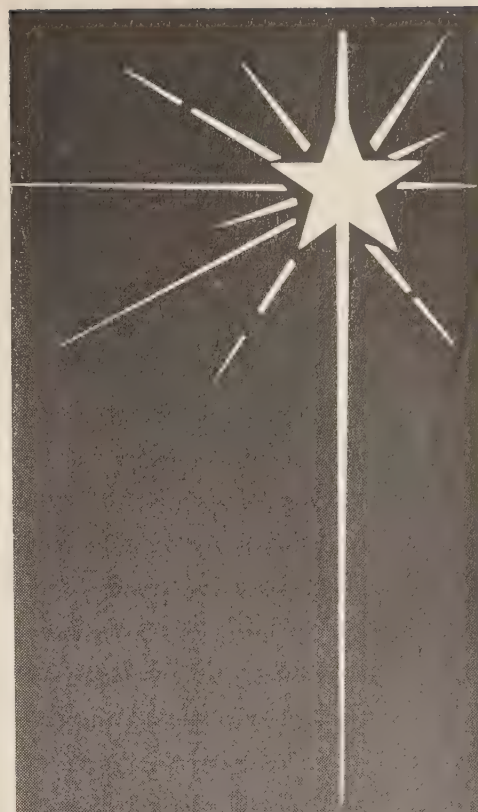
(RNS)

### News of Young People

The objective for the year 1961-62 for the young people of the synod of Toronto-Kingston is \$1375. Three mission projects were chosen at the council meeting held Labour Day weekend at Hockley Valley, Ontario. Financial support will be given a student minister serving on the Pipestone Indian Reserve, Manitoba, next summer and a Hungarian student deaconess from Saskatchewan will receive a bursary. Copies of Phillips' Translation of the New Testament will go to the Maritime Home for Girls, Moncton, N.B., and the Interprovincial Home for Young Women, Cloverdale, N.S.

\* \* \*

A follow-up meeting of Toronto young people attending the North American Ecumenical Youth Assembly this summer was held in Calvin Presbyterian Church, September 5. Some fifty young people, representing six denominations, discussed the problem



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— MATTHEW 2:1-2

Help your family discover the true meaning of Christmas. The Upper Room, with its daily Bible reading, prayer, meditation and thought for the day, will help make "the greatest story ever told" more meaningful to your loved ones.

If not already receiving The Upper Room, order the November-December number today. Ten or more copies to one address, 7¢ per copy, postpaid. Consignment orders may be arranged. Individual yearly subscriptions by mail, \$1; three years for \$2. Order from

Dept. I

**The Upper Room**

The world's most widely used daily devotional guide  
38 Editions — 32 Languages  
1908 Grand Avenue Nashville 5, Tenn.

## THE WINDS OF CHANGE

The winds of change are blowing across Africa, and have created an unprecedented demand for the Scriptures in the languages of the people.

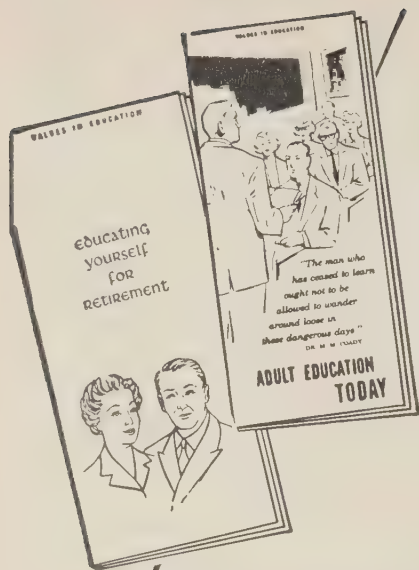
The Canadian Bible Society is responsible for half the cost of Bible Society work in West Africa.

Help the Bible Society to meet the need for millions of Scriptures for Africa.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario





## EDUCATION IS FOR ADULTS

No one's education is ever complete, as more and more people are realizing. It is a fact that there are more men and women enrolled in regular school classes for adults than there are children and young people in school full-time. A knowledge of what goes on around us and an interest in one or more hobbies can add zest and enjoyment to our 'mature' years. In its Values in Education series, Sun Life Assurance Company of Canada offers two leaflets specially prepared for adults — 'Adult Education Today' and 'Educating Yourself for Retirement'. It is hoped that these leaflets will prove both stimulating and helpful. They are offered without charge or obligation. Just use the coupon below.

**SUN LIFE ASSURANCE COMPANY OF CANADA**  
218 SUN LIFE BUILDING, MONTREAL

Please send me a copy of the two leaflets below: PR

ADULT EDUCATION TODAY  
EDUCATING YOURSELF FOR RETIREMENT

Name..... (Please print)

Address .....

of interpreting the assembly experience and ways in which they might create interest in the ecumenical movement.

In reviewing the assembly, the speaker, the Rev. Roderick French, noted the "contrast between the church as she ought to be and the church as we know her". He said that "the ecumenical movement was born out of the contrast and shame of the churches", and stressed our need to re-examine the basis for continuing traditions in the light of our churches' task today. Mr. French is secretary of the Youth Committee of the World Council of Churches and World Council of Christian Education.

\* \* \*

Miss Patricia Hanna is a member of Oakwood Presbyterian Church, Toronto, and not "Dalewood" as listed in error in the September issue.

### A P.M. PERSONALITY



W. Blair  
MacDonald

When choosing a president last spring at the annual meeting of the Maritime Synod Council of Presbyterian Men, the men of the Maritimes elected Blair MacDonald, a native of Prince Edward Island.

Blair is well known and highly regarded throughout "The Island" and the rest of the Maritime provinces. He is a talented, energetic member of Zion congregation in Charlottetown where he is a ruling elder and superintendent of the church school. He has been a faithful supporter of the Presbyterian Men's movement since its inception and is also a member of the Gideon's Association for which he is the local memorial Bible representative.

Blair is branch manager for the Empire Life Insurance Company in Charlottetown. His wife, Verna, joins him in his fruitful work for the Lord as do their four children—Douglas, 15, Scott, 13, Heather, 12, and Elizabeth 9.

### SYNOD MEETINGS

Maritimes—October 3, St. Andrew's, N.B.  
Manitoba—October 3, Neepawa.  
Saskatchewan—October 10, Tisdale.  
Montreal and Ottawa—October 17, St. Lambert, Quebec.  
Toronto and Kingston—October 17, Rogers Memorial, Toronto.  
Alberta—October 17, Knox, Calgary.  
British Columbia—October 24, Knox, New Westminster.  
Hamilton and London—April 16, 1962.

## READERS'



## REMARKS

### Who Reads The Bible?

Dear Editor:

Your editorial in the September issue of *The Record* concerning Bible reading was thought provoking for all of us — ordained ministers and lay people alike.

It reminded me of the first lecture which John Cooper (assistant home missions secretary) and I attended in T. F. Torrance's class in dogmatics. There were approximately 60 students in that particular course in New College, Edinburgh. About 20 were



## What do you know about ONTARIO'S DEPARTMENT OF ENERGY RESOURCES?

THE DEPARTMENT OF ENERGY RESOURCES is responsible for all those resources in Ontario which are capable of being transformed into fuel in its various forms. The increasing importance of energy resources as a mainspring of social and economic progress in an industrial society, such as Ontario, pointed to the need for a separate Department to co-ordinate and plan for the most effective use of these resources.

The Department administers *The Energy Act 1960* and *The Energy Board Act 1960*. This legislation confers on the Department responsibility for the maintenance of safe standards in the transportation and use of energy. Departmental inspectors are located throughout the Province.

An important function of the Department is to study and keep under review the future energy supply of the province to ensure that your government is constantly in touch with this supply as it relates to the needs of the province's rapidly developing economy.

### ONTARIO DEPARTMENT OF ENERGY RESOURCES

Parliament Buildings,  
Toronto, Ontario

HON. R. W. MACAULAY, Q.C.  
MINISTER

S. W. CLARKSON, Deputy Minister

PRESBYTERIAN RECORD



student ministers of the Church of Scotland. The rest of us were ordained ministers from many denominations representing many different countries.

T. F. Torrance said that the Bible was the main text book in his course. Then he asked, "By the way, how many of you have read the Bible through?"

Out of the total group of ministers, ordained and potential, eight put up their hands.

If that is a true sampling, it is not much wonder that our Canadian people do not read the Bible—assuming that the survey conducted by the Canadian Council of Churches is accurate.

Sincerely yours,

Donald McKillican.

Knox College, Toronto.

P.S. In case you are curious—John Cooper and I had read the Bible through!

### Reformed Thinking

Dear Editor:

The article in the July-August issue of *The Record* by the Rev. C. C. Cochrane proved very stimulating in that it constituted a decisive departure from the Reformed understanding of church discipline.

It is quite proper to be reminded of the outstretched arms of the Saviour ready to welcome the sinner to the table of God but is there not a confusion of free grace with cheap grace? Even our Saviour made demands upon the genuineness of faith (Mark 10: 17-22; Luke 9: 57-62).

Mr. Cochrane is faced with the perennial question of the relation of law to grace and he appears to answer it by rejecting the relevance of law. One expects him to replace the communion roll with the local voters' list. However, it is one thing to pray and to work to bring all the world to the feet of Christ; it is something different to accept into communicant membership those who are not prepared to submit to the discipline of the Gospel.

I share with Mr. Cochrane a concern for the condition of the Presbyterian Church in Canada. But surely one of the few valid reasons for the existence of the Presbyterian Church distinct from the United Church is our very concern that the full implications of the Reformed understanding of discipline be not lost.

Kenneth Barker.

Etobicoke, Ont.

### Mr. Cochrane Replies

Dear Editor:

In reply to my "Right to Communion" Mr. Denis Gibson has some useful things to say about the wider aspects of church discipline (Pungent and Pertinent, September issue). I doubt very much, however, whether Mr. Gibson and I can carry on a fruitful conversation along these lines un-

# vast, vigorous exciting, like canada itself

You'll find Eaton's at the Pacific coast where gardens are gorgeous and forests are fabulous.

You'll find Eaton's in Newfoundland where Atlantic icebergs loom on the skyline and the land is rich with iron. Eaton's is here, there and everywhere, across Canada from ocean to ocean...

on the French-speaking banks of the St. Lawrence; in the big cities; in market towns and mining towns; alongside the wheatfields and oilfields; on the fringe of the prairies and the foothills of the Rockies.

Eaton's is the largest department store organization in the British Commonwealth: Department Stores; Mail Order Centres; Order Offices; Factories; Mail Order Catalogue (customer-circulation in the millions)...

Eaton's is as Canadian as its 85% bought-in Canada merchandise; as cosmopolitan as the famous products of other lands imported

through its own Buying Offices in the British Isles, France, West Germany and the U.S.A. Like Canada, Eaton's dates back to mid-Victorian days...

founded in Toronto in 1869, by the grandfather of the present Head of the Company. Eaton's has been growing since then alongside Canada, keeping pace

always with her remarkable industry and development.

## EATON'S OF CANADA

less (1) we agree on the subject to be discussed, and (2) he will restrain himself from attributing to me a fairly wide selection of things I did not say—and misconstruing others.

For example, the entire thrust of my article had to do with excommunica-

tion; by making it appear that my argument was intended to apply to the whole range of church discipline, Mr. Gibson has been a little less than faithful to his readers, and a little less than courteous to me. Since this erroneous assumption governs his entire article



with the exception of some of the early paragraphs, no useful purpose would be served by continuing the correspondence. I can hardly expect to answer a reply to an article I did not write, containing things I did not say!

**Charles C. Cochrane**  
Westmount, Que.

## Christian Education

Dear Editor:

Who should be responsible in Presbyterian churches for the education of children in the church schools, including education in what we call today, "missions"? According to the adver-

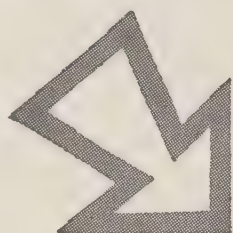
tisement now appearing for a new National Children's Work Secretary, this person, employed by the W.M.S. (W.D.) will be giving professional leadership, including leadership to church school teachers of children up to and including junior age.

Before this new secretary is appointed, it might be well for all Presbyterian men, as well as women, to consider why any educational programs, even for juniors and girls, should be continuing under the leadership of a women's society instead of the sole leadership of the board of Christian education. One suspects this situation continues, because the W.M.S. (W.D.) has the funds and the set-up to continue raising the funds.

Surely the article in the September issue of the *Glad Tidings* by Bishop Lesslie E. Newbigin, a bishop of the Church of South India, and an ordained minister of the Church of Scotland, as well as the recent book, "The Theology of the Christian Mission", by Gerald Anderson should lead men and women to question if the church of Jesus Christ is to benefit much in the future if the study of missions is entrusted to missionary societies.

But there is always the problem of financing the periods in which reforms are made, for one body may have the money and another has not. It becomes more and more apparent that men in the 19th century never dreamed women might be more interested in supporting organizations bearing the name "women", than understanding the importance of keeping the parent, the church, in a strong healthy condition.

**Mrs. T.D. (Jennie F.) Cowan.**  
R.R. 3, Galt, Ont.



For expert counsel  
on life insurance

See the man from

**THE MUTUAL LIFE OF CANADA**

Head Office: Waterloo, Ontario

Hoping for something  
or saving for it?

Start your Savings Account today  
at any Royal Bank branch

**THE ROYAL BANK OF CANADA**

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

**THE CHORISTER**

WRITE FOR SAMPLES

**CHORISTER ROBES LTD.**

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.

## Personals

**Miss Ada Adams** has become dean of students at Ewart College, having resigned as national children's work secretary to accept the position.

The marriage took place in Formosa on August 29 of **Miss Eileen Black** of the W.M.S. staff and the **Rev. William Estell**, a minister of the Reformed Church of America. The couple will reside in Taipei.

The **Rev. Robert Duncanson** and Mrs. Duncanson returned in mid-summer from overseas service in British Guiana from which Mr. Duncanson has resigned, after seven years of service with the Guiana Presbyterian Church, in order to take up a pastoral charge in Canada.

The **Rev. Dr. Kenneth M. Glazier** completed his assignment as school administrator in British Guiana and returned in late summer to his home in California.





For Quality

## CHURCH GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

## HIGHER PAY?

**\$** Put yourself in line for a better job  
—higher pay! Shaw Home Study  
Business Training assures you of rapid  
progress. Individual guidance by quali-  
fied Shaw instructors!

ACCOUNTING, BOOKKEEPING, SHORT-  
HAND, TYPEWRITING, AND ALL COM-  
MERCIAL SUBJECTS, plus SHORT STORY  
WRITING and STATIONARY ENGINEERING.

Age no barrier. For full information on  
Shaw School Home Study Training **\$**

Write DEPT. PR

**SHAW** Schools

HEAD OFFICE  
55 CHARLES ST. W. TORONTO 5

## MEMORIAL WINDOWS

Stained Glass

### LUXFER STUDIOS

162 Parliament St. - Toronto  
EMpire 4-8276



## PICTORIAL PLATES

custom decorated, featuring an etch-  
ing-like reproduction of your church,  
hospital, school, etc., in handsome  
ceramic color fired into the glaze of  
these gold edge lined plates. These  
make cherished mementos of your  
favorite building. For special com-  
mittees, projects or occasions they  
offer an ideal solution. Wholesale  
prices. Organizations only.

Write today for particulars  
**CANADIAN ART CHINA**  
Box 261, Collingwood, Ont.

Other departures this fall for over-  
seas service include the **Rev. Murray**  
and **Mrs. Garvin** and daughter Ruth, for  
Formosa; the **Rev. John H. and Mrs.**  
**McIntosh** and son David, for Japan; and  
the **Rev. Roy M. and Mrs. Gellatly** and  
son Ian, for Nigeria.

**Principal J. S. Glen** of Knox College  
will study at Princeton Theological  
Seminary from October 4 through to  
Christmas.

The **Rev. T. Owen Hughes**, who  
retired at Brigden, Ontario, has moved  
with his wife to Watford, where he  
began his ministry in Canada on arrival  
from Wales in 1926.

The **Rev. Geoff Johnston** and his wife  
and family returned from their first  
term of service in Nigeria in June and  
spent the summer months as missions'  
counsellors at Glen Mhor Camp. They  
are now living at the missionary  
residence on Evelyn Avenue, Toronto,  
for an extended furlough period during  
which time Mr. Johnston will do some  
post-graduate studies at Knox College  
and serve part-time in missionary  
education.

**Miss Giollo Kelly**, who has served  
nine years as senior secretary in the  
home missions office, was honoured by  
the entire church offices staff on Sep-  
tember 15, and presented with a slide  
projector. Miss Kelly has been ap-  
pointed director of national missions  
of the Women's Missionary Society,  
western division.

New Westminster Church, Hamilton,  
Ontario, honoured their minister and  
his wife, the **Rev. T. G. and Mrs.**  
**Marshall**, with a trip to Britain and  
France this summer.

The **Rev. and Mrs. K. C. MacLennan**  
quietly celebrated their golden wedding  
anniversary at home in Toronto, Sep-  
tember 2. Among congratulatory mes-  
sages was a telegram from the gover-  
nor-general of Canada. Prior to retire-  
ment three years ago Mr. MacLennan  
served in New Brunswick and Nova  
Scotia, in Montreal, and in Ontario at  
Creemore, Port Elgin, Fingal, Toronto  
and Pickering.

**Miss Tamiko Nakamura** will go to  
Japan this month under the W.M.S. to  
work with the Korean Christian  
Church. Miss Nakamura has been pres-  
bytery deaconess in Vancouver for the  
past two years.

**Henry Rosevear** has been elected the  
27th president of the Royal Canadian  
College of Organists. Mr. Rosevear is  
director of music at Glenview Presby-  
terian Church, Toronto, and has trained  
and led student and deaconess choirs  
for some years.

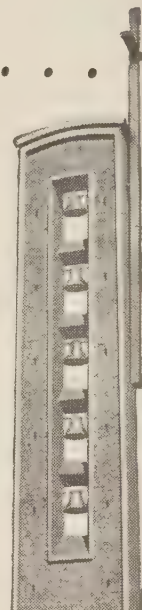
## HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

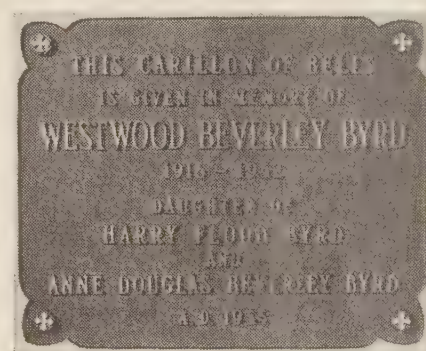
70-72 Wellington Street W.  
Toronto 1, Ont.  
Telephone — EM. 4-4408

Give . . .

your  
church  
a  
voice in  
grateful



## Memoriam



The rich, inspiring voice  
of Schulmerich® Memor-  
ial Bells sounding out in  
memory of a loved one.  
Remembering. Calling all  
to pray. You could not  
ask for a more fitting,  
more beautiful spiritual  
tribute.

In your own lifetime  
Schulmerich Memorial  
Bells are a most gratify-  
ing gift to your church  
in your name.

Appropriate plaque if  
you wish. No bell tower  
needed. Write for details.

## SCHULMERICH CARILLONS, INC.

Suite 412 77 York St. Dept. 29101  
Toronto 1, Ontario, Canada

\*Trademark of Bell Instruments pro-  
duced by Schulmerich Carillons, Inc.



Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

Abstainers' Insurance Company is the one insurance company in Canada that issues policies *only* to non-drinkers.

Premiums are lower because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

If you qualify  
MAIL THIS COUPON  
No obligation

17-16

Please send full information on Auto Insurance for total abstainers.

00

Name.....

Address.....

Age..... Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....



ABSTAINERS' INSURANCE  
COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

\*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

Entrusted . . .

(Continued from page 16)

Communion service in the 130-year-old First Presbyterian Church of Ann Arbor. It was conducted by the Rev. Dr. Eugene Carson Blake, stated clerk of the general assembly of the United Presbyterian Church of the U.S.A. Later, young people of all the Reformed and Presbyterian churches present had a get-together. Representatives of seven churches, including our own, briefly outlined their history, beliefs and program.

One session brought all the Canadians together. Featured was a panel discussion on Canadian participation in ecumenical youth work through the committee on young people's work in the Canadian Council of Churches. A commissioning service for the four Canadian youth delegates to the World Council meeting in New Delhi was held. Among them was Patricia Hanna of our own church.

What *did* happen at the North American Youth Assembly? One Canadian Presbyterian said, "I have come to see how mature Christians from other denominations can be and how immature I am myself . . . basic Christian unity has come to mean more to me". Another said, "Through seeing the greatness of this body of denominations together, I have become more aware of our divisions and for the first time am personally concerned".

This significant comment from an overseas delegate: "Presbyterians do not witness enough or apply what they learn from Scripture. They hesitate to get involved, and lack a sense of mission."

Perhaps these words from a member of one of our younger churches need to be taken to heart by each one of us as we consider our ministry of reconciliation. ★

## Obituaries

*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**COOKE, the Rev. Albert** — A retired minister of our church, the Rev. Albert Cooke died at Bobcaygeon, Ontario, on August 31. Born in England in 1871, Mr. Cooke did considerable supply work for our church following 1925. The funeral was conducted in Hamilton by the Rev. A. Lorne MacKay. He is survived by two sons.

**BROWN, Ivan William**—A valued member of the session, choir and chairman of the board of managers, St. Paul's Church, Thornbury, Ontario, Ivan William Brown, 53, died on August 23. He was also president of Barrie presbytery's Presbyterian Men's council. Surviving are his wife and four daughters.

### WANTED

Ten or 12 copies of the Anthem Book of The Church of Scotland (Novello). Contact H. Rosevear, 406 Rushton Road, Toronto 10, Ontario.

## MONEY FOR YOUR CHURCH



### Natural Color HASTI-NOTES Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front. Neatly packed for resale. Many organizations have added substantially to their funds this way. Attractive, popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

NATURAL-COLOR CHRISTMAS CARDS of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED  
DRYDEN — ONTARIO

### MEMORIAL WINDOWS

Stained Glass

#### LUXFER STUDIOS

162 Parliament St. - Toronto  
EMpire 4-8276

### CARILLONIC BELLS

Schulmerich Carillon Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.

### CHURCH VESTMENTS

NEWEST FABRICS

VISIT OUR SHOWROOM

#### SAINTHILL-LEVINE

100 CLAREMONT ST., TORONTO  
372 ST. CATHERINE ST. W., MONTREAL

### HANDICRAFTS — HOBBIES

Make Beautiful Brooches, Earrings, Necklaces at home. Easy to do. Sell to your friends. Excellent profits. Send for FREE wholesale coloured catalogue. L. G. Murgatroyd Co., Dept. C-14, Agincourt, Ont.

Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

The Globe Furniture Co. Ltd.  
Waterloo, Ontario



## TYPEWRITERS

\$1.00 Down, \$1.00 Weekly. Remington, Royal, Smith-Corona portables. Free typing desk and course. Rush \$1.00 for prompt delivery. Also late Remington and Underwood Noiseless standard typewriters (originally \$238.50) now \$59.50. Adding machines, adds to \$99,999.99, subtracts only \$19.95. Each fully guaranteed. \$5.00 deposit, balance C.O.D. Crown Typewriter Co., 1011 Bleury, Montreal, Quebec.

## FOR SALE

Black repp gowns for choir of 42. In excellent condition. Any reasonable offer considered. Mrs. C. G. Gunner, 1005 Dominion Street, Winnipeg 10, Manitoba.

## ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas. 3 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks Street, St. Thomas, Ont.



Extension tops available.

## NESTING FURNITURE CATALOGUE

NESTING TABLES—Standard sizes 30"x30" and 30"x48". Children's sizes too.



## STANDARD TUBE AND T. I. LIMITED

WOODSTOCK • HAMILTON • TORONTO  
OTTAWA • MONTREAL • VANCOUVER

Please send me the new Standard Tube Nesting Furniture Catalogue

NAME.....

ADDRESS.....

TOWN.....PROV.....

To  
STANDARD TUBE AND T. I. LIMITED  
WOODSTOCK, ONTARIO

JA-5272

**DAVIDSON, Mrs. Alexander M.**—A life-long Presbyterian and a member of Burns Church, Milverton, Ontario, May M. Davidson, the widow of Alexander M., died at Galt, September 9. She was a leader in and a life member of the Women's Missionary Society and was highly respected for her Christian witness.

Surviving are three sons, the Rev. Dr. Hugh F., Toronto; the Rev. Ronald A., Brandon, Man.; Malcolm, Newton, Ont.; one daughter, Mrs. Alex (Esther) McDonald, Hampstead, Ont.; and 13 grandchildren.

**DOBSON, William E.**—Hamilton Road Church, London, Ontario, suffered loss in the sudden death of William E. Dobson, 40, on August 6. Mr. Dobson served as church school superintendent for some years and was a swimming instructor and manager at Kintail Camp for several summers. He is survived by his wife and two daughters.

**GEDDES, Adam Alexander**—An elder of Tolmie Memorial Church, Port Elgin, Ontario, Adam Alexander Geddes, 79, died August 18. He had served previously on the board of managers of both Elsinore and Burgoyne congregations before retiring to Port Elgin. His wife survives.

**GILROY, Ralph F.**—The mayor of Springhill, Nova Scotia, Ralph F. Gilroy died suddenly August 7. He was clerk of session and chairman of the board of managers in St. David's Presbyterian Church, as well as being a leader in municipal life. He is survived by his wife and two daughters.

**IRONS, Charles**—Clerk of session of South Gate Church, Hamilton, Ontario, Charles Irons, 45, died suddenly, September 2, while vacationing with his family. Member of the building committee, finance committee and board of managers in his own church, Mr. Irons was representative elder for several years, serving on presbytery and assembly boards. Surviving are his wife and three daughters.

**KERR, Mrs. Gwendolyn**—A life member of the Women's Missionary Society and church school teacher, St. Paul's Church, Vaughan, Ontario, Gwendolyn Kerr, 51, died on August 16. She is survived by her husband and four children.

**McGILLIVRAY, John L.**—An elder of St. Paul's Church, Vaughan, Ontario, for 52 years, John L. McGillivray, 92, died on August 16. He was also missionary treasurer of the church for many years. Of quiet and willing spirit he was highly esteemed by both his church and community.

**MacKENZIE, Major General John Peter**—Central Church, Vancouver, British Columbia, lost a faithful elder in the death of Major General John Peter MacKenzie on August 25. He had served his church and country well. His sister survives.

**McLAREN, George Frederick**—Barnesville and Titusville congregations, New Brunswick, suffered loss in the death of George Frederick McLaren, 68, an elder, on August 10. He is survived by a brother.

**MILLER, George Herbert**—St. Andrew's Church, Perth, Ontario, lost a valuable elder in the death of George Herbert Miller on September 2. He will be greatly missed in the church and community. Surviving are his wife, son and two daughters.

**SUTHERLAND, James F.**—An elder of Oakwood Church, Toronto, Ontario, for 40 years, James F. Sutherland, 78, died on August 3. He was a member of the choir and the session's musical committee and active in every phase of the church's work.

## SOPRANO AND CONTRALTO SOLOISTS

Soprano and Contralto Soloists wanted for Beaches Presbyterian Church, Toronto. Contact organist—J. G. Levis. HU. 3-4958.

# Samsonite

has the best chairs for your multiple seating needs



No. 2600  
All-steel folding chair  
in Bronze, Brown, Grey

Whatever your choice, you're getting the finest, strongest folding or stacking chairs made. Every Samsonite chair features electrically welded tubular steel construction (with all metal parts "Bonderized" for rust resistance). Chip-resistant baked enamel finish adds to the long wear—and good looks. There's no finer value in a folding or stacking chair than Samsonite!

Like to know more? For information on Samsonite folding or stacking chairs, banquet tables and juvenile furniture, mail the coupon today!



No. 6400  
Vinyl-upholstered  
stacking chair  
in Yearling Black,  
Yearling Tan,  
Yearling White

# Samsonite

## FOLDING and STACKING CHAIRS

Samsonite of Canada, Ltd., Furniture Division, Stratford, Ontario.

Gentlemen: Please send me full information on your  
Folding Chairs ☐ Stacking Chairs ☐  
Banquet Tables ☐ Juvenile Furniture ☐

(Check items in which you are interested)

YOUR NAME

TITLE

ADDRESS

P.R.





Modern and traditional designs.  
Installations across Canada.

Swansea, England

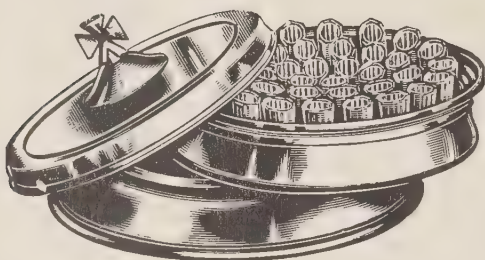
Canadian Representative — MRS. EASON HUMPHREYS  
33 Donino Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

## GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST  
Write

F. GRISE REG'D

7559 Lajeunesse St. Montreal 10, P.Q.



LePAGE INDIVIDUAL  
COMMUNION CUP CO.

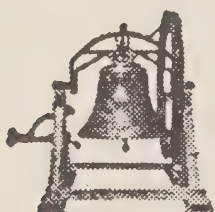
84 Hallam Street

TORONTO

## BALDWIN ORGANS & PIANOS

THE LYE ORGAN & PIANO CO.

535 MOUNT PLEASANT ROAD  
TORONTO, ONT. HU. 7-1589



## CHURCH BELLS

Carillons

Stoermer Bell &  
Brass Foundry

P.O. Box 20,  
Breslau, Ontario  
Bell Founders since 1886  
Memorial Tablets



FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Caledonia, Murray Harbour South and Wood Islands, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.

Clifton, Geddie Memorial, Granville and Long River, P.E.I., Rev. E. H. Bean, Kensington.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Lunenburg, St. Andrew's, N.S., Rev. A. E. Morrison, 48 Archibald St., Dartmouth.  
Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.

Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Scotsburn, N.S., Rev. Charles A. MacDonald, Box 312, Stellarton.  
Springhill, St. David's, N.S., Rev. F. Pauley, Box 10, Oxford.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.

Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.  
**Synod of Montreal and Ottawa:**  
Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Avonmore, Gravel Hill, Monklands, Ont., Rev. A. W. Williamson, Finch.

Beauharnois, St. Edward's, Que., Rev. Prof. H. Keith Markell, 4992 Grosvenor Ave., Montreal.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.  
McDonald's Corners, Elphin and Snow Road, Ont., Rev. Douglas Anderson, P.O. Box 993, Perth.

Montreal, St. Mathew's, Que., Rev. J. S. McBride, 4520 Marcell Ave., Montreal.  
St. Laurent, Que., Rev. Dr. J. C. McLelland, 147 Heather Ave., Pointe Claire.  
Westport, Ont., Rev. E. F. Smith, 12 Church St., Brockville.  
Vankleek Hill, Ont., Rev. Dr. Robertson Millar, Martintown.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Brampton, Ont., Rev. M. S. Jess, Box 206, Bolton.

Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.

Fergus, St. Andrew's, Ont., Rev. John G. Murdock, 43 Young St. W., Waterloo.  
Kirkland Lake, Ont., Rev. J. K. English, Box 579, Cochrane.

Norval and Union, Ont., Rev. B. A. Nevin, Box 89, Milton.

Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherdale, Box 43, Warkworth.

Rockwood and Eden Mills, Ont., Rev. J. D. Gordon, 9 Shirley Ave., Guelph.  
Sutton W., and Mount Pleasant, Ont., Rev. H. H. Mark, 487 Eagle Ave., Newmarket.

Toronto, Emmanuel, Ont., Rev. John W. McBride, 32 Bayfield Cres., Toronto 6.  
Toronto, Hillview, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Cannington, Woodville and South Eldon, Ont., Rev. O. G. Locke, 43 Victoria Ave. N., Lindsay.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Brantford, Alexandra, Ont., Rev. Dr. G. Deane Johnston, 26 William St., Brantford.

Brigden, Bear Creek and Dawn, Ont., Rev. F. J. Barr, 774 Lakeshore Rd., Sarnia.

Chatham, St. James and New St. Andrew's, Ont., Rev. Donald MacInnes, Ridgetown.  
Chesley and Salem, Ont., Rev. G. H. Millar, Wiarton.

Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.  
Hagersville, St. Andrew's, Ont., Rev. T. H. Boyd, Nelson St., Port Dover.  
Hamilton, St. Enoch, Ont., Rev. T. G. M. Bryan, 56 Cope St. N., Hamilton.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.  
Woodstock, Knox, Ont., Rev. J. P. Schissler, Box 151, Innerkip.

#### Synod of Manitoba:

Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315-12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I. N., Saskatoon.

#### Synod of Alberta:

Red Deer, Knox, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.  
Three Hills and Orkney, Alta., Rev. D. Ralph MacDonald, Grace Presbyterian Church, Calgary.

#### Synod of British Columbia:

Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.

### INDUCTIONS

Erin and Ospringe, Ont., Rev. T. R. Maxwell, September 8.

Hamilton, St. Andrew's, Bermuda, Rev. C. A. MacSween, August 17.

Oakville, Hopedale, Ont., Rev. T. M. McKennell, September 28.

Penetang and Wyebridge, Ont., Rev. Alan Ross, August 31.

St. Stephen's, N.B., Rev. George McMichen, September 5.  
Toronto, Royce, Ont., Rev. G. Lewis, September 26.

### RECOGNITION

Reid, Rev. A. N., Amos Church, Dromore, Ont., August 4.

### ORDINATION

McLennan, William H., Coldstream Church, Toronto, Ont., September 20.

### DEATH IN THE MINISTRY

Cooke, Rev. Albert, Bobcaygeon, Ont., August 31.

Rayner, Rev. T. DeCourcy, Ottawa, Ont., September 16.



## GOWNS

FOR PULPIT AND CHOIR  
MORTARBOARDS AND  
CAPS; CLERICAL SHIRTS  
AND COLLARS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062

## ROBERT MCCAUSLAND LTD

214 JOHN ST. TORONTO



## Memorial Windows

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1856  
DESIGNS UPON REQUEST



# CHILDREN'S CORNER

By May C. Smith

## Rose Petals

Pearl and her little sister, Lois, had come to live across the street from the big house of a very rich man. All around his house, which covered a whole block, was a beautiful garden filled with all kinds of trees and flowers.

Every day Pearl and Lois walked around the block, peering through the fence. How they wished they could go inside to see the flowers! However, the children next door had told them that the head gardener was a cranky man and wouldn't allow children inside the gate.

One morning, Pearl saw another man working in the garden close to the fence. He had a happy, round face. As Pearl peered between the pickets the man called out with a smile, "Hello, there!"

Shyly Pearl answered, "We would like to see the flowers please".

"Come right in", said the gardener. "You may walk along the paths and see them all but don't touch them. There are several children in the garden now. They have all promised to be careful."

"Oh! Thank you!", Pearl beamed. "We won't touch a single flower."

Pearl took Lois by the hand and together they walked up one path and down another. While Pearl was busy watching a bee gathering honey, Lois slipped away and ran down another path to the rose garden.

Suddenly Pearl heard a cry that sounded like Lois. She dashed down the path. There stood little Lois with piles of red, pink and yellow petals all around her. She had pulled the roses and torn them apart!

"The pins pricked me", Lois cried, as she held up a finger which had been pricked by a thorn on the rose bush.

"Oh Lois! What have you done?", Pearl moaned. "Just look at the flowers you have ruined. What will the gardener say?"

Lois didn't know what she had done. But Pearl knew that this would be the

last time they would be allowed in the garden. Then a thought struck her. If they could run out of the garden without being seen, the gardener might not know who had ruined the flowers. He might blame the other children.

Grabbing Lois' hand, Pearl ran toward the gate. "Maybe we will get out before he finds the petals."

As they reached the gate the gardener was busy pulling weeds. He would not see them.

But just then Pearl remembered her church school lesson from the Sunday before. "Thou God seest me." Someone HAD seen her and He would be sorry if one of His little children deceived.

Pearl stopped. If she told the gardener she would never be allowed to come to the garden again. She waited, but not for long.

"Mr. Gardener", she said in a frightened voice. "I'm terribly sorry, I-I".

"What's wrong?" The gardener looked up in surprise.

Pearl told him what had happened. "Lois is SO small. She didn't know she was doing wrong."

"Come and show me which roses she pulled", he said.

Pearl ran down the path and showed him the petals. Then she looked up into

his face. He didn't look angry at all. He was even smiling.

"Why, the little girl didn't pull these roses", the gardener said. "These are just old blossoms I snipped off this morning so that the buds would grow better. You shouldn't have been so scared, Missy. I'm glad to meet such an honest little girl. You and your sister may come in any time you like to see the flowers."

"Oh, thank you!", Pearl replied. Her eyes were shining. Everything was all right. "And all because I remembered that God was watching", she said to herself.

Adapted from "Feed My Lambs".

## A Bible Name Puzzle

Who was this great prophet?  
My FIRST is in EAT but not in DRINK,  
My SECOND'S in YELLOW, but not in PINK;  
My THIRD is in SIT, but not in STAND,  
My FOURTH IS IN SEA, but not in LAND;  
My FIFTH is in HUT, but not in TENT,  
My SIXTH is in CAME, but not in WENT.

## Does God Know?

Does God know when I'm naughty,  
Or when I say something bad?  
Does God know when I tell a lie,  
Or when I get real mad?

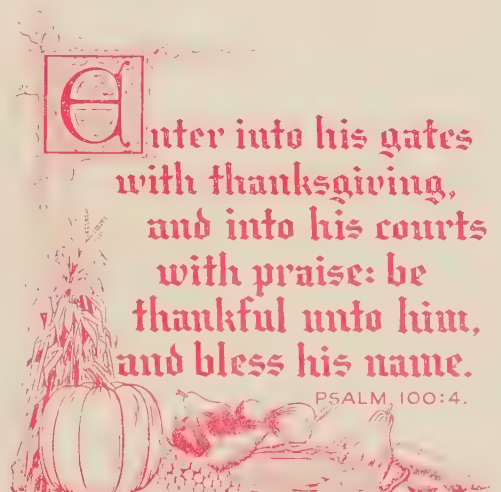
Does God know when I'm good,  
When I help Dad and Mother;  
When I do a nice thing for a friend,  
Or look after my little brother?

DOES God know? I think He does;  
And this is why I know—  
When I do something very good,  
Inside, He tells me so.

by Sallie Bristow,  
in "Jr. Challenge."

## Answer to Puzzle

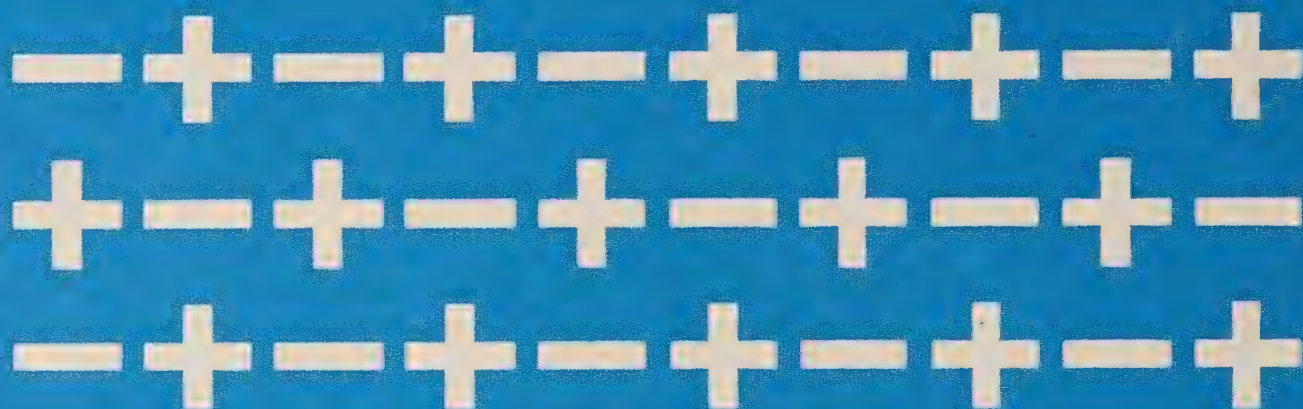
EVHSTH





WHERE THERE IS NO VISION  
THE PEOPLE PERISH

PROVERBS 29:18



VIGOUR IN THE CHURCH'S MISSION  
IS THE MEASURE OF THE CHURCH'S VISION

The General Board of Missions  
63 St. George St. Toronto 5





# *The Presbyterian Record*

NOVEMBER, 1961

INDIA—Meeting Place  
of the  
World Council of Churches



## Watch the News from India

SOME 315 million Christians around the globe will be represented at New Delhi when the third assembly of the World Council of Churches opens there on Sunday, November 19.

In this magazine, with the generous help of the Council's information service, we have attempted to give some of the background against which that assembly will work. The membership of The Presbyterian Church in Canada in the World Council lays upon each member the obligation of following its proceedings in the reports that will be carried in Canada by the press and on radio and television.

The theme of the third assembly is "Jesus Christ, the Light of the World" and the main topics are witness, unity and service.

Your prayers are solicited too, for the World Council is the one meeting place in which branches of the church deal with matters of common concern. Divine guidance and blessing should be sought for our delegates as for all others there.

## A Prayer for the World Council

*ETERNAL God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.*

*We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by His grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.*

*With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. AMEN.*



The  
Presbyterian  
Record

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
ADVERTISING  
Beverley A. Beaton

EDITORIAL  
Valerie M. Dunn

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.00 annually in Canada  
\$1.25 annually elsewhere  
Single copy: 20c

Change of address:  
Please notify promptly giving name  
of your congregation.

Deadline:  
Editorial material and photos  
must be in before the 5th of the  
month preceding date of publica-  
tion.

Advertising material is due the  
3rd of the month preceding date  
of publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

November, 1961

CONTENTS

	Page
WATCH THE NEWS FROM INDIA ..... <i>Editorial</i>	2
FOCUS ON NEW DELHI ..... <i>DeCourcy H. Rayner</i>	4
A DEVOTIONAL MESSAGE ..... <i>Joseph Wasson</i>	7
GRACE BEFORE MEALS? ..... <i>Ruth Honderich</i>	8
EVERY PERSON VISITATION ..... <i>Hugh F. Davidson</i>	10
THE YOUNGER CHURCHES LOOK AHEAD ..... <i>P. D. Devanandan</i>	11
A POEM FOR NOVEMBER THE ELEVENTH .....	13
YOU WERE ASKING? ..... <i>Allan L. Farris</i>	13
LIFE FOR ALL ..... <i>Russell Self</i>	14
THE UNFINISHED TASK IN ASIA ..... <i>Alan Brash</i>	16
A PRESBYTERIAN PROFILE — Basil E. Howell .....	17
PRESBYTERIAN MEN .....	18
PAGE FOR BOYS AND GIRLS ..... <i>A. Norman McMillan</i>	35

NOVEMBER, 1961

Vol. LXXXVI, No. 11

THE POTTER AND HIS WHEEL

*"Potters in India are usually Hindus of a distinct caste called kumbar," we are informed by Miss Margaret Kennedy, now returning from furlough to India.*

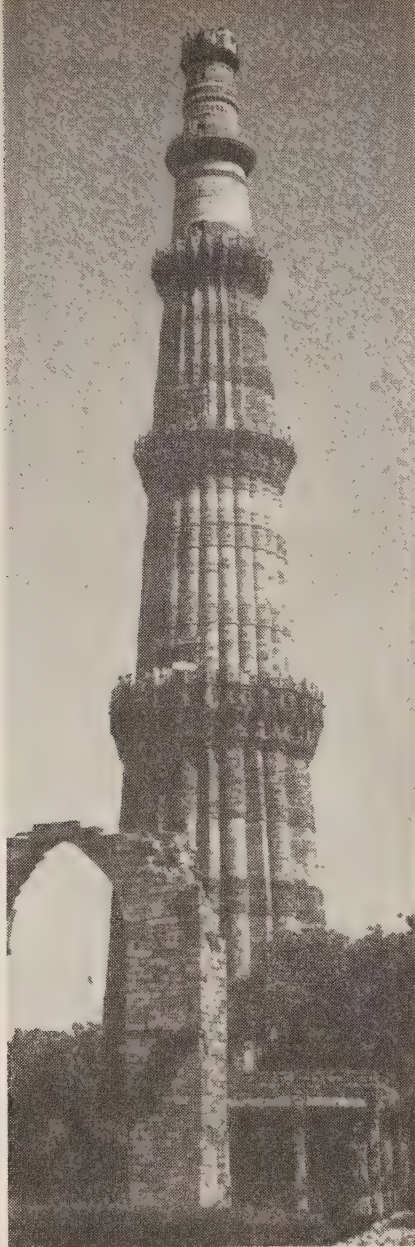
*"They live in families near a centre where they can get good clay and work co-operatively. There is such a community nine miles from Jobat. Each family has a potter's wheel. The pots are usually transported in deep rope baskets balanced on donkeys. Tiles for roofing are also produced on the potter's wheel. The skill of the potter's hands is fascinating to watch!"*

PHOTO by Leon V. Kofod.



# Focus on New Delhi

November 19  
– December 5



Qutb Minar, a sandstone tower of great architectural interest, was built in Old Delhi in the 12th century by Emperor Qutb.

By DeCourcy H. Rayner

*As an accredited press correspondent Mr. Rayner will report from New Delhi in feature articles for The Globe and Mail, Toronto, and special news stories for Canadian Press.*

INDIA is a land of 438 million people of whom only two percent are Christian. Yet this month the capital city of New Delhi is host to the third assembly of the World Council of Churches.

Why should an Asian country in which only one person in 50 is Christian be chosen for such an important meeting?

One reason is geographical — the first world assembly was held in Europe, the second in North America. It was obvious that the third assembly had to meet in Asia. Ceylon was the original choice, but political events there made the future uncertain and the invitation of the National Christian Council of India was accepted.

To the churches of Asia the World Council assembly in their midst will bring encouragement and a new sense of fellowship. Christians in that country form such a small minority that they will welcome the visible evidence that they are part of a global fellowship.

Then the witness of Christian churches in Asia at this time carries with it tremendous potential. In a period of

resurgence of religion the Christian churches will have an opportunity unparalleled in history — and we can be sure that the significance of a World Council meeting in a predominantly non-Christian country will be measured by many.

A further reason is that Asia is a continent where some of the great experiments in Christian unity have been undertaken, two of them in India, and unity is one of the themes of the third assembly of the World Council of Churches.

The invitation to meet in New Delhi came from six churches: (1) the Church of South India, formed by a union of Anglicans, Congregationalists, Methodists and Presbyterians; (2) the Church of India, Pakistan, Burma and Ceylon (Anglican); (3) the federation of Evangelical Lutheran Churches in India; (4) the Mar Thoma Syrian Church of Malabar; (5) the Orthodox Syrian Church of Malabar Catholicate; and (6) the United Church of Northern India and Pakistan, in which our own Jhansi and Bhil churches participate.

A number of other denominations in India are related to the World Council through their "mother" churches.

From twelve to fifteen hundred Christians will gather in Delhi for the World Council assembly, 625 of them official delegates. They will find a city of 1,744,072 people, divided into ancient and modern, the Old and New Delhi.

The old city goes back to the 17th century, and is typical of northern India as it developed until the end of the 19th century. The new city built in the 1920's by the British has majestic government buildings which form a fitting capital for the great Indian republic which came into being 14 years ago.

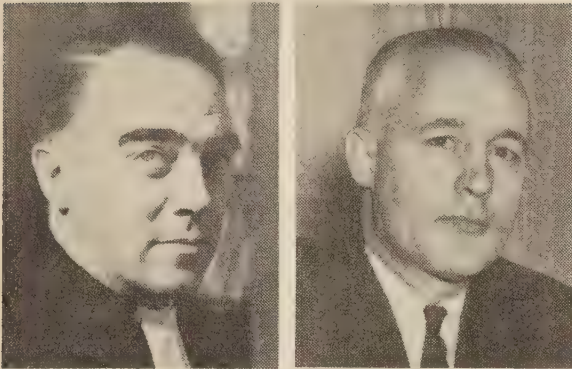
As Prime Minister Nehru said in a convocation address at Delhi University:

"Even the stones of Delhi whisper in our ears of the ages of long ago, and the air we breathe is full of the dust and fragrance of the past, as also of the fresh and piercing winds of the present.

"It is not the narrow lanes and houses of Old Delhi nor the wide spaces and rather pretentious buildings of New



# World Council Delegates



The official representatives of The Presbyterian Church in Canada will be the Rev. Stuart B. Coles (left), and Rev. Dr. E. H. Johnson.

## The World Council Over the C.B.C.

The first of four programs on the third assembly of the W.C.C. will be broadcast on "Christian Frontiers" over the trans-Canada network Saturday, November 18, 5.30-6 p.m.

The Rev. Dr. A. C. Forrest and the Rev. DeCourcy H. Rayner representing the religious press will question the Right Rev. H. R. Hunt and the Rev. Dr. Ernest E. Long, with the Rev. Dr. W. J. Gallagher as panel moderator.



The broad scope of World Council work can be seen at a glance in this organization chart.



Floodlights illuminate the Rashtrapati Bhawan, the president's residence, on India's republic day.



Delhi that count, but the spirit of this ancient city. Delhi has been an epitome of India's history with its succession of glory and disaster and with its great capacity to absorb many cultures and yet remain itself. It is a gem with many facets, some bright and some darkened by age, presenting the course of India's life and thought during the ages.

"We face the good and the bad of India in Delhi city which has been the grave of many empires and the nursery of a republic. What a tremendous story is hers!"

What is this World Council of Churches which meets from November 19 - December 5?

First, let us clear the air by stating what it *is not*. It is not a super-church, since it cannot legislate for its member churches, nor act for them unless requested to do so. It does not seek to enforce conformity or uniformity. It does not negotiate mergers of churches. It does not have any one theology of the nature of the church or plan for the church's unity.

The World Council *is* a working fellowship of churches in which Christians recognize one another and listen together to what God is saying to His people in these days. It is a Council in which churches mutually aid each other; in which churches unite in meeting human need; in which common witness is rendered to the Lordship of Christ over the world and the church; in which the churches enter into serious discussion with each other about their differences in creed, practical emphasis, message, ministry, church government and mis-

sionary task in the world; in which a clear stand is taken for the unity and renewal of the church of Christ.

The acceptance of Jesus Christ as God and Saviour — is the fundamental tie binding members of the World Council of Churches. They believe that the Holy Spirit creates the fellowship and spiritual communion of which the World Council is one expression.

The Council has done more than set up commissions and committees for study and planning, although these in themselves are important. On the practical side it has helped in the resettlement of over 219,000 refugees, it has aided many a church in a disaster area (such as the Congo), it has developed Christian responsibility towards areas of rapid social change, it has fostered lay studies and ecumenical work camps.

The information service of the WCC gives accurate coverage of all aspects of church news in words and pictures. The Ecumenical Institute in Switzerland draws together people of all races and languages for Christian study and discussion. The Commission on International Affairs provides the lead in focusing Christian concern and suggesting ways of effective national and international action.

There are five presidents of the

Council, two from Europe, one from Asia, and one each from North and South America. The general secretary is the Rev. Dr. W. A. Visser 't Hooft, with offices in Geneva. He has five associates who direct divisions or commissions of the WCC.

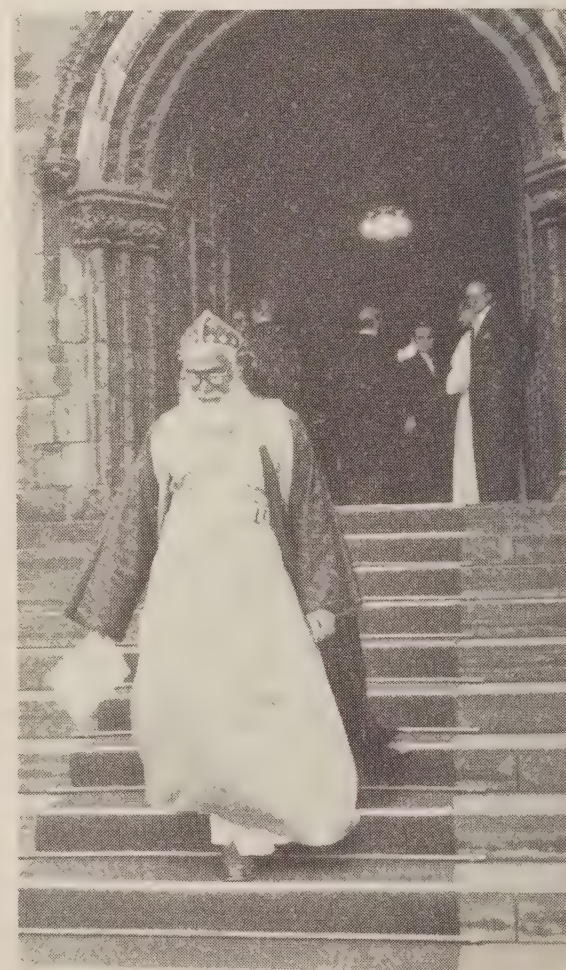
A new building to house the central headquarters of the WCC is under way there. It will provide accommodation also for the staff of the World Presbyterian Alliance and other kindred organizations.

The Canadian delegates to the third assembly of the World Council of Churches include four Anglicans, one Church of Christ (Disciples), one Society of Friends, one United Lutheran, two Presbyterians, one Russian Orthodox and six United Church.

There will also be four youth delegates from Canada, some advisers and official guests, and a number of accredited press or radio correspondents.

Long strides have been taken since the first assembly in Amsterdam in 1948 and the second one in Evanston in 1954. India will be the setting for closer fellowship, deeper renewal and more concerted action as the churches of our day face a world that is in desperate need of the hope and purpose which only the Christian Gospel can bring. ★

One of the six W.C.C. presidents, the Metropolitan Juhanon Mar Thoma, leaving St. Giles Cathedral.



The general secretary of the W.C.C., Dr. W. A. Visser 't Hooft, second from left, confers with leaders of younger churches from the Camerouns, New Caledonia and Madagascar.







# Bane and Antidote

*What time I am afraid, I will trust in Thee.*

*Psalm 56:3*

**F**EAR is a natural instinct. Long before the Psalmist penned these words, from the dim past down to the present day, fear was one of the strongest instincts of the human soul.

It is not the sole possession of people in any particular station of life. There are rich as well as poor in the frightened crowd, young as well as old. In many things they are totally different; but they are all alike in this — they are afraid.

We do well, however, to remember that fears are of different kinds. There are natural fears and neurotic fears, and the distinction can be a very helpful one. The fear that is natural, like all human instincts, has its value. It is in its proper place protective. It can warn us against danger. The fear that is neurotic is an enemy and, unless it is mastered, our lives are liable to be wrecked by it.

Only the insensitive are blind to the threat under which we are living from day to day. Only such are untouched by that fear which casts its shadow over our world. It has many forms — anxiety for others, cares about health and old age, speculation about the future. Then there are the recurrent crises in the field of international politics — dissensions in high places and over these the new menace of nuclear power and its threat to the very existence of life on this planet. A formidable list indeed, and the most sombre of all dark horizons.

Now, it is not the business of the church to whittle down that list or abate by one shade its darkness. Realism in facing life is one hallmark of the Christian. So the question arises as to our attitude as members of the church in face of the fears of today.

There are different ways of dealing with fear. Some seek to destroy the causes of fear. Some, on the other hand, seek to withdraw from the scene and live a quiet life, hoping that the fear will at all events pass them by. Some try to forget the fear — pretend that it is not there. But neither we ourselves nor our world are ever so vulnerable as when we seek to fly from our fears.

In such a situation it is good to remember that both our Lord Himself and the members of the early church turned away from these methods in dealing with

fear. They too lived, as we have been called to live, in a grim world. To look at the outward facts was to despair. Yet, such the marvel and paradox of the New Testament and, indeed, of history, that in their circumstances they wrote a Book which glows with hope from its first page to its last. Of the world which threatened them St. Paul could write that it was in itself under sentence of death since it was "without hope", while to those who were threatened he could write assuredly of "the hope that is in you". They looked at life and in it they saw nothing but matter for despair — they looked to God and saw nought but an immeasurable hope. Here was the secret of fearlessness; it was rooted in confidence — confidence in God the Father.

## Bible Readings

November 1	— Matthew 19:1-9
November 2	— Matthew 19:13-15
November 3	— Matthew 19:16-22
November 4	— Matthew 19:23-30
November 5	— Matthew 20:1-16
November 6	— Exodus 18:13-27
November 7	— Matthew 20:17-23
November 8	— Matthew 20:24-34
November 9	— Matthew 21:1-11
November 10	— Matthew 21:12-22
November 11	— Psalm 118:1-16
November 12	— Matthew 21:23-27
November 13	— Leviticus 19:9-18
November 14	— Matthew 21:28-32
November 15	— Matthew 21:33-46
November 16	— Matthew 22:1-14
November 17	— Matthew 22:15-22
November 18	— Matthew 22:23-33
November 19	— Matthew 22:34-46
November 20	— Numbers 14:1-11
November 21	— Matthew 23:1-12
November 22	— Matthew 23:13-22
November 23	— Matthew 23:23-33
November 24	— Matthew 23:34-39
November 25	— Proverbs 21:1-9
November 26	— Proverbs 21:10-22
November 27	— Deuteronomy 29:1, 10-13; 30:11-16
November 28	— Proverbs 21:23-31
November 29	— Proverbs 22:1-9
November 30	— Proverbs 22:10-19

It was this spirit which our Lord sought to instil into the minds and hearts of His followers. "Why are ye so fearful?" He said to a group of men living in fear of losing both gear and life. "How is it that ye have no faith?" Everywhere He sought to cast out the demon of fear by the stronger power of faith. This is the issue to which our civilization and we as individuals in it are all shut up; either the slow strangulation of the human spirit in fear awaits us, or its new burgeoning in faith, and there is no third alternative.

"What time I am afraid, I will trust in Thee", said the Psalmist of old. Here is the sure way to the conquest of fear. It is the way of faith — faith in God. This is not as some would suggest, blind optimism. Faith is alive to the tragic problem of evil. It sees all the ugly facts of life. But it sees also the saving purpose of God and His grace in Jesus Christ. It knows that in His cross and resurrection God broke the power of evil at its heart, and that His purpose for the world cannot fail. Therefore it faces the ugly facts of life with defiant hope and confidence. Faith in God, as Christianity interprets it, is the most perfect antidote to fear.

God has revealed Himself in Jesus Christ that our eyes might be opened to see Him and know Him in everything. "Tis we, 'tis our estranged faces" that miss the light of His presence. What we in the church today need is the heart that trusts Him through and through, and the ear that listens for His message in every situation. Then whatever may confront us of beauty or of terror, the love that casts out fear will break through and will not let us go.

## Prayer

O God, who hast beset us behind and before, help us to realize that Thou art ever with us. Quicken our faith that we may find Thee in every situation waiting to guide, comfort and sustain. Strengthen us in all our endeavours to spread the Gospel of Thy peace, and ever may we be sensitive to the leading of Thy Spirit, through Jesus Christ our Lord. Amen.





In your house do you say

# Grace Before Meals?

By Ruth Honderich

*"Bless, O Lord, this food to our use and us in Thy service, and keep us ever mindful of the needs of others; for Christ's sake, Amen."*

IS this by chance the grace you said at breakfast this morning? Is it something of an effort to remember? Or in this busy, hectic life of ours, do you at your house say grace at all?

Life seems so hurried for all of us. In many homes the man of the house has been up, eaten and gone before the children are out of their beds. He is not home to lunch, and often not back for his evening meal until after the others have eaten.

Breakfast, these days, he practically eats standing, or as one writer says, "with his loins girt and his briefcase in his hand". When he does get home for the evening meal he is often exhausted and prefers to be left alone in his state of gloom, only dispelled when a good meal, served him by an equally tired wife, has had time to restore his spirits.

Early morning in many homes is a mad dash from bed to bathroom to breakfast, each man for himself, Mother meanwhile doing her utmost to keep spirits calm . . . feeding the high-chair baby, gulping a few mouthfuls now and then of her own rapidly-cooling food, pushing the dawdling school-goers out the door, and reminding Dad, if he still happens to be around, to be home in time for some evening appointment.

Her other meals are on a par with breakfast, though possibly at noon, with only the small ones beside her, she may be more relaxed . . . enough, at least, to muse that life with a young family, much as she loves them dearly, can be most tiring.

Weekends, with all the family at home, bring no relaxation for her, though the man of the house may eat in more leisurely fashion and in greatly improved spirits.

Grace before meals? Just no time for that these days, you will be told. Fine, 50 years ago, when the pace was slower. Then no long drives into work, no buses to catch, and fewer planned activities for the children. In those days, too, there was often a helping hand. An aunt, cousin or grandmother lived with the family. And domestic help was easier to find.

Possibly. Yet not every household had a helping hand and there was the same daily exodus of the man of the house and children of school age.

Somehow in the hurried time between serving the meal and eating it, we just naturally said grace. It was taken for granted as the start of the meal, and those few moments in God's presence seemed to lift some of the strain and weariness, even from the harassed Mother.

It takes only a few seconds. If your house has grown lax, why not try it?

Part of our laxity, no doubt, has come from new styles of living. There is more informality. We wear casual clothes, have outdoor barbecues, and eat meals from a tray while watching television. Much as it has to commend it, the casual atmosphere so created makes more formal tradition, like the saying of grace, more difficult, more demanding of self-discipline.

You are probably saying all this is nonsense . . . that in thousands of homes across the land the tradition of prayer before meals continues, and the families in them would never dream of doing otherwise.

Here, too, there can be pitfalls. So often the practice has become so routine, rushed and meaningless that little remains of real spiritual value.

We recently met a woman in whose home grace has always been said, in whose daughter's home the custom has been continued, with prayers before meals said by the grandchildren. Yet this same woman could not recall the words of the blessing her husband had offered that morning, though she was sure he had been saying the same ones for the past 30 years.

"It could have been 'for what we are about to receive — or the Lord bless this food'. I know I should know, but I really cannot remember."

It would be interesting to learn whether this good woman represents the majority.

Children are great little imitators, quick to take on the prayer habits and attitudes of their elders. Many of us have recollections of small children muttering, "Thank God for this good dinner, amen, now Mother may I please be excused?"

We do perhaps pray more than our children know. If not in the inherited manner of childhood, we pray silently, hoping for this, looking for that. But children cannot learn from our silent example or seeming indifference, whether at table or elsewhere.

The seed of spiritual experience does not grow of itself, but must have time and nourishment. Grace at meals can nourish this seed. It is, for many, the last vestige of family worship.

Have we forgotten the value of prayer? Donald B. Aldrich in his *Anthology of Prayer* says prayer may not affect what happens outside us as accurately as it affects what happens within us.

"It can make us masters of what happens. It may not influence the amount of fortune or misfortune but can provide us with unassailable attitudes with which we can meet either.

"It is not unlike the vigour of a good game or a mountain climb, or a stiff pull at the oars. Self is lost in a situation and yet in a new sense of power or of inspiration, self is found."

This is nonetheless true of grace before meals, one suitably chosen and thoughtfully offered.

Children enjoy the rhyming graces, and many parents encourage the use of these, spoken by the children with all the family assembled. But more often the head of the house says grace, with the children keeping theirs for times when they eat alone.

The very tiny child will enjoy saying:

*God is loving, God is good,  
And we thank Him, for this food.*

or

*Thank you, God, for food so good,  
And help us do the things we should.*



## Classic Graces

*Some hae meat and canna eat,  
And some wad eat thot want it;  
But we have meat and we can eat,  
And sae the Lord be thankit.*

*Robert Burns,  
The Selkirk Grace.*

*Bless, O Lord, this food to our use and  
us to Thy service,  
And make us ever mindful of the  
needs of others.  
For Christ's sake, Amen.*

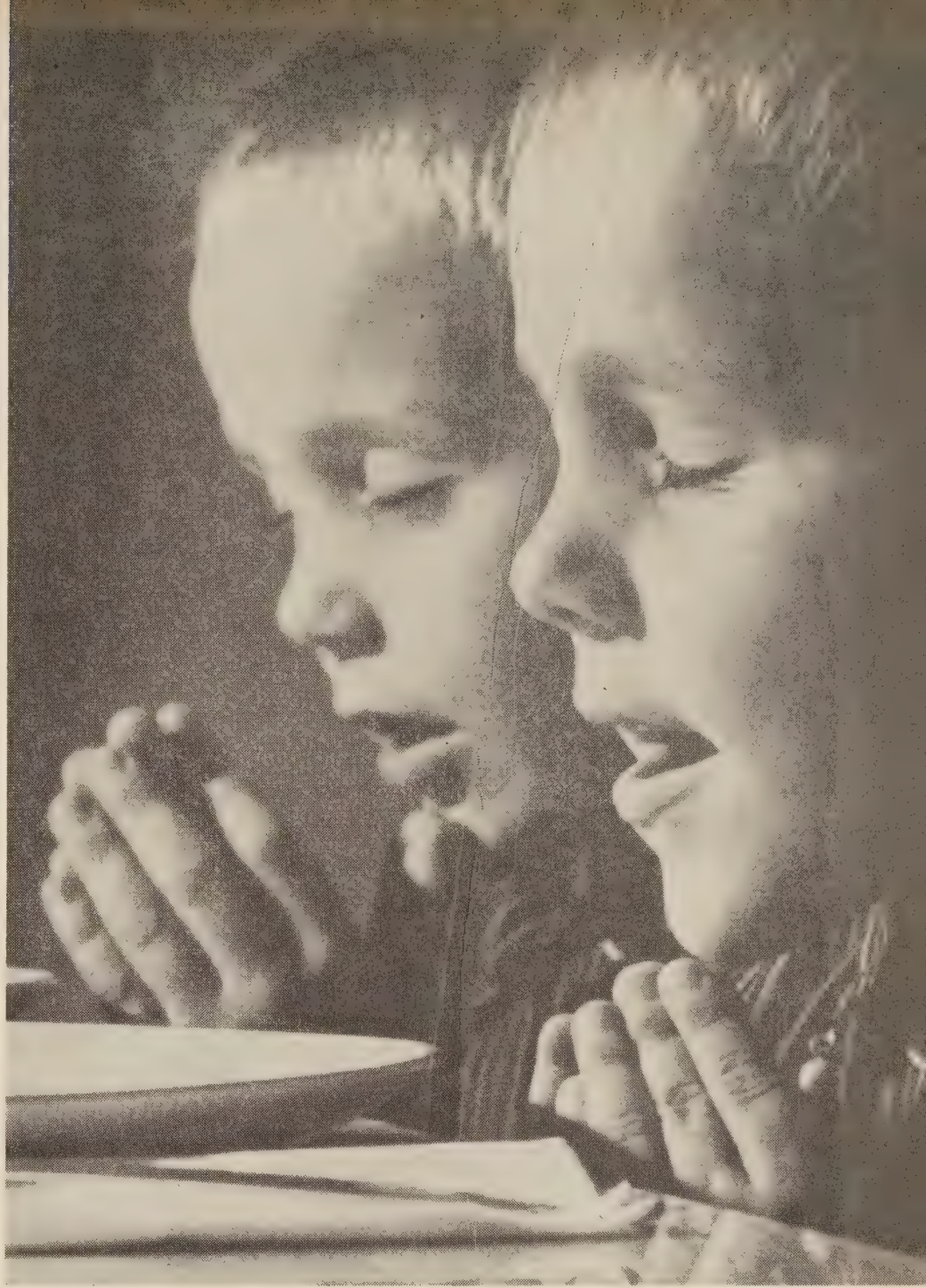
*Prayers New and Old.*

*God is great and God is good,  
And we thank Him for this food,  
By His hand must all be fed,  
Give us, Lord, our daily bread.  
The Hampton Grace.*

## Graces for Children

*Thank you, God, for milk and bread,  
And other things so good,  
Thank you, God, for those who help,  
To grow and cook our food.*

*Dear God, we thank you for the way,  
You always care for us each day,  
For rest and food and clothes to wear,  
And for a chance to help and share.*



— RNS photo

## Family Graces

*For friends and food and all things good, we give Thee thanks, O Lord, and ask Thy blessing.  
Amen.*

*O God, who art the giver of all good gifts, accept our thanks for these mercies spread before us.  
May we be fed, not only in body, but also in soul and may we be strengthened by Thy  
holy will. Amen.*

*O Heavenly Father, sustain our bodies with this food, our hearts with Thy love and our minds with  
Thy truth. Amen.*

*The Lord make us grateful for all His mercies, and add His blessing, for Christ's sake. Amen.*

*O God, our heavenly Father, help us to receive all good things from Thy hand and use them to  
Thy praise. Amen.*

*Lord Jesus, be our holy Guest, our morning joy, our evening rest;  
And with our daily bread impart Thy love and peace to every heart. Amen.*



When a more comprehensive idea of thankfulness is desired, than the following would seem suitable:

*All good gifts around us,  
Are sent from heaven above:  
Then thank the Lord, O thank the Lord,  
For all His love.*

There are many more rhyming graces included in a nicely-illustrated booklet, *Graces For the Whole Family*, priced at 25 cents, and available by writing to Presbyterian Publications, 12 Grenville Street, Toronto 5, Ontario.

Older children, beyond the rhyming stage, can be encouraged when eating alone, to bow in silent prayer, as do the Quakers. In homes with young people, meals on the run with cries of "Hurry, Mother, I'm going to be late", seem the order of many days. A moment of quiet grace before the mad dash to scouts, hockey, basketball or whatever, can do little harm and tremendous good in keeping the prayer habit alive.

There seems always to have been controversy among some over the question of grace before meals.

These people argue, as did the English writer Charles Lamb, that it is artificial to be more grateful for food than for any other of God's gifts which happen to have been part of the day.

In a way, perhaps. But we forget God so often in these hurried days that surely if grace can be a short recollection of Him when we gather as a family, or when we eat alone, it is good use of the opportunity. No reason why we cannot thank Him for other blessings as well.

Children sometimes argue from another direction. Why, they ask, thank God for food they themselves or other family members have helped to plant, water and spray? Like the potatoes, for instance.

The thoughtful parent's reply, we suppose, might be something like — "But we cannot make the seed . . . we cannot make it grow. Only God can, with sunshine, soil and water."

But whatever our words of prayer at mealtime, do let us avoid the stereotyped.

On these pages are some classic and other graces, among them that famous one of Robert Burns, a great favourite with many Scots people. Select a new grace for your next family meal, and we can assure you more attention from young ears than you might suppose.

Recently at our house, we added to our long-used, "For what we are about to receive, Lord make us truly thankful" — just these words: "forgive us our sins, and may Daddy return safely". Our seven-year-old quickly reprimanded, "But Mommy, you shouldn't say that. It isn't in it."

Not all attempts at originality, however, add to the spirit of worship, as many of my generation will remember. Who can recall from childhood some well-meaning older relative whose grace at table seemed always a long lament of the dreadful sins of the young — or who took every family issue of the moment to God at mealtime, with God, of course, always deciding the way of the speaker?

In those days being selected to say grace at table was something of an honour, especially when guests were present. Who also remembers the bandying back and forth as to who shall say the grace?

Today, often, the opposite would seem to be true. In homes where the tradition of grace saying continues when the family is alone it is abandoned when guests are present lest they be embarrassed or think us overly religious. Many of us, we fear, are guilty of so doing.

Perhaps we women who prepare and serve the food need take the lead in restoring grace at all meals and giving it spiritual meaning. One cannot as much as touch the hem of His garment without sensing that "peace which passes all understanding". ★

## Do we need an EVERY PERSON VISITATION every year?

By Hugh F. Davidson

*Secretary of the board of stewardship and budget.*

THE answer to this question depends on what you conceive to be the purpose of E.P.V.

If you regard it as merely a money raising scheme, then of course you only need it when you have a special need for money.

But if you understand it as technique for helping church members grow in their discipleship, then it must be structured into the annual program of your congregation.

Some of the excuses offered for not having an annual every person visitation are pathetically revealing.

"It's too much work, and interferes with our regular fall program", is perhaps the most common objection. This reveals that a congregation is either lazy or that it is wasting its time and energies on irrelevant business. What other concern could a congregation have more important than visiting the members for the purpose of broadening their vision of the mission of the church, and asking for deeper commitment to that mission?

"We are getting all the money we need", was stated in a recent kirk session meeting by an elder who felt that an E.P.V. was unnecessary this year. His fellow elders, or at least some of them, did not agree with this compliant, self-centred, unevangelistic attitude. The discussion resulting from the reluctant elder's "bloopers" led to a decision that their congregation would be challenged to move out of the country club concept of the church, into the New Testament concept that the church is a mission to the world, and that her work is scarcely started.

"There is too much emphasis placed on money", is another common objection to the E.P.V. This objection loses its force, however, when it is learned that it invariably comes from persons who are not noted for their liberality, and who are parading their piety as a cloak to hide their parsimony. Such "weak brethren" must be treated with tender loving care, but they must not be allowed to rest in what is often an unconscious error. Patiently and persistently they must be approached and helped to see that their money has no value unless it is working, and further that the Christian disciple is expected to put his money to work for his Lord and not for himself.

Where a kirk session is giving leadership to the people over whom it has pastoral responsibility, there is recognition of

- (1) the need for an annual evaluation of the congregation's program of activity;
- (2) an annual survey of the congregation's ability to carry out the desired program;
- (3) an annual commitment by each member to give his best support to the church program and in this connection an obligation to increase his support in the light of his improved circumstances, and as a result of his growing faith.

In order to do these things faithfully and efficiently, there must be personal visiting. Where there is no personal visiting, the above needs are being neglected.

The answer to the question in the title is "definitely yes". ★





— Leon V. Kofod

Leaves from the kanji tree are used as cups for the sacrament of the Lord's Supper in some of our B'ail churches in India. Woman at the right is drinking raisin juice from the leaf cup.

# The Younger Churches Look Ahead

“WE are concerned with the shaping of the future of India. It is therefore with a sense of the burden of history upon me —upon us—upon this house, that I face this problem”, observed Prime Minister Nehru of India recently. He was opening the debate in the Indian parliament on the second five year plan. The sense of the burden of history is the new awareness of cultural heritage. Under foreign rule and influence our future was planned for us by others without reference to our past. Today as a free people we are busy building anew, but on foundations already laid.

By

P. D. Devanandan

*Director of the Christian Institute for the Study of Religion and Society, Bangalore, India.*

This is true not only of India, but also of all countries in newly-awakened Asia and Africa. Political freedom has brought within its wake a sense of pride in our own cultural heritage. At the same time, the increasing impact of industry and mechanization has brought a widespread acceptance of modern social values and economic standards of life, so that traditional culture is itself being restated by a process of creative selection. Thus the burden of history resolves itself into a dynamic urge for cultural change and social re-patterning. The problem is to conserve those traditional values worth preserving, while at the same time re-interpreting them to meet the new demands of contemporary history.

In these countries Christian congregations, which are of recent origin, also face this problem, but perhaps in a different way. For various reasons, after we became Christian, we lived in comparative isolation—a group apart from the rest of our people. Today the burden

of history lies heavily on us too. We are faced with the question of how we can best recover our cultural identity and sense of national belonging without losing what we have gained in our Christian faith and fellowship.

## Becoming Rooted in the Soil

What causes concern is not so much the foreignness of our faith, but the fact that Christian people, by and large, do not seem to be involved in the surging current of new life. Differences in religious beliefs and practices are accepted. What estranges us from our people is our way of life, our introverted social relationships, our lack of civic concern. Christians thus find themselves outside the larger whole of the national community.

The essential question is not how to make Christianity indigenous, but how can we as Christian people become rooted in the soil? For it is clear that the faith of the Christian, which is centred in the Gospel of Jesus Christ, is not indigenous to any one national culture. What should become part of the environment is not the Gospel but the people who are committed to the claims of that Gospel and who want to witness to the truth of it in that environment.

## Re-establishing Cultural Kinship

As Christians in the lands of the younger churches we are thus faced with three distinguishable issues.

The first is that of recovering our sense of identity with our fellow-countrymen. This requires not only our



whole-hearted participation in nation-building, but also in re-establishing our cultural kinship with our people. It has implications for action in two areas. First, we must discard outlandish customs and manners. Second, we must return to attitudes and standards which are characteristic of those of our own land. In India, for instance, most Christians are westernized in their clothes, in the food they eat and in their social habits. Some even have been accused of speaking a "Christian Tamil" or Hindi, etc. Moreover, we don't go to the marriages or funerals of our Hindu or Moslem neighbours, nor are they invited to ours. In fact, we rarely mingle with them socially. True, there was a time when caste barriers prevented this.

### Adaptation of Indigenous Forms and Symbols

The second issue relates to forms of Christian worship, types of ministry and church organization, and patterns of theological thought expression. What was handed down by our missionary fathers, we have too carefully preserved. Now we begin to wonder whether these are, after all, suitable. Do the forms and symbols, words and phrases make sense, convey meaning, strike home? Certainly their value must be judged by how well they communicate the content of our faith.

The posture of devotion, the music to which our hymns are set, the language we use in prayer, in preaching, and in

more important than "content" and means develop into ends. Further, this practice tends to inhibit the younger churches from adventuring in faith and courageously experimenting with those forms, symbols and institutions which are familiar to the people and which would most effectively convey Christian truth and experience.

### Dialogue with Men of Other Faiths and No Faith

The third issue arises out of the new situation created in our countries by the resurgence of other faiths — Hinduism, Buddhism and Islam, and by the phenomenal spread of secularism. Men of other faiths and men of no faith are not unusual in any age. What is unusual in today's situation is that both unbelief and other belief are vital forces in shaping the living and thinking of modern man in Asia and Africa. The believer, and especially the Christian, must reckon with these, not as systems of thought, but as living faiths which inspire the day-to-day conduct of men and women in our generation.

There is profound insight in the traditional Hindu understanding of religion as fourfold (*caturvarga*). It consists of (1) *dharma* (righteous living), (2) *artha* (utilization of material wealth for spiritual ends), (3) *kama* (all-round development of the human person) and (4) *moksha* (literally deliverance, that is, from the present to the ultimate state of being). It is true, Hinduism has not fully worked out this view. Contemporary trends in the renaissance of religions in our world would seem to indicate that, however much we may differ as men of faith on our various understandings of deliverance (*moksha*), we are all none the less endeavouring to realize similar ends in the areas of *dharma*, *artha* and *kama*. Are these, then, areas of inter-religious co-operation in which we should be engaged, while zealously safeguarding the particularity of the Christian message of the Gospel of the kingdom, which is the Christian view of *moksha*?

For it is certain Christians are called to enter into a dialogue with men of other faiths. Only as we do so can we enter with sympathetic understanding into the real significance of the "newness" in contemporary Hinduism, Buddhism and Islam. There is the challenge that the Christian faith discern within the renewal of these religions the inner working of the Spirit of God. All "new creation" can be only of God. The fulfilment of God's design for His whole creation is already the active ingredient in the renewal that is taking place in the hearts and minds of men of all faiths as well as of no faith. For this means that there is a new task awaiting the Christian church. We have been so long preoccupied with the question of the



Leaders of younger churches, Bishop Lesslie Newbigin of the Church of South India and U. Kyaw Than of the East Asia Christian Conference.

But now things are changing, and changing fast.

For cultural change in India is also bringing about social change. In the struggle for the recovery and reinterpretation of traditional cultural values and institutions, such as *ahimsa* (non-violence) and the family as a social unit, our countrymen are inspired by commendable motives. Generally they have sought three goals: to safeguard the worth and dignity of the human person; to realize a true sense of human community; and to establish justice in human relations at all levels of society. As Christian minority groups, we have a contribution to make to this double process of cultural disintegration and reintegration.

expounding Christian doctrines must be adapted in each country in accordance with the accepted religious tradition of that land and its people. This is not a new discovery. From the early days of Christianity the need for such adaptation was recognized, although the churches generally tended to lose sight of this in the confusing age of European colonialism and to take it more and more for granted that Christianity was best expressed only in western forms. Now this assumption is being seriously questioned.

We ask, for instance, should the only hymns we sing be those translated from the English or German? Should they be sung only to western music? The danger in such imitation is that "form" becomes



relation of the Christian faith to other religions. The relation between the Christian faith and Hinduism, for instance, is not necessarily the same as the relation between the Christian faith and the Hindu to whom that faith is proclaimed. In other words, the time has come to reckon with *men* of other faiths and of no faith, and not simply talk about religious *systems* as such.

These heart-searching concerns will have to be faced by all Christians in this generation, for there is no ready answer to the problems they pose. To find the answers we need to know much more than we do now of the living faiths of other men, and, even more, of the faiths by which we ourselves live. Someone has said, "The Christian community is at the moment theologically unequipped for living in the twentieth century, with its pluralistic mankind". That is so. Any ecumenical approach, then, to present-day concerns of Christian living and thinking will have to take account not only of diversity of denominations and of the now current distinction between the younger and the older churches, but also of the cultural, national and religious diversity of our world. ★

# REMEMBRANCE

## THE UNFILLED ORDER

By Carol Coates

Is that Human Lives Limited?  
May I speak to God, please?  
Yes, it's important.

So sorry to trouble you  
But yesterday I lost my son.  
He was shot down in a plane, in France.  
They tell me the plane took months to build,  
and cost fifty thousand dollars.  
They didn't say how long it takes  
to build a son.

Yes, I must have another.  
Can you get me one?  
Twenty, and tall,  
with a wave in his hair, back from the forehead,  
and eyes that are a little bit special —  
dark — sort of hard to describe,  
like a deep summer night.  
You know, don't you, the kind I mean?  
May I have him soon please?  
Charge it to the head of Wars Incorporated.

What's that you say?  
But why?

*Used with permission, from the book  
INVITATION TO MOOD, published by Ryerson Press.*

## You Were Asking?

**Question: What is the difference between an apostle and a disciple?**

Answer: Our English word *apostle* comes from the Greek word *apostolos*, which in turn derives from the verb *apostellein* which means "to send forth". An apostle then is *one who is sent forth*. He is specially commissioned by God and assigned a specific task in the church of which Christ is the Head. The apostles in the early church were itinerants who went from church to church teaching and correcting abuses. They were greatly venerated and their authority exalted. They seemed generally to stand in a much closer historical relationship to the risen Christ and thus could speak with greater authority concerning the central fact of the faith—the resurrection of Jesus Christ. "Am I not an apostle?", wrote Paul. "Have I not seen the Lord?"

The word *disciple*, on the other hand, comes from the Latin *discipulus* which in turn is derived from the verb *discere* meaning *to learn*. A disciple therefore is a learner—a pupil, a scholar, perhaps an apprentice. In the New Testament the word only occurs in the Gospels and the Acts. It refers in the Gospels to the followers of Jesus who sought to learn from His teaching and gathered around in larger or smaller groups. In Acts the word has the narrower meaning of *those who believe in Christ*.

**Question: Has The Presbyterian Church in Canada abandoned Calvin's idea of predestination?**

Answer. The *substance* of Calvin's doctrine of predestination has definitely *not* been abandoned. The church dare not do that because predestination is a doctrine which runs all through Holy Scripture. With Calvin, The Presbyterian Church in Canada still believes: (a) that salvation is by grace alone, that is, salvation is of God's initiating and effecting; (b) that man's sin has so damaged his capacity to know and serve God that he cannot of *himself* return to God and serve Him aright; (c) that the lives of the righteous are "ordered of the Lord" and that for them the difficult circumstances of life are not the result of blind chance but are so controlled and shaped by God as to contribute to His glory and our ultimate well-being.

Many in The Presbyterian Church in Canada however take issue with the *form* of Calvin's doctrine. It seems to some of us he does not keep his doctrine of election sufficiently related to the purpose of God clearly revealed in the incarnation, death and resurrection of Jesus Christ and the founding of the visible historical church as a witness to the same. Also Calvin tends to draw the logical conclusion that since anyone who is saved is saved by God's decision, then those who are not saved are damned by God's decision.

At this point Calvin seems to be more logical than Biblical. The Bible is not so definite as Calvin in talking about the election of the damned.

On the other hand it must be said in Calvin's favour that he himself described this as a "horrible decree" and only introduced it into his system because he felt fidelity to Scripture forced him to do so. Moreover he built no other doctrine upon it. His doctrinal system is built around the mighty thrust of God to redeem which took flesh in the person of Jesus of Nazareth and works secretly in the heart of the believer by the Holy Spirit. Calvin also laid the responsibility for damnation not on the decree of God but on the wilful rebellion of the human race and the individual against God.

If we depart from the form of Calvin's expression and place the emphasis more definitely on the positive decree of election we do so in the interest of being true to the Scriptures, and even Calvin would not criticize us for doing that.

Remember that not all in The Presbyterian Church in Canada would agree with my criticism of Calvin!

— Allan L. Farris

Address your questions to Prof. A. L. Farris, Knox College, 59 St. George St., Toronto 5, Ontario.



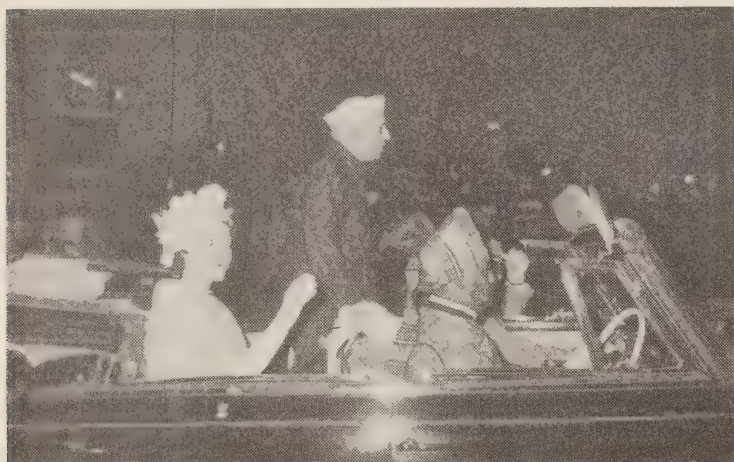


The Rev. Russell Self has represented our church in India for over 12 years; and is at present moderator of the North India synod. He is a brother of the Rev. J. L. Self, Midland; and the Rev. S. D. Self, Kingston.

# Life for All

By Russell Self

QUEEN Elizabeth, remarking on her recent visit to India, said, "There was never a dull moment! Many things were strange and curious, the mixture of the ancient and the modern; but we could not fail to sense the tremendous determination everywhere to achieve a fuller and more prosperous life for all."



Her Majesty the Queen in New Delhi with Prime Minister Jawaharlal Nehru.

Moments that used to be pleasantly dull in India are now pulsating, dynamic movements. India is on the march. In ten years industrial output has nearly doubled, national income has increased 42 percent and life expectancy has been stretched from 30 years to 38.

The government graph on increase of grain production in their three successive five year plans indicates how the nation

is determined to have "a more prosperous life for all". The House of the People, in their summer sitting, sanctioned 25 billion dollars to provide fuller life for all in the next five years. Most of the one billion tons of foodgrains now being imported annually are being used for stockpiling against floods and famine. Economic experts say the country is far from prosperous, but was never healthier.

There are 46 universities enrolling almost one million students. Besides the 125,000 schools India has built since her independence in 1947, she will add another 100,000 in the coming third five year plan. New admissions alone in these schools will amount to more than half of the population of Canada (10.1 million).

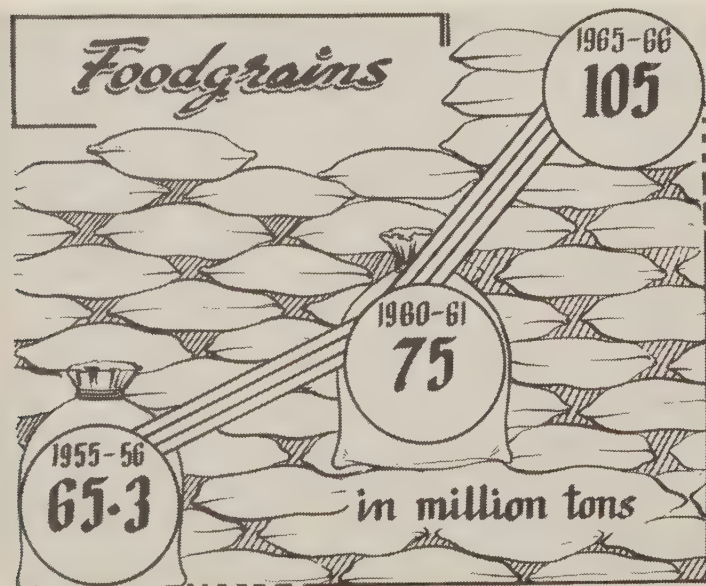
Back in 1930 India was only eight percent literate and slowly moved up to 16 percent in 1951. The census of 1961 reveals it is now over 40 percent. Within the next ten years it is predicted to reach 75 percent. There are **ten million new readers** each year.

Communist literature is endeavouring to capture this seeking and expanding mind of India with about five million imported books each year, highly subsidized and attractive in format. Any volume of Lenin's in all of the 15 major languages of India can be purchased for 22 cents or less. Picture magazines similar in style to *Life* can be had for nine cents.

Christian literature agencies have accepted the challenge of the printed page and have introduced popular paper-back editions, written within the country, slanted to meet the religious resurgence and the growing materialistic mind of the east. Distribution figures for the Bible Society of India suggest a trend in interest and response towards the printed Christian message. In 1959 a little over one and a quarter million Scriptures were sold; in 1960 it climbed to two million, and the prediction for this year is close to three million.

Twelve years ago no one heard of a Christian correspondence course. Today, well over one million people have enrolled, not a few have found their first contact with the Christian faith through this means, and some have made a firm commitment to Jesus Christ. Records from the Jiwan Prakash (Light of Life) Correspondence School in Jhansi indicate that 95 percent who join are non-Christians and about 90 percent are students. There is this tremendous determination everywhere to achieve a fuller development of life by reading. The greatest tool for the intelligent communication of the Gospel is the printed page.

Each day the sun rises and pours its enervating heat upon India, there are almost 20,000 new mouths to feed. Each day a Prince Albert, a North Bay, or a Dartmouth is added to the population of India. The annual increase is close to nine million. Every two years India must absorb an increase equal to the entire population of Canada. About 50 percent of the





present population is below 25 years of age — a nation of youth who are restless for life abundant. How can we reach such masses with the living message?

India Estimated increase in population	
1800	100 million
1921	250 million
1951	350 million
1962	450 million
1988	700 million
1992	900 million
2000	1,000 million

The above chart shows that when William Carey came to India the population was about 100 million. It has now more than quadrupled. Up to 1921 there was a persistent but irregular growth in the face of plagues and famines that decimated the population from time to time. Modern sanitation and antibiotics have reduced infant mortality and protected life to the extent that for every seven people in the world, one is an Indian. You will note that within 30 years the population of India will double itself.

THIS month the third assembly of the World Council of Churches will meet in New Delhi. The impression has gained some ground in the west that the younger churches have developed in stature and strength to the extent that they can evangelize within their own national borders.



Let us take the map of India and try to visualize the church in India. By drawing an horizontal imaginary line across the middle of India, above Bombay, we divide the country equally as far as population is concerned. However, in terms of the Christian church, you will find 70 percent below that line in south India and only 30 percent in north India. Of the 30 percent, 15 percent are to be found in Assam. One million may sound like a lot of Christians for north India, but it only represents one Christian in 500 non-Christians. There is an overwhelming feeling of being lost in a population that is 99% percent non-Christian.

It is neither prudent nor possible for a decreasing Protestant missionary group of about 3,000 to continue spear-

heading evangelism. The church numerically is swamped. It has been said that the Chinese character paved the way for communists in China. God has given us the written revelation of Himself in 1,160 languages of the world, plus the modern press to publish pages to communicate afresh the message of "life for all".

Church leaders and missionaries everywhere are beginning to realize that Christian literature is not merely an effective method of reaching people, but also a means of grace to the church itself; a gift to strengthen it. If a church can be made strong in Christian knowledge, it will grow and expand into the unreached areas.

After a global trip Kenneth Taylor, director of Moody Press, said, "we must re-think the size of our obligation and opportunity". We are grateful that from the 27 Canadian Presbyterian missionaries in India, the general board of missions has released Dr. Clarence Woods for a full-time literature ministry in the much needed preparation and publication of theological books in the Hindi vernacular. I have been loaned part-time to the Bible Society to stimulate lay evangelism in north India by means of the printed page.



The author (centre) as he sold Christian literature in India this year.

But is this small share in Christian literature worthy of our church? Perhaps the day has come when up to ten percent of our missionary personnel and budget should be used to provide and circulate the printed page.

I have found it a thrilling experience to move about north India conducting literature and evangelistic workshops with church groups and seminaries. It wasn't so much that the students of Saharanpur Theological Seminary sold 6,000 Gospel portions in five days, as the joy on their faces when they returned from the mud villages and the market-places happy in the satisfaction of that service. The winning church is the witnessing church.

As the result of a weekend workshop a lady doctor closed her clinic one busy Sunday afternoon, filled a bag with Scriptures and stood in a busy market where the crowds surged by. Her very presence was a telling witness to the life there is in Christ.

It is becoming more and more apparent that the true Laos of God must be released to make contact with the world about them. The written Word of Life becomes personalized in the communication. The printed message of salvation multiplies by a thousand the efforts of one person, one church, one mission.

So we paraphrase Romans 10:14-15: Faith cometh by hearing, and hearing by the Word of God. But how shall they know the whole message of salvation if they cannot read? How shall they read if they do not have the written Word? How shall they understand if there is no Gospel printed in their own language? ★



# The *Unfinished*

# Task

# In

# Asia

By Alan Brash

*Secretary for inter-church aid,  
the East Asia Christian Conference.*

generous estimate, about two percent are at least nominally "in faith" from a Christian point of view. But even for these, of course, the task of the church is by no means completed. Of the one million Christians in West Pakistan, the majority are still illiterate, living in poverty and squalor.

Has the task of the church been finished with a man I know of in Hong Kong? He was brought into faith in Christ. When he was found to be ill with tuberculosis he was taken to a Christian hospital and cured. But from the hospital he went to his "home" — a single room in which 20 other people also slept, the majority of whom suffered with the same disease. Is the task of the church with such a man appropriately described by that weak word "unfinished"?

The miracle of God's love is rather that the task of the church has *begun* in Asia. In every Asian land today there are Christian disciples — even though the number in some of them is too small to be recorded in tenths of one percent. Yet in Indonesia the number is four million, in Korea 1,500,000 in West Pakistan one million, in Japan half a million, and in India six million.

And the Gospel has not brought only conversions. With its coming there have appeared institutions of education and healing; teams of people dedicated to the service of the most needy; and the spirit of life and reconciliation. A catalogue of the direct and indirect effects is impressive, even though, since this Gospel of redemption is conveyed always by sinful human beings, the good effects were always mixed with and sometimes concealed by human wilfulness, conservatism, selfishness and hypocrisy.

The task of the church is truly *begun* in Asia, even though all its agents are people in whom the task is certainly "unfinished".

One encouragement is the increasing degree in which the churches of Asia are coming to know one another, and to stand together in the face of the almost overwhelming task. In this the East Asia Christian Conference is playing a

significant part. Conceived at Prapat, Sumatra, in 1957 and officially created by the churches at Kuala Lumpur in 1959, this ecumenical agency is devoting its strength to breaking down the isolation of the churches, challenging them with the evangelistic task, enabling them to assist one another in times of crisis and by the exchange of students and workers who share their thinking about the Christian responsibility of the laity, industrial evangelism, the use of mass media and all the rest.

Another encouragement is the extent to which these churches, surrounded by so great a task at their very doors, are nevertheless answering the call of God to "Go ye into all the world". It is known that the churches of Asia, excluding Australia and New Zealand, have sent out over 200 missionaries. Indian missionaries are at work in Malaya and Singapore; Koreans in West Pakistan; Japanese in Okinawa, Indonesia and India; Filipinos in Thailand, Korea, Indonesia and Hong Kong. These are only some of the tangible signs of renewal and hope.

Yet another encouragement is that the Asian churches are thinking in new ways about the task. Many illustrations could be given. For example, a whole series of consultations under East Asia Christian Conference auspices have been held — in India, Japan, the Philippines — so that the appropriate leaders can study together the total strategy of Christian service in their own country, and ask searching questions as to whether it really is the best strategy in the light of the revolutionary changes that have taken place.

This is radical thinking, and it will almost certainly produce far-reaching effects in church policies. It is no longer adequate to assume that Christian service will inevitably be confined to schools and hospitals under church control. The Asian churches are crossing new frontiers. They are feeling a new responsibility for the building of the total community of the people and for making a Christian contribution within that total life. The work of the Christian in politics,

ASIA, the region stretching from West Pakistan to New Zealand, occupies something like a quarter of the earth, and is populated by more than 65 percent of the human race. Its present population is about 1500 million, and that is expected to double in the next 40 years.

In less than that time India and China alone will have more people than inhabited the whole world in 1940. Brought down to a smaller perspective, it means that India will have 80 million more people in 1965 than in 1960; it means that the city of Hong Kong alone has 2,000 more births than deaths every week, and that Tokyo, at present rates, will have 26 million citizens by 1975.

Looked at from the point of view that everyone of these millions is an individual for whom Christ died, every one of whom will miss the fullness of life unless he knows God as his Father through Jesus Christ, the use of the term "unfinished" to describe the task of the church is farcical.

The task of the church in Asia, as elsewhere, is to preach the Gospel — and it is surely accurate to say that the church in Asia faces a task greater than any church ever faced before. There are five — or ten — or 20 times the number of people without a Christian faith in Asia today than there were in the world on the day of Pentecost.

Of the people in Asia, on the most

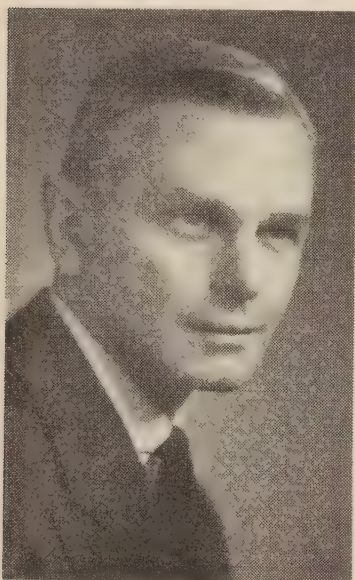


business and community life generally is being emphasized. The word "unfinished" is quite inappropriate here again — but the task has been started.

Finally, mention must be made of the encouragement to be derived from the steady up-building of the people of God — the growing sense of unity in mission among the divided churches. The work of the East Asia Christian Conference — in fact its very existence, is evidence that the churches are conscious of past sins of isolation and complacency and that they have heard God's Word in both judgment and mercy.

The church in Asia faces greater challenges and difficulties, more people in need of the Gospel, more extensive human misery, a more rapidly expanding task and more resolute foes than any

church anywhere has ever faced before. As she does so there are certain things that she clearly expects from the church in the rest of the world. She expects that the church of the west in particular will be truly Christian in its own life and relationships — for there is a sense in which the church everywhere depends on the fate of the church in the west. She expects to receive help — in people, in money, in thought, in prayer and in those mutually interdependent relationships that are a necessary part of the Gospel. And she expects the church elsewhere to allow her to give as well as to receive, to give of her own spirit and insights — since only by giving can any church acknowledge her dependence on God and her full unity with the people of God. ★



## A PRESBYTERIAN PROFILE

*Basil  
Edward  
Howell*

Retirement to Basil E. Howell means a promising and active future as well as an entirely new career — that of a minister with The Presbyterian Church in Canada.

In the space of two days he retired as assistant comptroller for the Bell Telephone Company of Canada and, at the age of 60, was ordained as a minister of our church. Mr. Howell's ordination took place September 27 at the Town of Mount Royal Presbyterian Church. This rewarding step was the result of six years study in his spare time at Presbyterian College, Montreal, in addition to carrying out his normal job. The last general assembly accepted Mr. Howell as a candidate for the Presbyterian ministry. He is now acting as Sunday supply for the new St. John's Church, Duvernay, Quebec.

This step in Basil Howell's life came as no real surprise to those who know him as an active Christian leader. An elder in Cote des Neiges Presbyterian Church, Montreal, he is also president of the Montreal branch of Gideons International in Canada, on the board of directors of the Montreal Youth for Christ and honorary president of the Montreal

presbytery young people's society. For some years he has conducted church services when his help was needed.

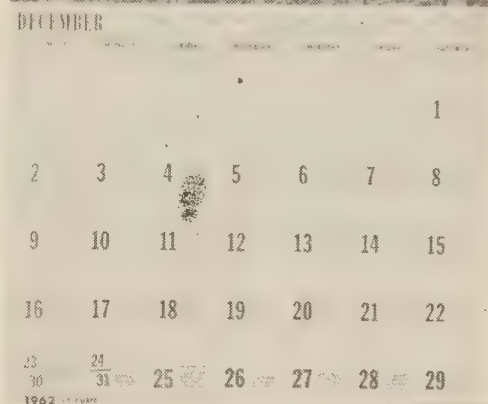
All this has been combined with a 39-year career with the Bell Telephone Company which he joined as a junior clerk in the accounting department in 1922. Obtaining his general accountant's certificate in 1926, Mr. Howell held various supervisory positions, becoming chief accountant in 1946 and assuming his present post in 1955.

Born in Wolverhampton, England, Mr. Howell came to Canada in 1913 and attended Montreal High School. He is married.

Mr. Howell believes that there is a tremendous neglect of spiritual life in our time and a definite need for more quiet meditation to redirect our lives. All through a busy life it has been his rule to "force himself" to devote two hours a day to quiet reflection. ★

On October 10 the Rev. Basil E. Howell was appointed by the administrative council as acting comptroller of The Presbyterian Church in Canada for a six-month period terminating May 1, 1962.

**Have YOU  
ordered the  
PRESBYTERIAN  
CHURCH  
CALENDAR  
for 1962?**



**It is designed for personal  
and family use.**

**It contains 12 beautiful  
coloured pictures, plus  
information about our church's  
work.**

**It provides a Scripture text  
for every day and memo  
spaces for engagements.**

**Price, 50 cents.**

**Discount on quantity orders.**

**THE PRESBYTERIAN  
CALENDAR**

**12 Grenville St.,  
Toronto 5.**



*Training for fuller, more effective Christian service was the major emphasis of*

**In the East —**

# Presbyteria



At Truro men from the Maritimes gathered for the eastern conference at the Nova Scotia Agricultural College, September 8-10.



Three of the leaders, Malcolm Caldwell, Sydney Mines; Ken Walker, Summerside; Sydney Jones, Baddeck, chat between sessions with Roy Hamilton, the national director of P.M.

**In Central Canada —**



At the Canadian Keswick Conference Centre in Muskoka, Ontario, 310 Presbyterian Men attended the central conference, September 22-24.



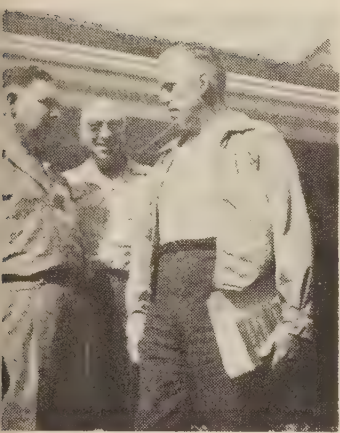
# Men

*as they discussed*

**"Our**

**Reasonable**

**Service"**



Whilsmith, conference committee member, Alex Culley, devotions and prayer leader, and Prof. W. Stanford Reid, theme speaker, at Keswick.

**W**ITNESS, fellowship and living were the three areas of service to Christ dealt with in the theme addresses of Prof. W. Stanford Reid of McGill University as he spoke to each of the three conferences of Presbyterian Men.

The "reasonable" service to which the Christian is called is better translated "logical" service, said Dr. Reid in dealing with Romans, chapter 12, verse 1. The obligation of serving Christ lays upon men the responsibility for knowing Him as well as accepting Him. It means that they must work at the task of studying the Scriptures, if they in turn are to interpret the Gospel in a practical way.

"Gospel and gossip come from the same root," said the speaker. "We must learn to gossip about our faith to others." He urged men to witness where they are, in the situations to which God has called them.

Fellowship involves dialogue with God, Dr. Reid pointed out — communication with Him before we communicate with others. The routine of modern life can become deadly unless the individual fulfils his responsibility to God and discovers new meaning in his work. In this way the Christian lives as a king unto God manifesting His glory by the life which he lives, his reasonable or logical service.

The Bible expositions at each conference were given by the Rev. Robert P. Carter, assistant secretary for Christian education, and an inspirational address by William Cross, national chairman of Presbyterian Men.

## In the West —



Left are seen: Robert Eakins, chairman of the general assembly's board of stewardship; Rev. Dr. Robert L. Taylor, moderator of the assembly; Sidney Rushbrook, of the Lake; and Rev. Stuart Coles, secretary for lay studies.



At the Banff School of Fine Arts the men from the west enjoyed every moment of the western conference, September 29-October 1.





At Kelowna, B.C., the congregation of St. David's Church is pictured at the sod-turning ceremony on the site of the new Christian education building, September 18. Thomas Dow, senior elder, who was ordained in 1903, and T. Stoddard Cowan, the lay minister, officiated. St. David's Church was built in 1956 and the extension is needed for a fast-growing Sunday school, as the above photo shows.

## Church Cameos



The former St. Andrew's Church building, Edmonton, Alta., has been turned over to Calvin Hungarian congregation. At the rededication service September 23 are seen, from the left: Rev. Ian P. McSween, Rev. J. J. H. Morris, Rev. Gabor Dezse and Rev. Dr. E. J. White.



The presbytery of Hamilton on September 10 dedicated the new South Gate Church where Rev. T. M. Bailey is minister. The congregation began as a mission in 1949, and this sanctuary is the third unit erected in the building program since that time.

◆ On September 14 **Montreal West Church, Montreal, Quebec**, was dedicated after extensive improvements to the sanctuary and church building, including new offices, classrooms, a stage, ladies' parlour, nursery and kitchen. The minister is the Rev. John A. Simms and the chairman of the building committee, John D. Hogg.

◆ The new **Knox Church, Victoria, British Columbia**, was dedicated on October 15 by the presbytery of Victoria. Established in 1894, the congregation moved from its former site on Stanley Street to a younger district, seeking a new field of service. Some furniture from the old church will be incorporated in the new building, linking the church with its historic past.

◆ At **Amherstview Community Church, Amherstview, Ontario**, offering plates, the gift of Mr. and Mrs. Earl Blackwood, and a Communion service given by St. John's Church, Pittsburgh Township, were dedicated by the minister, the Rev. Stanley Self.

◆ A Communion table and two chairs were dedicated at **Kildonan Church, Winnipeg, Manitoba**, on September 17, in memory of a life-long member, Miss Margaret E. McBeth, who had served as secretary, organist and choir leader for many years. J. W. Young and G. Sinclair presented the gifts on behalf of the congregation and church school respectively.

◆ The Rev. Walter Welch, Toronto, presented the challenge of the church's ministry in the suburbs to the congregation of **Strathcona Park Church, Kingston, Ontario**, September 24. In the afternoon Mr. Welch spoke to the men of Strathcona Park and Amherstview Churches on visitation evangelism. On September 25 a large gathering of women and C.G.I.T. girls heard Mr. Welch tell of the ministry of Armagh to unmarried mothers.



## ANNIVERSARIES

- 128th** — Centreville Church, South Monaghan, Ont., October 29 (the Rev. Gerald E. Graham, minister).
- 127th**—Grace Church, Millbrook, Ont., October 1 (the Rev. Gerald E. Graham, minister).
- 124th**—Knox Church, St. Thomas, Ont., November 5 (the Rev. H. S. Rodney, minister).
- 123rd**—Knox Church, Moose Creek, Ont., September 17.
- 123rd**—Presbyterian Church, Omagh, Ont., September 24 (the Rev. B. A. Nevin, minister).
- 114th**—Bradford Church, Bradford, Ont., September 24.
- 112th**—Knox Church, Kincardine, Ont., October 29 (the Rev. F. H. Cromey, minister).
- 110th**—Kildonan Church, Winnipeg, Man., September 24 (the Rev. Dr. D. C. Hill, minister).
- 110th**—St. Paul's Church, Kemptville, Ont., September 24 (the Rev. S. Lotfi, minister).
- 104th**—Shakespeare Church, Shakespeare, Ont., October 1 (the Rev. Hugh Wilson, minister).
- 103rd**—St. Andrew's Church, Gairloch, N.S., October 1 (the Rev. William Knox, interim moderator).
- 101st**—Knox Church, Alliston, Ont., September 24 (the Rev. C. Townsley, minister).
- 100th**—Duff Church, Largie, Ont., September 24 (the Rev. J. M. McCurlie, minister).
- 100th**—Presbyterian Church, North Mornington, Ont., September 24 (the Rev. John McMurray, minister).
- 100th**—St. Andrew's Church, Hanover, Ont., September 17 (the Rev. J. L. Burgess, minister).
- 100th**—Tolmie Memorial Church, Port Elgin, Ont., October 22 (the Rev. Maurice D. McNabb, minister).
- 97th**—Gordon Church, St. Elmo, Ont., September 17 (the Rev. I. D. MacIver, minister).
- 96th**—St. Andrew's Church, Nanaimo, B.C., November 26 (the Rev. R. B. Cochrane, minister).
- 95th**—St. Paul's Church, Glace Bay, N.S., October 15 (the Rev. M. Y. Fraser, minister).
- 75th**—Fairbank Church, Toronto, Ont., November 26 (the Rev. Dr. J. A. Koffend, minister).
- 63rd**—St. Andrew's Church, Coldwater, Ont., September 24 (the Rev. Charles Carter, minister).
- 50th**—Oakwood Church, Toronto, Ont., October 22 (the Rev. C. L. Mitchell, minister).
- 50th**—Parkview Church, Saskatoon, Sask., September 24 (the Rev. L. S. van Mossel, minister).
- 47th**—Bonar Church, Port McNicol, Ont., September 17 (the Rev. Charles Carter, minister).

Receiving the keys from Ken Eastman, elder, is Rev. N. Phills, moderator of Brandon presbytery, at the dedication of the new Presbyterian Church on Oak Lake Indian Reserve near Pipestone, Man.



◆ The reconstructed organ in **St. Andrew's Church, St. John's, Newfoundland**, was dedicated on October 1. The minister, the Rev. Charles I. G. Stobie, formerly a church organist, will be one of several to take part in a series of recitals on the rebuilt organ.

◆ A service of dedication of the new Christian education building at **Knox Church, Fort Erie, Ontario**, September 24, was conducted by the presbytery of Niagara. The Rev. Dr. R. L. Taylor, moderator of general assembly, dedicated the building.

◆ At **St. Andrew's Church, Gairloch, Nova Scotia**, the redecoration of the historic church was marked by a service of dedication, October 1. The Rev. H. M. Buntain, Pictou, was guest speaker.

◆ At **Knox Crescent and Kensington Church, Montreal, Quebec**, a stained glass window was dedicated in memory of a former minister, the late Rev. Dr. I. A. Montgomery. The sermon was preached by Rev. Dr. William McLean, who had been a colleague of Dr. Montgomery for many years.



P. A. Falconer of Edinburgh turned the first sod for the new Oakridge Church in suburban London, Ont., September 11. Rev. Gordon Brett and John Driesman, chairman of the building committee, are at the right.





On September 17 dedication of the first unit, the Christian education building, of Chedoke Church in suburban Hamilton took place. First services were held in January, 1956 and Rev. D. G. Neil was appointed minister in September, 1958. Shown above are, from the left, R. Christmas, Rev. D. G. Neil, Robert Pilgrim, Fred Arnold.

◆ On September 24 a memorial window was dedicated in **Killam Church, Alberta**, in memory of the Rev. William Simons, the first minister. The window, made by the church treasurer, J. C. Lawson, was presented on behalf of the session by E. F. Fee. A plaque was unveiled by Lorne C. Simons of Edmonton, in memory of his father. The minister, the Rev. J. S. S. Armour, conducted the service.

◆ On September 13 the congregation of **St. Paul's Church, Vancouver, British Columbia**, held a social evening in honour of their minister and his wife, the Rev. Norval G. and Mrs. Robertson, on the occasion of their silver wedding anniversary. The couple were presented with a case of silverware.

◆ A memorial window was dedicated in **First Church, Regina, Saskatchewan**, September 24, given by the late Rev. William Bradshaw Tate in memory of his wife Elizabeth. Mr. Tate was a pioneer minister in the prairies and took a leading part in the life of First Church. The window was unveiled by his son, William K. Tate.

◆ A pulpit fall, in memory of Mr. and Mrs. J. W. Langille, and 28 Books of Praise, memorials to Mrs. Mary Hayman, Mrs. Amy Mingo, Mrs. Alexander D. Langille, George Reid and Ira Hayman, were dedicated on September 24 in **Union Church, Middleton, Nova Scotia**. The service was conducted by Edgar F. Dewar and the gifts unveiled by J. P. MacPhail, the ruling elder.

◆ The redecorated **Grace Church, Millbrook, Ontario**, was dedicated on September 24. A Bible, given in memory of Ernest Armstrong by his family, and new lanterns, were also dedicated. Bible markers were presented by Joseph Burns in memory of Mrs. Harry Ellis.

◆ A service of rededication was held in **Knox Church, St. Thomas, Ontario**, on September 10, following the installation of new pews and other improvements to the church sanctuary. The service was conducted by the minister, the Rev. Harry S. Rodney.

◆ At **Essa Road Church, Barrie, Ontario**, a new Christian education wing and chancel extension were dedicated, September 17, by the presbytery of Barrie. The Rev. A. J. Gowland, Toronto, was guest speaker.

◆ The cornerstone of the new sanctuary of **St. Andrew's Church, Lethbridge, Alberta**, was laid on October 8. A. L. H. Somerville, chairman of the board of managers, and L. A. Wylie, chairman of the board's finance committee, officiated at the ceremony.

◆ A service of dedication was held September 23 when the congregation of **Calvin Hungarian Church, Edmonton, Alberta**, moved to the remodelled St. Andrew's Church. The Rev. J. J. H. Morris, moderator of Edmonton presbytery, conducted the service, assisted by the minister, the Rev. David Crawford.

◆ A new Christian education wing was dedicated in **Leaside Church, Toronto, Ontario**, October 12. The service was conducted by the presbytery of East Toronto.

◆ An evening vacation Bible school for teen-agers was held in **St. Vital Church, Winnipeg, Manitoba**, the week of August 20. It was conducted by Miss Marion Mason and Miss Luella Moore, student deaconesses, and the minister, the Rev. Gerald Rennie.

## Personals

The **Rev. John R. Cameron** of Dartmouth, N.S., has accepted a call to St. Andrew's Church, Lunenburg, N.S., and will move in December.

The superintendent of missions for Saskatchewan, the **Rev. H. K. Caslor**, has moved to Saskatoon and may be reached at 54 Moxon Crescent.

The **Rev. J. C. Cooper** has undertaken the duties and responsibilities of home missions secretary during the absence on leave of the **Rev. Dr. J. A. Munro**.

The **Rev. Clement DeCastro**, former clerk of the presbytery of British Guiana, is living at Knox College for the academic year while studying at the Ontario College of Education.

**Walter McLean** has been elected president of the National Federation of Canadian University Students, a full-time job, for one year. A graduate of Knox College in 1960, Mr. McLean studied at the University of Edinburgh last year. He is the son of the Rev. Dr. J. L. W. and Mrs. McLean, Victoria, B.C.

The **Rev. D. C. McLelland** of St. Andrew's Church, Trenton, Ontario, has been called to Hillview Church, Toronto.

The moderator of general assembly, the **Rev. Dr. Robert L. Taylor**, is visiting all the Maritime presbyteries and will return from Newfoundland on November 20.

The **Rev. F. G. Vesey** retired from the active ministry in October. He was minister of St. James Church, Longbranch, Ontario, for the last 13 years.

## SUBSCRIPTION INCREASE

Effective January 1, 1962, the price of all individual subscriptions to this magazine will be increased to \$1.50 per year.

Renewals for subscriptions expiring in December will be at the increased rate.

Subscriptions under the **EVERY HOME PLAN** will remain at \$1.00 per year. Your Record secretary will be informed of the terms of qualification for the EHP.

This is the first individual subscription increase in 40 years, during which period costs have more than quadrupled.

### THE PRESBYTERIAN RECORD

229 College Street,  
Toronto 2B, Ont.



## Maritime Synod Meets



Moderator:

T. J. Watson

Much of the time of the synod of the Maritime provinces, which met in St. Andrew's, N.B., October 4-6 was spent in discussion of a report of the committee on evangelism and social action presented by the Rev. Robert W. Ross, convener. Debate on the present world situation led to a resolution commending the government of Canada for its leadership in international affairs, particularly at the United Nations. The synod asked the government to continue to use its influence to stop by international agreement all testing of nuclear weapons.

The synod made plans for a preaching mission to extend through its area in 1963 or 1964, possibly to be a witness of thanksgiving on the part of the church in connection with the Confederation centennial celebration.

In dealing with the subject of alcoholism the synod decided to make representation to the legislators of each of the Atlantic provinces asking that no measures be taken to encourage consumption of alcohol. It asked each government to take full responsibility for the rehabilitation of alcoholics and the support of their dependents, and suggested that the charge for these be made against revenues derived from the sale of liquor.

The synod heard the Rev. Dr. E. H. Johnson explain the financial situation in the church and the compulsion for maintaining our witness throughout Canada and overseas. Presbyteries were asked by synod to amalgamate congregations where possible and create area ministries, and mission fields were urged to meet the travel and living expenses of ordained missionaries, students, catechists and deaconesses. Each presbytery will take immediate steps to see that the proper basic stipend for ministers of \$3,900 is reached by congregations as soon as possible.

A critical analysis of the Presbyterian church in the Maritime synod for the past 20 years given by the synodical missionary, the Rev. A. E. Morrison, showed that while the population in the Maritimes has increased by 296,000 the total church population in the synod decreased by 2,300. Average givings per family for the budget

amounted to \$7.63 annually as compared to the national average of \$11.39. The analysis showed that income per person in the Maritimes has risen steadily in the years from 1949 to 1960 although it has not kept pace with the national level. The decline of the dollar in terms of buying power means that it is now worth less than half its value 20 years ago. Mr. Morrison challenged the church to move forward particularly in the urban areas where there is evidence of real development economically, and where the population is growing most rapidly.

The synod decided to continue its special committee on social services which has been considering among other things the need of the establishment of housing for senior citizens.

Professor Donald M. MacMillan of Presbyterian College, Montreal, reported that the 27 men enrolled in theology this year represent the second highest registration since the end of World War II.

The moderator of general assembly, the Rev. Dr. Robert L. Taylor, in an evening address stressed the kingship of Christ and the need for being personal in our witness for Him.

The president of the Woman's Missionary Society, E. D., Mrs. D. R. MacLean of Eureka, N.S., reported a membership of 3,520 with 900 home helpers and 662 in 66 girls' groups. During the past year over \$18,500 was expended on mission work within the synod and \$18,700 on overseas missions.

The Rev. R. MacArthur Shields, missionary under appointment to British Guiana, was presented to the synod and commended by the moderator in prayer.

The Rev. Dr. T. J. Watson of Fredericton, N.B., was elected moderator. The synod was held in the historic Greenock Presbyterian Church and the minister, the Rev. Wallace MacKinnon, was thanked for the splendid arrangements made by the congregation for the billeting and entertainment of commissioners.

## Teaching and Training Are The Responsibility of All

Several major projects for the interpretation of the curriculum of Christian education and the training of leaders and teachers were the subject of study by the executive of the board of Christian education at its meeting in September.

To implement the action of the general assembly of 1960, a series of curriculum training conferences were held during May and June for selected delegates from each synod of the church. This was the first step in a program which will reach into every presbytery and every congregation across Canada. The Christian Faith and Life curriculum has been officially approved by the general assembly for use in nursery, kindergarten and primary departments of the church school. Teams of men and women in each synod have been trained to interpret the Biblical, theological and educational principles of the curriculum to presbyteries and to train persons in each presbytery who will help to prepare the congregations in the use of it.

Underlying the whole project are several basic facts which are essential to the educational task of the church. The first of these is that Christian teaching is the responsibility of the whole church. Presbyteries, kirk-sessions and congregations must act in a responsible way to determine **what** will be taught in the Christian education program of the church. Decisions regarding the content of the curriculum—its Biblical, theological and educational principles—must not be left to a few teachers in each congregation. To assist presbyteries and kirk-sessions in understanding the principles of the curriculum and in arriving at informed decisions, two booklets have been distributed to each teaching elder. They are entitled **Basic Principles of Christian Faith and Life** and **Theology in the New Curriculum**.

The second fact is that Christian



The Rev. M. Roy Gellatly, his wife Beverly Anne and son Ian left last month for Nigeria, where they will serve the church for two years.



teaching is a serious business which makes demands upon the members of the church—especially upon the parents and the teachers. It is not a leisure

time activity. It calls for deep commitment, serious stewardship of the gifts of mind and heart, and the continual growth in Christian faith and understanding on the part of all adult members of the church. Careful plans have been made for the training of selected persons in each presbytery and of church school teachers in each congregation. The curriculum will be presented and explained to the kirk-session and members of each congregation to assure their fullest understanding and support for the work of Christian teaching.

Synod advanced leadership training is a project receiving serious study by several of the boards of the general assembly and by committees of the synods of the church. The plan calls for the operation of schools in each synod for the purpose of training persons in specific aspects of the work of the church. Expert leadership will be provided in order that intensive training may be given.

#### Mackay Memorial Cairn

The Rev. L. K. Cheng, past moderator of the Presbyterian Church of Formosa, and Rev. Dr. E. H. Johnson, secretary for overseas missions, were speakers at the unveiling of the memorial cairn for the late George Leslie MacKay on Sunday, September 17.

The service in the Old Log Church cemetery at Embro, Ontario under the auspices of the presbytery of Paris was a tribute to our pioneer missionary to Formosa.

#### Di Gangi on the Radio

Known throughout our church as a forceful preacher, the Rev. Mariano Di



#### ARMAGH DIRECTOR

Mrs. Margarete Herrig has become director of Armagh, the Presbyterian home for unmarried mothers. She brings to the post a wide experience in social and welfare work, including the past eight years with the Children's Aid Society at Brockville.

Mrs. Herrig came to Canada from Germany following the Second World War in which she lost her husband.

Gangi will broadcast on the Bible Study Hour over Canadian radio stations. The half-hour program is sponsored by an inter-denominational committee.

Mr. Di Gangi is now minister of Tenth Presbyterian Church, Philadelphia.

#### Former Moderator Retires As Minister at Orillia

A unique induction service was conducted at Orillia, Ontario when the Rev. Eric A. Beggs, formerly of St. Laurent, Quebec, became "colleague and successor" to the Rev. Dr. J. A. MacInnis. Dr. MacInnis has since put his resignation as minister of Orillia Presbyterian Church before the presbytery of Barrie, and it will be acted upon this month.

Dr. MacInnis, a former moderator of general assembly has had a pastorate

### CANADA SAVINGS BONDS



#### Features of the 1961 Series

- yield 4.60% if held to maturity November 1, 1971
- available in amounts from \$50 to \$10,000
- redeemable anytime at full face value, plus earned interest.

*Place your order with us by mail or telephone.*

#### Wood, Gundy & Company Limited

Toronto Montreal Winnipeg Vancouver Halifax  
Quebec London Hamilton Ottawa Kitchener  
Regina Edmonton Calgary Victoria  
London, Eng. New York



## Unplanned Obsolescence

"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

The Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergymen need contracts which will protect them now and help them hereafter. Avoiding the dread of finding that an insurance policy is a broken reed where it was expected to be a rock of dependence motivates the Fund's service.

Remember life insurance means INSURANCE FOR LIFE.

*Ask for further information about living insurance when you write to*

### PRESBYTERIAN MINISTERS' FUND

An interdenominational fellowship providing all kinds of life insurance.

The Bloor Building, Room 213  
57 Bloor St. W., Toronto 5, WA. 1-5083  
ALEXANDER MACKIE, D.D. F. BRAMLEY KEYS  
President Manager for Canada

LISTEN EVERY SUNDAY TO



### THE BIBLE STUDY HOUR

Speake :

Rev. Mariano Di Gangi

CKFH Toronto ..... 8.30 a.m.

CKWS Kingston ... 9.05 a.m.

CKWX Vancouver 8.30 a.m.



For information write:  
The Bible Study Hour, 14 Park Rd., Toronto 5





## Your Future's better if you're backed by Bonds!

No matter how young or how old — everyone has something to *plan* for and to *save* for! Whatever *your* plans, Canada Savings Bonds are a convenient and systematic way of building up savings to help you realize your goals. And there's nothing quite like a reserve of Bonds to give you a feeling of security and confidence in the future!

Canada Savings Bonds are a guaranteed investment — cashable anytime at full face value plus interest. Coupons pay  $4\frac{1}{4}\%$  the first year,  $4\frac{1}{2}\%$  for each of the next six years, 5% for each of the last three years. Denominations from \$50 up. Limit per person \$10,000.

So simple to buy — on instalments or for cash at any bank, investment dealer, stock broker, trust or loan company, or through your company's Payroll Savings Plan. Order yours today!

# BUY THE NEW CANADA SAVINGS BONDS

good for You — and Canada too!



of 33 years in Orillia, during which eight young people became candidates



## Pocket Prayers GIFT BOX

Four books by Bishop Ralph S. Cushman — A Pocket Prayer Book, The Pocket Book of Faith, A Pocket Book of Power, and The Pocket Book of Hope. Imitation leather binding, gold stamped, packaged in white gift box, \$2.65, postpaid. Three boxes, \$7.50.

A beautiful white-bound deluxe edition of A Pocket Prayer Book, \$1.00; \$10.00 per doz.

## The Upper Room

The world's most widely used devotional guide  
1908 GRAND AVE., NASHVILLE 5, TENN.

for the ministry or missionary service, including the present moderator of general assembly, Dr. Robert L. Taylor and his sister Isabel of Formosa.

Extension work initiated and supported wholly by his congregation led to the new St. Mark's Church on the north side of the town. Dr. and Mrs. MacInnis have moved from the manse to a home of their own in Orillia.

### Double Anniversary at Montreal

On his way to the Maritimes the moderator of the 87th general assembly, the Rev. Dr. Robert L. Taylor, preached at First Presbyterian Church, Montreal, on October 1, when that congregation celebrated the 50th anniversary of the erection of the present building. Rev. Dr. Malcolm C. Campbell has completed 51 years as minister of First Church.

### Church Press Workshop

The Canadian Church Press will sponsor a workshop and conference of

editors and writers in Glenview Presbyterian Church, Toronto, February 1-2, 1962. The purpose is to provide competent professional guidance for religious journalists.

The program committee convener is Rev. Dr. Harold U. Trinier, editor of the *Canadian Baptist*. The president of the Canadian Church Press is the Rev. DeCourcy H. Rayner, editor of *The Presbyterian Record*.

### A PM PERSONALITY

John Porteous  
Stirling



This month's PM personality is president of the Montreal - Ottawa synod men's council. John Stirling has been a devoted member of the Ottawa presbytery council since it was

formed in 1958. He is a man of deep Christian conviction, with a concern for his fellow men. His ability as a group discussion leader is outstanding. He has used this to good advantage in the training of other leaders.

John is an Edinburgh Scot but moved to Toronto as a boy where he attended school and became a civil engineer. He moved to Ottawa in 1955 where he is employed with Defence Construction Limited. This work takes him to various parts of Canada. In his travels he is sometimes able to spend a little time with his fellow Presbyterian Men. One such visit was in the Peace River presbytery and was greatly appreciated by the men there.

Along with his wife Betty, daughter Jane, 3, and sons David, Grant and Andrew, 5, 7, and 10 respectively, John attends St. Timothy's Church in Ottawa where he is a member of the kirk session.

### Temperance Convention

The annual convention of the Canadian Temperance Federation will take place in the Admiral Beatty Hotel, Saint John, N.B., November 7-8, 1961.

### Church of the Air

The broadcast on the CBC network at 4.30 p.m. E.S.T. on Sunday, November 19 will be conducted by the Rev. Earl F. Smith, St. Andrew's Presbyterian Church, Brockville, Ontario.

### BUDGET RECEIPTS

The revenue of The Presbyterian Church in Canada as reported to the administrative council meeting in October was \$941,966 for the nine months of 1961 ending September 30.

This included \$23,079 designated for inter-church aid and overseas relief.

The excess of expenditure over revenue for the same period was \$333,964.

Congregational treasurers can improve the financial position by remitting at once all monies held locally for budget purposes.

## TRAINED FOR SERVICE

Guided by a consecrated and able faculty, students at TBC are encouraged toward the highest standards in their studies and Christian witness.

- PASTORS-MISSIONARY-CHRISTIAN EDUCATION COURSES • B.Th. DEGREE
- GREEK & HEBREW



# TORONTO BIBLE COLLEGE

Founded  
in 1894

Rev. E. L. Simmonds, M.A., B.D., Principal

RESIDENCES FOR  
MEN AND WOMEN



Missionary Graduates Serving in more than 50 Countries  
FOR CATALOG AND LISTS OF COURSES WRITE: 16 Spadina Rd., Toronto 4, Dept. D



## MEMORIAL WINDOWS

Stained Glass

### LUXFER STUDIOS

162 Parliament St. - Toronto  
EMpire 4-8276

## Christian Education

by Rachel Henderlite

### Forgiveness and Hope

To have a solid basis for an educational program, the church must build upon its own faith, and lay aside any crippling influences of secular philosophy. "Justification by faith" is the organizing principle behind this work. Dr. Henderlite emphasizes how important it is that the church's teachings reflect in content, procedures, and spirit, the gospel of God's grace.

**\$2.75**

two by Sara Little

### The Role of the Bible in Contemporary Christian Education

A meaningful study of Christian education, based on the understanding of revelation among theologians—Barth, Brunner, Temple, Tillich, Richard Niebuhr; and considering the views of prominent Christian educators—James D. Smart, Lewis J. Sherrill, Randolph Crump Miller. A thoughtful analysis of the developing philosophy of Christian education today.

**\$3.50**

### Learning Together in the Christian Fellowship

Fifteen methods of group study procedure are analyzed in this practical guide to Bible study. Paper, **\$1.25**

ask your bookseller

### Are Sermon Post Mortems A Thing of the Past?

Writing in the *Weekly Scotsman*, Philip A. Stalker says:

I would like to see Scotland recover its unaffected interest in theology. In that connection, there's a revealing paragraph in this year's report to the general assembly by the Gaelic evangelist, the Rev. Lachlan MacLeod, who writes of "the virtual disappearance of the unofficial discussion group formed by those who walked home together after service and who were able, through interchange of viewpoints, to lay hold more completely on the content of the sermon they had heard".

"Now", says Mr. MacLeod, "apart from those who live near at hand, nobody walks; all are on wheels: and what were friendly hours of discussion are reduced to minutes". In short, we are rushing through life too quickly today, missing many things that matter. And the things that matter include healthy open-air exercise, which goes very well with theology.

### News of Young People

About 60 young people of Sarnia presbytery met in St. Andrew's Church, Wyoming, Ontario, for a missions rally, October 1. A panel discussed home mission work and slides on the Taiwan Theological College in Formosa were shown. Skits illustrated the history of mission work in Formosa and the need for increased missions giving.

\* \* \*

On September 30, Montreal presbytery young people held a leadership training conference and fall rally at Ephraim Scott Memorial Church, Montreal, Quebec. About 50 attended the training sessions during the day and almost 100 came to the evening rally.

In an effort to avoid an overdose of passive listening to "speech-makers" the leadership training sessions featured a model worship service, discussion on publicity and a model Bible study using the Swedish method. A film on stewardship and talks on group dynamics, fellowship and missions were also included.

After an informal supper the Rev. D. Campbell of St. Genevieve Church spoke. Laura Jackson and Valerie Dunn of the national Y.P.S. gave information

Give Your Church

## THIS MEMORIAL ABOVE ALL!



*A Ringing Tribute!*

*Loving!*

*Living!*

*Lasting!*

Memorial Bells by Schulmerich!® What a uniquely wonderful way to remember a loved one! And surely your church would appreciate receiving these pure-toned Schulmerich bells as a "living" reminder, too. As a gift from you . . . in your own name . . . while you are here to give! Appropriate plaque, if desired. Inexpensive! Write for information and brochure.



## SCHULMERICH CARILLONS, INC.

Suite 412 77 York St. Dept. 29101  
Toronto 1, Ontario, Canada

®Trademark of Bell Instruments  
Produced by Schulmerich Carillons Inc.

## FOR EVERY MAN

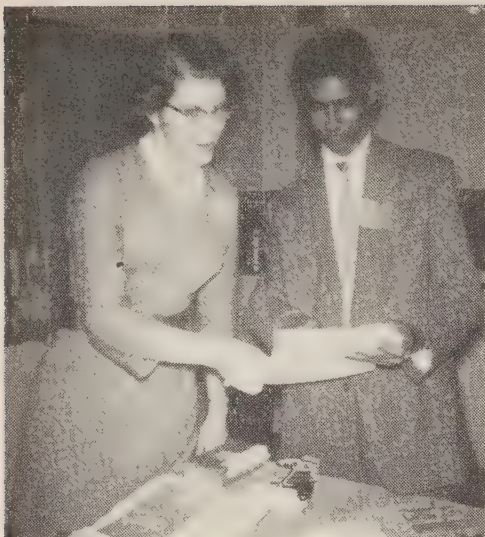
The Bible is of no use unless it is in the language of the people. The Scriptures have been distributed in 1,165 tongues, and the Bible Society is currently supervising the revision and translation of the Scriptures in over 400 languages.

Your help is needed for the Bible Society to maintain and expand its translation programme.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario





Laura Jackson of the national young people's executive discusses mission study materials on British Guiana with Lennox Matadial, Cote des Neiges Church, Montreal, at Montreal conference.

on program material and the functions of the national society. Much hidden talent in our presbytery was revealed in the Fall Follies—a variety show.

\* \* \*

Brockville presbytery young people held a leadership training clinic and annual meeting in Morrisburg, Ontario, September 30. A highlight was an address given by the Rev. John Allen, Chateauguay, Quebec—"You Are Important". Others taking part were Robert Syme representing the synod

young people and Laura Jackson and Valerie Dunn representing the national P.Y.P.S.

Officers elected at the annual meeting were: Patricia Arthurs, president; Shirley Gilmer, vice-president; Marguerite Yee, secretary; Bob Van Amstel, treasurer; Ruth Walker, missions convener; Sandra Millward, worship convener; Ann Marie Anderson-



At Brockville conference Robert Syme (left), one of the leaders, joins members of the Morrisburg society at the book table.

Langmuir, publicity convener; John Davidson, fellowship convener.

It was reported two new groups had been organized at Winchester Springs and Spencerville-Ventnor.

\* \* \*

"The invitation to life — with the price tag of the crucifixion boldly

printed upon it—is one we would like to accept if we only knew how", the Rev. D. T. Evans, Thornhill, Ontario, told young people attending the Toronto-Kingston synod convention at Brampton, Thanksgiving weekend. Stressing the need to personally see God, Mr. Evans urged them to search the Scriptures and become a vital part of Christ's church. His theme was, "Walk worthy of the vocation wherewith ye are called".

"How can we be Christian on the job; our church and social action; sacerdotalism"; and "the church—conforming or reforming?" proved to be searching topics for group discussion. "Resolved: that God controls destiny" was the subject of a lively house debate in which the audience participated and acted as judges. Highlighting Saturday evening's banquet program was the play "A Month of Tuesdays".

Featured speaker at the missionary rally was the Rev. R. Duncanson, recently returned from British Guiana. Referring to the need for awareness of economic conditions overseas the speaker said, "Christ sought to restore physical needs as well as bringing the spiritual kingdom". He asked: "If a man is too tired to hear the Gospel after cutting cane with a cutlass—are we concerned?" A special offering was received for Christian literature in India.

Miss Mary Paxton, a second year student at Ewart College, showed slides

## PRAISE AT ITS BEST

There is a BOOK OF PRAISE to fill every need. Blue clothbound editions are supplied in three print sizes.

The large print edition is also available combined with the Psalms for responsive reading. This Book with its clear type, neat, compact lines, and reasonable price, has been favourably received throughout the Church. Music editions in the same attractive blue binding, or in wine, are also available.

The BOOK OF PRAISE, leatherbound edition, is the ultimate in a quality Book for those who want the finest. A variety of styles and print sizes are available for personal purchase, or as gifts.

Gold stamping at reasonable prices.



### LEATHER BOUND

#### WORDS EDITIONS

Small Print	No. P 102—French limp, gilt edges, size 5½ x 3½ x 5/16 .....	\$ 3.50
	No. P 107—French, padded, red edges, size 5½ x 3½ x 5/16 .....	\$ 5.00
Medium Print	No. P 202—French, limp, gilt edges, size 5¼ x 3¼ .....	\$ 4.75
	No. P 209—French, yapp, red under gilt edges, size 5¼ x 3¼ .....	\$ 5.25
Large Print	No. P 302—French, limp, gilt edges, size 7¼ x 4¼ .....	\$ 7.00
	No. P 302 PS—as above with Psalms for responsive reading .....	\$ 7.75

#### MUSIC EDITIONS

Ordinary Paper	No. P 421—French, limp, red under gilt edges, size 7½ x 5 x 1¼ .....	\$ 7.50
	No. P 429—French, yapp edges, red under gilt edges, size 7½ x 5 x 1¼ .....	\$ 8.25
India Paper	No. PA 421—French, limp, red under gilt edges, size 7¼ x 5 x ⅝ .....	\$ 8.50
	No. PA 406—Natural Grain Niger, red under gilt edges, 7¼ x 5 x ⅝ .....	\$ 14.00
No. SYPA	Book of Praise and King James Bible — in one volume — with music .....	\$ 11.50

### CLOTH BOUND

WORD EDITIONS in blue cloth	SMALL PRINT	MEDIUM PRINT	LARGE PRINT
	Size 5½ x 3½ x 5/16 P-100 ..... 65c P-101 ..... 90c	Size 5¼ x 3¼ x ⅞ P-200 ..... \$1.50	Size 7¼ x 4½ x 1 P-300 ..... \$2.05

WORD EDITIONS WITH PSALMS for responsive reading 7¼ x 4½ No. P-300PS ..... \$ 2.55

MUSIC EDITION in either wine or blue cloth with gilt lettering. Size 7½ x 5 (P-400B—Blue or P-400W—Wine) \$ 3.00

CLOTH BOUND FOR CONGREGATIONS AND CHOIRS. SPECIAL QUANTITY PRICES.

## PRESBYTERIAN PUBLICATIONS

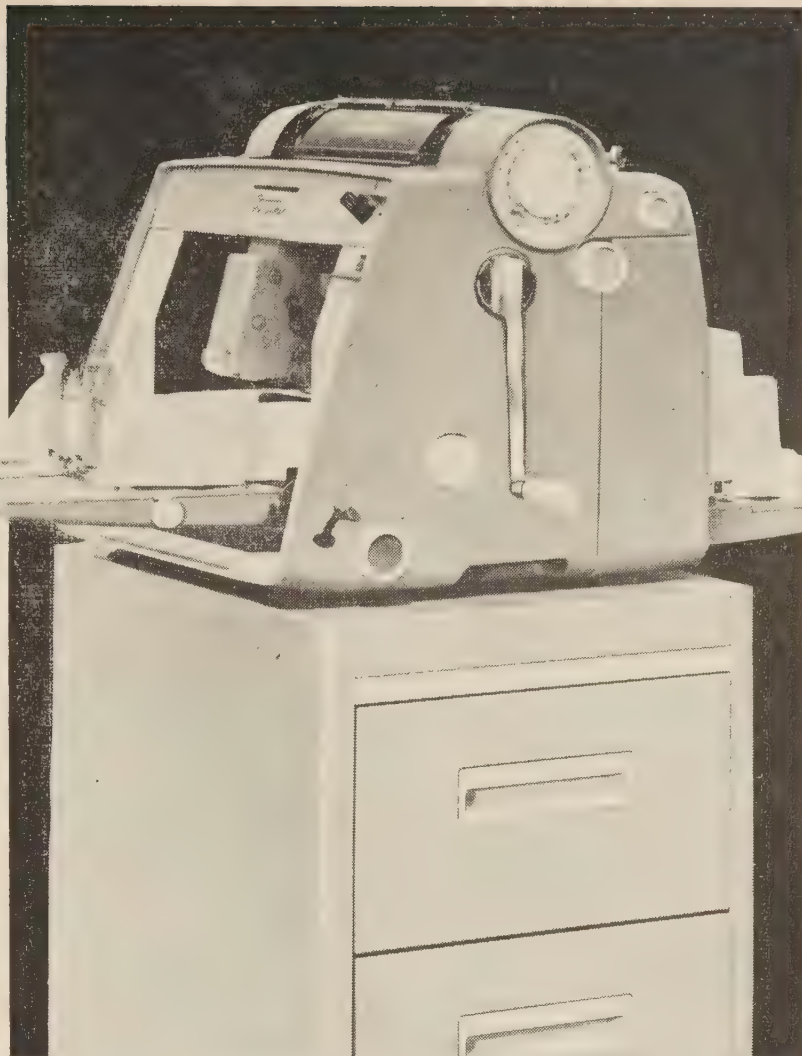
12 Grenville Street, Toronto 5, Ontario



# Gestetner

■ will change all your ideas of what a Duplicator can do! Not only does it reproduce letters you will be proud of, but it also does much more. For instance, you can easily print your own price lists, bulletins, office forms, even catalogues illustrated in color—in fact, dozens of jobs you now buy outside. Gestetner is simple to operate, and so clean in use that you need never see smudged work or inky fingers. Although Gestetner has so much to offer, it costs no more—and there is a model for every job and budget.

TWENTY FACTORY BRANCHES IN CANADA TO SERVE YOUR NEEDS

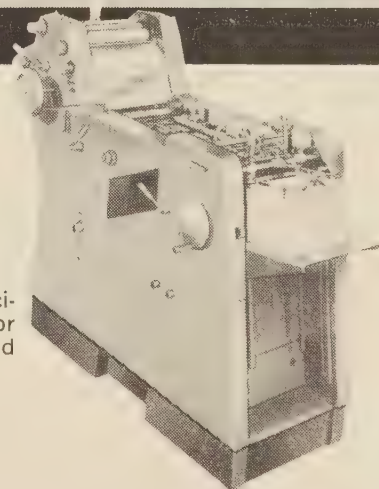


## TODAY'S IDEA IN THE MAIL TONIGHT



GESTEFAX  
ELECTRONIC

cuts stencils electronically, even from paste-up layouts—never before possible. Ask for the full story.



GESTELITH  
OFFSET

a new, small and efficient Offset Press for Offices, Printers and Letter Shops.

# Gestetner

Since 1881 . . . the world's oldest and largest manufacturer of stencil duplicators.

117 KING STREET WEST, TORONTO, CANADA

Sales and Service Offices in all Principal Cities of the World.

GESTETNER, 117 King Street West, Toronto

Please send me a "Profit Ideas" Portfolio of Gestetner specimens applicable to my business.

Stencil Duplicator ☐

Offset Duplicator ☐

Please send me, FREE, your new Brochure

"How To Cut Better Stencils." ☐

PR-5-61

Name .....

Firm .....

Address .....

5 .....



of the recently completed church on the Pipestone Indian reserve, Manitoba—the 1958 synod P.Y.P.S. missionary project. Following the showing of a filmstrip “Ring the Jubilee”, Dr. H. F. Davidson, Toronto, pointed out that two cents per member is needed each week if our church is to maintain 1961 financial requirements. The urgent need for ministers and deaconesses was presented by the Rev. D. McKillican of Knox College.

The following were elected to the synod executive: the Rev. M. Summers, honorary president; Joanne Marsh, past president; Bruce King, president; Charles Cameron, vice-president; Christine Glass, corresponding secretary; Judy Young, record secretary; James Garde, treasurer; Sheila McQueen, worship convener; Idamay Dalglish, evangelism and stewardship convener; Noreen Thomson, director of leader-

ship training; Donald Miller, fellowship convener.

\* \* \*

“I press toward the mark for the prize of the high calling of God in Christ Jesus” was the theme of addresses by the Rev. M. C. Currie, Murray Harbour North, at the Prince Edward Island presbytery P.Y.P.S. Labour Day weekend held at camp Keir. Activities included a film on Nigeria—“The End of Darkness”, Bible study and sports.

Officers elected were: Rev. E. H. Bean, honorary president; Robert Adams, president; David MacLean, vice-president; Phyllis MacMillan, secretary; Mary Farquharson, assistant secretary; Evelyn Carpenter, treasurer; Malcolm MacPherson, missions convener; Margaret Balderson, worship convener; Lorne Moase, program convener. The installation of officers was held in Geddie Memorial Church.

## READERS'



## REMARKS

### Against Nuclear War

Dear Editor:

Your editorial, “Nuclear Blackmail”, has stirred me to comment . . . I have come now to the place in my thinking where my own silence and the silence of the church on the issue of nuclear war embarrasses me. And let us not contend that your editorial or the pronouncements of the general assembly have broken this silence. Fine words make no sound when they say nothing.

If we are to speak into the terror-filled international situation that faces us at the present moment we need to guard against two errors. The first is humanistic idealism which is attractive to pacifists, sentimental souls and some intellectuals. The second is theological rationalism which is an ever-present hazard for the preacher of the Gospel.

It is clear that in both a moral and technological sense, man is now quite capable of destroying the world or, at least, destroying human life, as we know it, for centuries to come. Therefore, war has taken on an entirely new dimension and the idea of a “just” war or of a war as the lesser of two evils, can have no longer any foundation in Christian thought. Without subscribing to the fatuous slogan, “better red than dead”, I hold that, for the Christian, “give me liberty or give me death” is now irrelevant for the following reasons:

(1) The liberty we prize is becoming more and more a godless license to live as we please. Is it worth preserving?

(2) Only a minority of the world's population knows anything about the freedoms we extol. Therefore, death for me in a nuclear war means also the extermination of countless people who would be glad for any easing of their burdens under any political system. I am not prepared to let slip the dogs

PRESBYTERIAN RECORD



FOR EXPERT COUNSEL  
ON LIFE INSURANCE

See the man from

## The Mutual Life of Canada



## Is Your Church Fully Protected?

It has been demonstrated many times that church properties are under-insured. Unhappily, the discovery has been made AFTER the fire.

Almost 3000 church fires will occur this year—\$50,000,000 worth of Church property in Canada and the United States will be destroyed. Check your coverage. Be sure your church has adequate insurance.



THE  
WESTERN  
BRITISH AMERICA

GROUP OF CANADA

Head Office: 40 Scott Street • Toronto • Canada



## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## THE CHORISTER

WRITE FOR SAMPLES

## CHORISTER ROBES LTD.

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.



THE SHIELD THAT  
PROTECTS MILLIONS  
THROUGHOUT THE WORLD



The local agent representing  
the "L & L" Group is ready at  
all times to review your present  
insurances.

## The LONDON & LANCASHIRE GROUP

Head office for Canada: TORONTO

Offices at:

Saint John, Quebec, Montreal, Toronto,  
Winnipeg, Calgary, Vancouver, Victoria,  
Edmonton

### TYPEWRITERS

\$1.00 weekly. New Royal, Smith-Corona, portables. Free typing desk and course. Rush \$1.00 for prompt delivery. All standard models \$39.50. Recent Remington and Underwood Noiseless standard typewriters (originally \$238.50), Free Typing Desk, now \$59.50. Adding machines adds to \$99,999.99, subtracts, only \$19.95. Each fully guaranteed. \$5.00 deposit, balance C.O.D. Crown Equipment Co., 1011 Bleury, Montreal, Quebec.

## MONEY FOR YOUR CHURCH



### Natural Color HASTI-NOTES Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front. Neatly packed for resale. Many organizations have added substantially to their funds this way. Attractive, popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

NATURAL-COLOR CHRISTMAS CARDS of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED  
DRYDEN — ONTARIO

of war because I cannot have the kind of world I want. Are you? Is the church?

(3) The Christian church came into being and flourished in a world where there was little personal and political freedom. Yet it did God's will and witnessed to His grace.

(4) A dead world provides no one to hear the Gospel, no one to witness, however surreptitious it may be necessary for witness to become, no one to glorify God in his mortal life. Perhaps God will use man's nuclear folly to fulfil some of the dire prophecies about the end of all things. But we dare not rationalize. "God so loved the world that He gave His only begotten Son..." For man to destroy that world is immeasurably evil, however God may work all things for His own glory.

(5) The Christian community throughout the world must learn more about the meaning of being God's Suffering Servant. Has the church become so much a part of the comfortable status quo that it has lost sight of its own essential nature and calling? The sinfulness of men and women has destined the world to suffer. But, as Christians, what are we called to suffer for? Shall we suffer for the things in which we believe or for the things in which we do not believe? That, in short, is the choice facing us today. And I am not thinking of suffering in any meritorious sense. Let's not take pride that we prefer to suffer for the right things rather than for the wrong things. Let us face the issue in the spirit of obedience to our Lord.

For these reasons, I deplore the failure of Christians everywhere to rise up and cry out in honesty, humility and godly fear: "No nuclear war under any circumstances". This, I believe, is what God is asking us to say.

In the end, I see no escape, whatever we do. But let us, for Christ's sake, suffer as Christians.

(Rev.) Gordon Brett.

London, Ont.

### The Fifth Commandment

Dear Editor:

Dr. A. C. Cochrane's excellent article on "The Fifth Commandment" (Oct. 1961, p. 12f.) was marred, for me at least, by this sentence in the third paragraph: "My friends, we would grievously err if we thought that our natural parents as such are the parents whom God commands us to honour." I should have no hesitancy in agreeing with the sentence if it read "we would grievously err if we thought that our natural parents as such are the **only** parents whom God commands us to honour". But the article does not say this.

The printed statement ignores a basic

### HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.  
Toronto 1, Ont.  
Telephone — EM. 4-4408

## insurance companies— STOCK or MUTUAL?



by Andrew Hobart  
President,  
Ministers Life & Casualty Union

Most life insurance companies fall into two types . . . stock or mutual. Here, briefly, are the differences.

**STOCK COMPANIES** are organized by stockholders who furnish the necessary funds to start and maintain the business, reaping any profits earned. They control the company.

**MUTUAL COMPANIES** basically are cooperative associations of people who wish to furnish protection for themselves and their families. As "owners" they share in the profits earned from year to year, which return to them as dividends. They have a voice in electing directors who control the company for them. Ministers Life is such a company—a mutual insurance company organized and directed by clergymen for clergymen.

Each year before our annual meeting, policyholders are invited to attend, hear reports, take part in the business, and elect the men they wish to see form the business policies of Ministers Life. Ballots are sent so that those unable to attend may cast their vote through the mails.

Insuring only "select risks" gives Ministers Life a membership stability no ordinary company can match. Moderate premiums and steady dividends returned to policyholders keep net cost of insurance the lowest available anywhere. We will be happy to send you detailed information on the advantages you gain by joining Ministers Life. Just drop us a card or letter.



**MINISTERS LIFE**  
and casualty union

30 bloor street west • toronto 5, ontario



Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

**Abstainers' Insurance Company** is the one insurance company in Canada that issues policies *only* to non-drinkers.

**Premiums are lower** because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

*If you qualify*  
**MAIL THIS COUPON**  
*No obligation*

17-16

Please send full information on Auto Insurance for total abstainers.

00

Name.....

Address.....

Age..... Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....



**ABSTAINERS' INSURANCE  
COMPANY**

24 Peel Street, Box 444, Simcoe, Ontario

**\*IMMEDIATE** services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

rule for interpreting the language of Scripture:—The words in the text are to be assigned their plain, common, every-day meaning, to start with. After this meaning has been established, it may be modified, enriched, enlarged, with insights from other parts of Scripture. But other Scripture may not be used to flatly contradict the plain meaning of the text being expounded.

Exodus 20:12 reads, "honour your father and your mother". The plain meaning is that honour is due to "natural parents as such", to those who beget and provide for their children. The article indirectly admits this in the fifth paragraph: "In the Bible a father is not just the begetter and provider for his children." True, a natural father should be a spiritual father also, but he is **at least**, basically and first of all, a natural father—and as such is entitled to that much honour.

We read in 1 Tim. 5:8: "But if any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel." Why worse? Because an unbeliever usually fulfils the minimum requirements of parenthood (and is entitled to honour from his dependents), but a "Christian" who falls below the minimum, fails in basic parenthood.

Both believers and unbelievers are to be included among "fathers and mothers" in the plain intent of the fifth commandment. All parents as such are entitled to some honour; spiritual parents, to additional honour. We are to render to every man his due (Rom. 13:7).

**W. H. Fuller**

Toronto, Ont.

## Obituaries

*The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.*

**RAYNER, the Rev. Thomas DeCourcy**—A retired minister of our church, the Rev. T. DeCourcy Rayner, 78, died in Ottawa, Ontario, September 16. He had recently celebrated the 50th anniversary of his ordination. Mr. Rayner came from London, England, as a young man and became a minister of the Congregational church. In 1925 he was received into The Presbyterian Church in Canada which he served until retirement in 1960.

Pastorates were in Hamilton, Kingston, Watford, Wallacetown and West Lorne, Markham and Gravenhurst, all in Ontario; Lachine and New Carlisle, Quebec, and Dalhousie, New Brunswick. As a writer he contributed frequently to religious publications.

The funeral was conducted by the Rev. W. F. Duffy, moderator of the presbytery of Ottawa, assisted by the Rev. Dr. Robert Good. Burial was in Hamilton, with the Rev. Dr. C. L. Cowan conducting the committal service.

He is survived by his wife, the former Marian Templeman of Almonte. His first wife, Pearl McVittie, died in 1945. He also leaves three sons, the Rev. DeCourcy H. of Toronto, Gordon L. of Boston, Mass., and Kenneth W. of Paris, Ontario, and one daughter, Mrs. Karl Cowie, Sunderland.

### ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas. 3 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks Street, St. Thomas, Ont.

### HANDICRAFTS — HOBBIES

Make Beautiful Brooches, Earrings, Necklaces at home. Easy to do. Sell to your friends. Excellent profit. Send for **FREE** wholesale coloured catalogue. L. G. Murgatroyd Co., Dept. C-14, Agincourt, Ont.

### STAINED GLASS

#### MEMORIAL WINDOWS

Since 1895

#### Pringle & London Studios

162 Parliament St. - Toronto  
EM. 4-8879

Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

#### The Globe Furniture Co. Ltd.

Waterloo, Ontario



### PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

**Write today for particulars**

#### CANADIAN ART CHINA

Box 261, Collingwood, Ont.





For Quality

## CHURCH GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

## STACKING CHAIRS



### AND TABLES

- Inexpensive • Durable
- Comfortable • Light

FREE INFORMATION

**H. H. FREEMAN MFG.**  
Box 72 Toronto 19  
RU. 3-5290

## FREE NESTING FURNITURE CATALOGUE



Model 58  
top quality chair  
at a low price. Stacks  
interchangeably  
with older  
Model 48.



## STANDARD TUBE AND T. I. LIMITED

WOODSTOCK • HAMILTON • TORONTO  
OTTAWA • MONTREAL • VANCOUVER

Please send me the new Standard  
Tube Nesting Furniture Catalogue

NAME.....

ADDRESS.....

TOWN.....

PROV.....

To  
**STANDARD TUBE AND T. I. LIMITED**  
WOODSTOCK, ONTARIO

**CONNERS, Mrs. George W.**—N. Victoria Connors, 98, widow of the Rev. George W., died September 23. As a minister's wife she shared actively in church and community life in her husband's charges, the last being at Cobden, Ontario. Surviving are her daughters, Mrs. N. R. Malloch and Mrs. William Nichols, and a son, I. L. Connors.

**EDGAR, George Allison**—For 50 years an active elder in Central Church, Galt, Ontario. George Allison Edgar died on September 24. He was deeply respected both as an elder and Christian business man. Surviving are his wife and two daughters.

**HEROLD, William H.**—Designer of the Christian education building at Knox Church, St. Thomas, Ontario, and an elder, William H. Herold died on September 23. Surviving are his wife, son and daughter.

**HODGSON, Christopher Marshall**—One of those who turned the sod for the Nobleton Church last spring, Christopher Marshall Hodgson died at Newmarket, Ontario, on September 8. He had served on the session of St. Andrew's Church, Strange. Surviving are his wife and seven children.

**MacDOUGALL, Frederick**—A senior elder of St. John Church, Hamilton, Ontario. Frederick MacDougall, 74, died on September 26. He is survived by his wife.

**McLAUGHLIN, Col. L. T.**—Commander of the Second Battalion of the Canadian Expeditionary Force in 1918, Col. L. T. McLaughlin of Bowmanville, Ontario, died on August 29. He was an elder of St. Andrew's Church, Bowmanville, since the congregation was formed in 1925. He is survived by his wife.

**PIRIE, Charles**—Hamilton Road Church, London, Ontario, lost a faithful elder in the death of Charles Pirie on September 7. A member of the church since 1910, Mr. Pirie served as representative elder, clerk of session and church school superintendent. He is survived by his wife.

**PORT, Mrs. Robert E.**—A faithful member of St. Andrew's Church, Strange, Mrs. Robert E. Port, 88, of King City, Ontario, died on September 5. She was a life member of the Women's Missionary Society and had taught in the church school.

**SCHREIBER, T. M.**—Clerk of session at Knox Church, Elora, Ontario, T. M. Schreiber died suddenly on October 4. He is survived by his wife.

**SIMPSON, Mrs. H. N. (Fowlie)**—Buchanan Church, Vancouver, British Columbia, suffered loss in the death of Edna May Simpson on September 14. Mrs. Simpson will be remembered by many as having served with her first husband, the late Rev. D. A. Fowlie, in pastorates throughout Canada. She is survived by her husband, H. N. Simpson.

**WAUGH, William R.**—Knox Church, Komoka, Ontario, suffered loss in the death of their senior elder, William R. Waugh, 85, on September 28. Mr. Waugh had also served his church as clerk of session.

**WELSH, Miss Gertrude S.**—A member of the staff of the church offices of The Presbyterian Church in Canada since 1928, Gertrude S. Welsh died in Toronto, Ontario, October 8. Tribute to her work in the church and particularly with the pension board was paid by the Rev. Dr. E. A. Thomson and Mr. Clarence M. Pitts at the administrative council meeting. Miss Welsh was a member of St. Matthew's Church, Toronto, and actively interested in the Women's Missionary Society.

Surviving are two brothers, William of New Zealand and George of Southern Rhodesia; and two sisters, Mrs. H. Whitely, Agincourt, Ontario, and Mrs. H. Markle, Bolton.

### WANTED

Electric stove and refrigerator for new church in Toronto suburb. Contact Mrs. E. Thomson, 262 Renforth Drive, Etobicoke, Ontario. BElmont 1-0556.

## Samsonite

has the best chairs for your  
multiple seating needs



No. 2600  
All-steel folding chair  
in Bronze, Brown, Grey

Whatever your choice, you're getting the finest, strongest folding or stacking chairs made. Every Samsonite chair features electrically welded tubular steel construction (with all metal parts "Bonderized" for rust resistance). Chip-resistant baked enamel finish adds to the long wear—and good looks. There's no finer value in a folding or stacking chair than Samsonite!

Like to know more? For information on Samsonite folding or stacking chairs, banquet tables and juvenile furniture, mail the coupon today!



No. 6400  
Vinyl-upholstered  
stacking chair  
in Yearling Black,  
Yearling Tan,  
Yearling White

## Samsonite FOLDING and STACKING CHAIRS

Samsonite of Canada, Ltd., Furniture Division,  
Stratford, Ontario.

Gentlemen: Please send me full information on your  
Folding Chairs ☐ Stacking Chairs ☐  
Banquet Tables ☐ Juvenile Furniture ☐

(Check items in which you are interested)

YOUR NAME \_\_\_\_\_

TITLE \_\_\_\_\_

ADDRESS \_\_\_\_\_

P.R.





FOR PULPIT FURNITURE

Send Your Enquiry to

**Messrs. Krug Bros.**

Company Limited

CHESLEY

ONTARIO



**Stained Glass**

Modern and traditional designs.  
Installations across Canada.

**Celtic Studios**

Swansea, England

Canadian Representative — MRS. EASON HUMPHREYS  
33 Danino Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

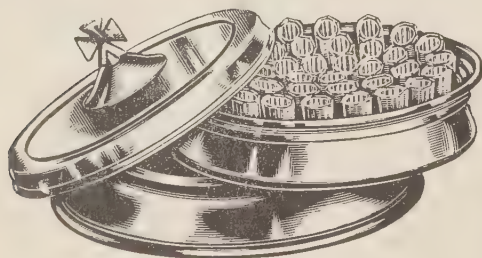


### GOWNS

FOR PULPIT AND CHOIR  
MORTARBOARDS AND  
CAPS; CLERICAL SHIRTS  
AND COLLARS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

**WALTER & SON**

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062



**LePAGE INDIVIDUAL  
COMMUNION CUP CO.**

84 Hallam Street

TORONTO

**ROBERT MCCAUSLAND LTD**

214 JOHN ST. TORONTO

**Memorial  
Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1836  
DESIGNS UPON REQUEST

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.  
Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.  
Caledonia, Murray Harbour South and Wood Islands, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.  
Clifton, Geddie Memorial, Granville and Long River, P.E.I., Rev. E. H. Bean, Kensington.  
Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.  
Lunenburg, St. Andrew's, N.S., Rev. A. E. Morrison, 48 Archibald St., Dartmouth.  
Marshallfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.  
Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.  
Scotsburn, N.S., Rev. Charles A. MacDonald, Box 312, Stellarton.  
Sherbrooke, St. James, Glenelg, and Moser River, St. Giles, N.S., Rev. C. M. Shaver, Thorburn.  
Springhill, St. David's, N.S., Rev. F. Pauley, Box 10, Oxford.  
Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.  
Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.

#### Synod of Montreal and Ottawa:

Almonte, Ont., Rev. L. M. Smith, Carleton Place.  
Avonmore, Gravel Hill, Monklunds, Ont., Rev. A. W. Williamson, Finch.  
Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.  
McDonald's Corners, Elphin and Snow Road, Ont., Rev. Douglas Anderson, P.O. Box 993, Perth.  
Montreal, St. Matthew's, Que., Rev. J. S. McBride, 4520 Marcell Ave., Montreal.  
St. Laurent, Que., Rev. Dr. J. C. McLelland, 147 Heather Ave., Pointe Claire.  
Vankleek Hill, Ont., Rev. Dr. Robertson Millar, Martintown.  
Westport, Ont., Rev. E. F. Smith, 12 Church St., Brockville.

#### Synod of Toronto and Kingston:

Bowmanville, Ballyduff and Nestleton, Ont., Rev. J. R. Waldie, 26 Princess St., Port Hope.  
Brampton, Ont., Rev. M. S. Jess, Box 206, Bolton.  
Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.  
Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.  
Fergus, St. Andrew's, Ont., Rev. D. C. Smith, 5 Mutual Ave., Guelph.  
Kirkland Lake, Ont., Rev. J. K. English, Box 579, Cochrane.  
Longbranch, St. James, Ont., Rev. J. S. Roe, 46 Sunnylea Ave. E., Toronto 18.  
Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.  
Toronto, Emmanuel, Ont., Rev. John W. McBride, 32 Bayfield Cres., Toronto 6.  
Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.  
Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.  
Brantford, Alexandra, Ont., Rev. Dr. G. Deane Johnston, 26 William St., Brantford.  
Brigden, Bear Creek and Dawn, Ont., Rev. F. J. Barr, 774 Lakeshore Rd., Sarnia.  
Chatham, St. James and New St. Andrew's, Ont., Rev. Donald B. Mackay, 5th and Wellington, Chatham.  
Chesley and Salem, Ont., Rev. G. H. Millar, Wiarton.  
Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.

Hagersville, St. Andrew's, Ont., Rev. T. H. Boyd, Nelson St., Port Dover.  
Hamilton, St. Enoch, Ont., Rev. T. G. M. Bryan, 56 Cope St. N., Hamilton.  
Windsor, Knox, Ont., Rev. John B. Fox, 3155 Morris Dr., Windsor.  
Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.  
Woodstock, Knox, Ont., Rev. R. D. MacDonald, Tillsonburg.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313 - 1st Ave., Neepawa.  
Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.  
Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315 - 12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.  
Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I. N., Saskatoon.

#### Synod of Alberta:

Red Deer, Knox, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.  
Three Hills and Orkney, Alta., Rev. D. Ralph MacDonald, Grace Presbyterian Church, Calgary.

#### Synod of British Columbia:

Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.  
Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.  
New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.

### INDUCTIONS

Beauharnois, St. Edward's, Que., Rev. G. E. Doran, October 23.  
Milverton, Burns, and North Mornington, Ont., Rev. John McMurray, September 19.  
Norval and Union, Ont., Rev. R. Duncanson, October 25.  
Orillia, St. Mark's, Ont., Rev. Eric A. Beggs, September 28.

### RECOGNITION

Cousens, Rev. J., Briarwood Church, Beaconsfield, Que., September 28.

### ORDINATION

Howell, Basil Edward, Town of Mount Royal Church, Montreal, Que., September 27.

## GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST  
Write

F. GRISE REG'D

7559 Lajeunesse St. Montreal 10, P.Q.

### CARILLONIC BELLS

Schulmerich Carillon Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.

**PAWS VALLEY CITY**

FOR INFORMATION AND CATALOGUE  
WRITE TO THE VALLEY CITY MANUFACTURING  
COMPANY LIMITED • DUNDAS, ONTARIO





# for boys & girls

By A. Norman McMillan

## The Slave Who Became a Bishop

SIERRA LEONE, the former British colony on the west coast of Africa which has recently gained its independence, has issued its first postage stamps as an independent country. On two of them is pictured a great Christian pioneer of Africa, the Rt. Rev. Samuel Adjai Crowther, the first native of Africa to become a bishop of the Church of England.

Behind the kind, weathered face of the bishop whom we see on this stamp lies a dramatic story, which began one hot summer day in the year 1821 in the African village of Osbogun, located in what is now Nigeria. There Adjai was a 12-year-old boy in the Yoruba tribe.

On this dreadful day a guard dashed through the village shouting in wild alarm, "The Fourahs are coming!" A chill of terror struck the hearts of the villagers. It meant a slave raid was in progress.

Adjai's father and the other men rushed to the mud walls to try and drive the Fourahs off, but the battle was hopeless. In about an hour, his father came running back to tell Adjai, his mother and younger sisters, who were in hiding, that the slave-raiders had broken through and that they must run into the jungle to try and escape.

Of the horror that followed, Adjai wrote: "The most heart-rending scene imaginable was to be witnessed. Women, some with three, four, or six terrified children clinging to their skirts, with crying infants on their backs, running as fast as they could through the prickly shrubs which so entangled them that they were caught. A rope noose was thrown over their necks and they were led off in the manner of goats tied together under the control of one man with a whip."

Adjai's father was killed and Adjai and a sister were sold to a chief. A few hours later Adjai was traded to another for a horse and within 24 hours had become the property of three different masters.

Months later the slave boy was sold to evil Portuguese slave traders. However a British gunboat, H.M.S. Myrmi-

don, commanded by Capt. Henry Leeke, overtook the slavers and rescued the poor bewildered slaves. As he later told it, he discovered that a man was not to be judged by the colour of his skin—that there were white men who were kind as well as cruel who wanted to help Africans rather than enslave them. These kind white men took Adjai to Freetown, a colony established by a British anti-slavery society.

A British missionary, the Rev. Mr. Davey, took a liking to the frightened young boy and took him into his home where Adjai quickly displayed his skill at gardening. The missionary's wife began teaching him to read. He learned readily. Soon he knew the story of Jesus Christ whose Gospel of love had led these missionaries to make their homes in the tropics of Africa. In 1825, four years after his release from slavery, he was baptized taking as his Christian name that of the Rev. Samuel Crowther, pastor of Christ Church, Newgate Street, London.

The following year, the Rev. Charles Hansel, a Lutheran missionary, had been commissioned to open a training school for Africans. That school has become Fourah Bay College (whose main building is pictured behind Bishop Crowther on the stamps), the first university college for Africans in all of West Africa. Samuel Crowther became the college's first student. After graduation, he took a position as school teacher for five dollars a month.

Back in London, the Church Missionary Society began to ponder a plan. White missionaries often fell ill and died in six months of arrival on the pestilential coast. Why not educate and ordain intelligent Africans to carry on the work of Christian evangelism?

Samuel Crowther was one of the first selected. With him to England went Susan, a slave girl whom he had met at a mission school. She was now a school teacher and their friendship ripened into love. She became his devoted wife. Together they resolved to bring to all Africans the message of Christianity—the religion which had moved men's consciences to free them from bondage.

In 1843, 21 years after his release from slavery, Samuel Crowther was ordained in the Christian ministry. His work prospered in Sierra Leone. In 1857 Queen Victoria received him in special audience at Buckingham Palace. Thousands came to hear him preach in London's churches, his sermons delivered in eloquent, flawless English.

On June 29, 1864, occurred a memorable and historic event. In Canterbury Cathedral a large distinguished congregation gathered to watch the Archbishop of Canterbury, assisted by six other bishops, ordain the new bishop for the Niger Territories of Africa, the Rt. Rev. Samuel A. Crowther.

In the front pew was his excellency, Sir Henry Leeke, Admiral of the Fleet, who had commanded the gunboat that released the young slave boy 33 years before. In the pew nearby was Mrs. Davey who taught the bishop his alphabet.

Back to Africa the new bishop went where he laboured until he was past 80 years of age. One day when visiting a village deep in the bush he heard that his mother was still alive. A gnarled old woman came in, supported by a son, the bishop's half-brother. "Adjai!" she cried. The bishop came forward in his vestments and gathered her in his arms. A few months later before she died he baptized her in the Christian faith. She murmured, "I put all my faith in Jesus Christ who has brought you back to me."

Later, he ordained his own son, Dandeson Crowther, to the ministry and saw him rise to the rank of archdeacon in the Church of England.

In 1891, Samuel Adjai Crowther died, revered by Africans and white men alike. The boy, who might have spent his life in slavery on a plantation, spent it instead in mighty service to the Lord bringing a new faith and education as well as an era of progress to his people.

It is fitting that Sierra Leone, celebrating its newly-gained independence, should honour one of the great men who laid the foundation for the modern Africa.

—Adapted from *Religion in Stamps*  
by Glenn D. Everett.





**EARLIER THIS YEAR  
WE "STUCK OUR NECK OUT"  
IN A  
SURVEY QUESTIONNAIRE  
TO ALL OUR MINISTERS —**

**AND  
ARE  
WE PLEASED!**

Here is a partial result taken from replies to just a few of the questions asked. 51.3% of the ministers whose congregations *have adopted the Every Home Plan* and 62.3% of those *not presently enrolled* returned the questionnaire.

**88%**

of the ministers whose congregations have adopted the EHP believe The Presbyterian Record has given their people greater understanding of the whole purpose and task of our church. Only 1.7% felt otherwise.

**92.7%**

of the ministers whose congregations are not enrolled in the EHP feel The Presbyterian Record would give their people greater understanding of the whole work of the Presbyterian Church in Canada. Only .03% thought otherwise.

**88.6%**

of the EHP ministers stated members of their congregation had initiated conversation with them about The Presbyterian Record or its contents.

**65.6%**

of the non-EHP ministers stated **individual subscribers** to The Presbyterian Record had initiated conversations in their congregations with them about The Record or its contents.

**55.6%**

of the EHP ministers believe their people have contributed more generously to the work of the church because of The Presbyterian Record.

**48.1%**

of the non-EHP ministers believe their people would contribute more generously to the work of the church if the EVERY HOME PLAN were adopted in their congregation.

**61.7%**

of the EHP ministers felt the adoption of the EVERY HOME PLAN in their congregation had been beneficial in stimulating the interest and concern of their people. Only 5.3% thought otherwise.

*To help inform and challenge all your members in the total program and task of our church, be sure the EVERY HOME PLAN of The Presbyterian Record is adopted in your congregation.*

A copy of the complete result of this survey has been mailed to all ministers; also to session clerks, board chairmen and W.A. presidents in those congregations not yet enrolled on the EHP. Others desiring a copy may have one on request.

With the January issue **INDIVIDUAL** subscriptions increase to \$1.50 per year. To qualify for the *Every Home Plan* \$1.00 rate at least 80% of the homes in which communicants or adherents reside must be covered.

**THE PRESBYTERIAN RECORD**

**229 College Street, Toronto 2B, Canada**



# The Presbyterian Record

DECEMBER, 1961



"The Wise Men fell down and worshipped Him: and presented unto Him Gifts."



## The Business of the Church

“THE ministry of the founders of our church displayed common elements — self-denial, a zeal to evangelize, scorn of personal hardship, emphasis on the importance of education, true patriotism, love for their fellow-men, and, above all, love for Jesus Christ with obedience to His commission.”

So said the Rev. Malcolm A. Mark to the synod of Toronto and Kingston, as he reviewed the history of The Presbyterian Church in Canada and pointed to men like James MacGregor, William Proudfoot, John Black and James Robertson.

“Our Lord’s great purpose for His church, and for the world through His church, was and is the evangelization of all mankind”, affirmed Mr. Mark. “The church exists simply and solely for this purpose. The promotion of the mission cause is imperative and never optional.

“Was it not a denial of the responsibility our Lord laid upon us, when, at our last general assembly decisions were made to suspend all missionary outreach?” he asked. “The perils of disobedience are great and terrible . . . How can we expect His presence and favour and blessing if we reject His will?

“To fail in mission is to fail everywhere . . . We forget our first obligation, to evangelize Canada and the world; we forget to pray, remembering that Jesus said, ‘Pray ye the Lord of the harvest’; and we forget the person and power of the Holy Spirit who alone can make us a true church in missionary obedience and call forth money in abundance.

“A congregation has many indirect and secondary uses, but it should consider itself mainly as a body of redeemed men and women, who have agreed to unite their prayers and means, their lives and labours, to reach the lost with the saving grace of Christ.”

While these words form only a small part of a major address, they are used here because they put very plainly the case for missions as the chief business of the church.

Presbyterians who speak with pride of their heritage must remember that the emphasis of the past has been upon outreach. To merely hold the line or to even think of retreat is unworthy of the One whose name we bear.

Let all respond to the call of the church in a spirit of concern and self-denial before this year 1961 ends, so that 1962 will open with promise of funds sufficient to permit the church to carry on its real business.



The  
Presbyterian  
Record

the  
official magazine  
of  
THE  
PRESBYTERIAN  
CHURCH  
IN  
CANADA  
since 1876

EDITOR  
DeCourcy H. Rayner

Assistants  
ADVERTISING  
Beverley A. Beaton

EDITORIAL  
Valerie M. Dunn

CIRCULATION  
Isabel S. Farquhar

SECRETARIAL  
Amy Uchida

Member of the  
Canadian Church Press  
and the  
Associated Church Press

Subscription rates:  
\$1.50 annually  
Single copy: 20c

Change of address:  
Please notify promptly giving name  
of your congregation.

Deadline:  
Editorial material and photos  
must be in before the 5th of the  
month preceding date of publica-  
tion.

Advertising material is due the  
3rd of the month preceding date  
of publication.

Authorized as second class mail by  
the Post Office Department, Ottawa.  
Return postage guaranteed.

The Presbyterian Record,  
229 College St.,  
Toronto 2B, Ontario

December, 1961

CONTENTS

	Page
THE BUSINESS OF THE CHURCH <i>Editorial</i>	2
A CAST FOR GOD'S DRAMA <i>Joseph C. McLelland</i>	4
CHRISTMAS IN YOUR HOME <i>Ruth Honderich</i>	6
OUR CHURCH IN NORTHERN ONTARIO <i>J. Karl English</i>	8
A DEVOTIONAL MESSAGE <i>Joseph Wasson</i>	11
LETTER FROM JAPAN <i>Duk Sung Kim</i>	12
NOWELL, NOWELL <i>Robert Finch</i>	13
CHRISTMAS AT CASA LOCARNO <i>Paul Carlson</i>	14
PUNGENT AND PERTINENT	16
OUR VISIT TO FORMOSA <i>Kathleen Caspell</i>	18
A PRESBYTERIAN PROFILE — Dr. George William and Mrs. Mackay	24
YOU WERE ASKING? <i>Allan L. Farris</i>	26
CHILDREN'S CORNER <i>May C. Smith</i>	35

COVER PHOTO — By Ronald C. Dorman, Peterborough, Ont.

DECEMBER, 1961

Vol. LXXXVI, No. 12

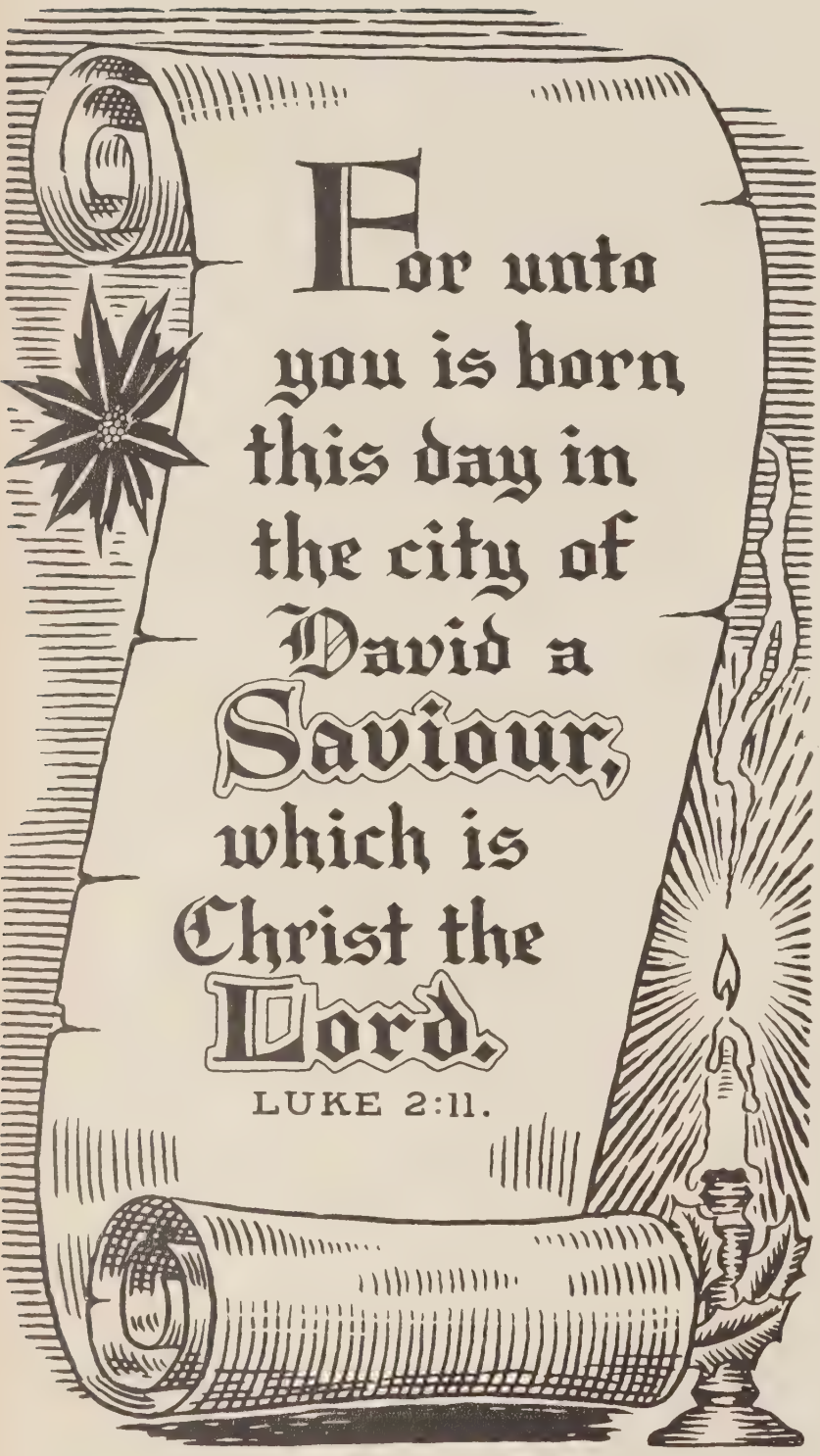
TO ALL OUR READERS

*The great gift of this season is that which comes from  
God Himself, the gift of the Son and Saviour who for our  
sakes became flesh.*

*The real reason for joy on Christmas day is that it  
marks the advent of the infant Jesus, a miracle of new life  
that brings fresh hope.*

*May your Christmas celebration be made happy by His  
presence, and your home filled with His peace!*





**F**or unto  
you is born  
this day in  
the city of  
David a  
Saviour,  
which is  
Christ the  
Lord.

LUKE 2:11.

By

Joseph C. McLelland

# A Cast for God's Drama

**S**O CHRISTMAS is here again! This season of expectation and festivity, dedicated to good cheer and family fellowship; this time of shopping deadlines and gift lists and burdened postmen—this is indeed a problem for the church. We all know that the modern Christmas is a mixture of fact and fiction, of divine history and religious legend. The church must always try to debunk the legend so that the truth of “the miracle and mystery of Christmas” may come home to us in startling and compelling witness.

The Bible is like a drama, with Christmas as the opening scene in the central Act. The chief characters are being gathered together, awaiting the entrance of the starring actor. “When the time was full” is one way of putting it—then God sent His Son, “made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons”. Everything comes to focus upon this Actor in God’s drama and the supporting cast help us understand His role.



The *angels*, for instance—there's a mystery indeed! It's hard to believe in angels these days. Our scientific age has narrowed our vision and hardened our hearing. Our religious fancies do not help us—winged creatures with soft faces flitting about in heavenly ectoplasm. When we reject that, we seem to find little left of the true Biblical picture of God's messengers from the heavenly part of creation who visit the earthly part at special times and seasons. Yet they belong to Christmas, for they were the first carollers: "Ye who sang creation's story, Now proclaim Messiah's birth". How terrible that we have let the Christmas card artists sentimentalize our angels! Little wonder that we have lost this dimension of creation: Glory to God . . . in the *highest*!

There are other dimensions too—the *animals* in the stable, for example, reminding us that these creatures have shared in our redemption. Stranger still is the *star*, which arose that night and guided the wise men from the East as it traversed its orbit towards the western sea. Surely these days, stars and sputniks have something to say? Our time pulsates with questions of space travel, cosmic control, and the future of this man who has come of age in the universe. Perhaps that moving constellation long ago—what timing!—reminds us that Jesus Christ is Lord "out there" too. Whether it be interplanetary space or the curvature of the limits of the cosmos, He "has it made". He has a purpose for it all, we may be sure: the future belongs to Him and to His purpose of love. Therefore fear not; lift up your hearts—so says the star—rejoice and give thanks!

Now we must speak of the humans in that drama! *Joseph and Mary*, perhaps, a most misunderstood couple in the modern church. Among some Christians they are exalted in their mutual virginity to a dangerous place, threatening Christ's "crown rights" as sole Saviour and Lord. We Protestants too often make the opposite error, telling the world and ourselves what Mary is *not* and neglecting the Scriptural truth that she was indeed the Lord's "handmaiden", who "found favour" with Him and so summed up in her own person the generations of faithful Israel before and after.

Every miracle involves something truly human; she must not be argued out of the miracle of Christmas. Sarah and Hannah are her forebears, with whom also God dealt graciously in granting fruitfulness where—humanly speaking—it was an impossible case. So it is with Mary and Joseph. The man is pushed back into the shadows. Is this a man's world? Do men make history by their wills and their power? Let them now keep silent and listen to God's Word as it comes forth in a way that must scandalize a man's world: from a virgin's womb! Joseph has his forebears too—Gideon demobbing his troops until his little band will be a suitable sign of God's mighty hand at work among them; or David rejecting Saul's armour so that his sling may remind us even today that no giant is safe against the little ones who stand forth for God.

The *shepherds* are like Mary and Joseph. They were Jews, the people who lived by waiting on God, whose whole history was an expectancy, a kind of national pregnancy until the Christ would be formed in its womb. This is why Martin Luther, who knew so much about Christmas, called the Old Testament the "cradle" in which Christ was laid.

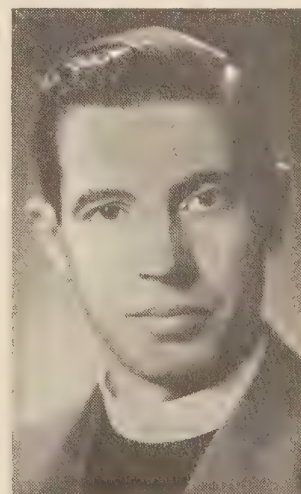
Theirs was the divine law and promise, the Psalms and the holy city. They came on behalf of Moses and David and Abraham. Or perhaps those others were already there "in spirit", there in the shadows about the manger. For they were faithful witnesses; but could not reach perfection without this.

The *wise men* enter in contrast to the shepherds. They are philosopher-kings, not manual labourers. They are rich, not poor. But especially: they are Gentiles, not Jews. They are not necessarily outside God's love, beyond Christ's cosmic purpose — it was to them the star brought good news. For this gift was for all men, "a light to lighten the Gentiles". It was only a star; no angelic announcement this. Still, such was their faith and such their science that they followed its light to the people who knew. Perhaps their arrival at the house some 12 days later has its own significance. Is this the peculiar service of kings (and philosophers?), this belated humility and offering of gifts?

Their gifts were admirable, exactly right for this occasion. Our gifts today are usually wrong on two counts — given to ourselves in mutual exchange and not symbolic of anything deeper than pleasure. These men were wise; they offered gold, the royal metal, incense for divine service, and myrrh for One who must suffer and die. With them the scene closes, for these gifts spell out the meaning of Christmas.

The stage begins to darken. The next scene will concern hurried flight into Egypt. But before that, a long pause, while all the actors kneel about this Child. Each is in his appointed place, reverent and still. The fullness of the times has come; hope and fear, faith and doubt are met before His cradle. The King has come to claim His own. And all are His own — not only every dimension of creation, but every kind of man, Jew and Gentile, rich and poor, wise and simple. Because each was there, no man now need fear for his place, need think himself not part of that scene. For when we follow the drama on we discover that the next great Act after the Child's manhood and death concerns His rising again and sending of His Spirit. And that's the trouble with Christmas: it's only the beginning. It still thrusts itself into our world, breaking the bondage of our yuletide customs and greeting card portrayals, to summon us again. Despite the supporting cast we have noted, there is much room, room for each of us to behold God's Sign, to hear the Good News, to rejoice in hope, to offer our gifts, to receive our command, to go out in mission. ★

Dr. McLelland  
is the professor of  
history and philosophy  
of religion  
and Christian ethics  
at The Presbyterian College,  
Montreal.







testing of one large bomb after the other, requires a steadfast faith.

What better time to renew this faith than on the birthday of our Saviour, surrounded as we usually are at this time by those we love best. Many things we women are powerless to change. But we can determine the Christian emphasis and atmosphere in our own homes during the holiday season.

Sometimes it takes the eyes of an outsider to give us perspective. A Czechoslovakian woman, Dr. Nadine Hradsky, one of many New Canadians who has come to our country in the last few years, though thrilled and happy to be in Canada, tells how greatly distressed she was on her first Christmas here to see how we celebrate.

"It seems to me", she writes in the book, *Christmas in Canada*, "that Canadians have changed the emphasis of Christmas from the birthday of Jesus to Santa Claus. The poetry of that little Babe in the manger is so beautiful I cannot understand this. Children here realize perfectly the meaning of Easter but seem unaware of the meaning of Christmas.

"Everywhere you look this time of year in Canada you see Santa Claus. I was horrified last year when my son Peter got Santa Claus and Jesus mixed. He had transferred his holy admiration for Jesus to this nice ho-ho man and we had to fight to bring the manger into focus again. I can't see how Santa Claus can help you with your problems when you grow up."

Here might be a good beginning. Like Dr. Hradsky we might fight in our homes to bring the manger into focus, and so begin a spiritual enrichment of our family Christmas. And this, as every mother knows, is not always easy. Family ritual dies hard.

It seems that in every family that keeps Christmas at all there evolves a secular ritual that belongs to this family and to no other, and through which it goes, year after year, obscurely resisting change. But let us try. The price will be mostly our time, time taken to explain and to interpret, and perhaps to re-arrange some of our Christmastime routine.

We offer these suggestions:

In homes with young children, or even without children, why not a creche or nativity scene given important place? Many beautiful scenes are available, from the simple and inexpensive to those exquisitely hand-carved and imported from Europe. For small children, select one with moveable figures. My own small children delight each year in unpacking ours, and always there is great excitement to learn who will be first to find again the tiniest parcel — the Baby Jesus.

Then how to explain Santa Claus, for to the child until age six or seven, the friendly old fellow is very much a reality. Without going all long-faced and spoiling the fun, why not tell the story of Santa's beginning?

The entire family might enjoy recalling together the story of the good Saint Nicholas, from whom our modern day Santa Claus has evolved, hard though it is to separate fact from fiction.

Saint Nicholas as a boy is reported to have devoted all his interests to the study and understanding of the Scriptures,

**W**HAT are we Christian women doing about Christmas?

Rushing, it seems, always rushing, as we meet one another in the shops and on the streets, yes sometimes even at church, and when we do take time for a word with one another, the lament is so often the same, "how can I possibly get everything done in time for Christmas?"

So much must be done. The Christmas cakes, shortbread and cookies must be carefully baked and stored away, the house made crisp and clean from basement to attic, the gifts selected and wrapped, the cards selected and sent, — sent, that is, after a suitable one can be finally tracked down, and countless other chores completed before the dawn of the Great Day!

Ah, the Great Day . . . but the Great Day for what? The Great Day for thoughtful remembrance of our Saviour's birth, and for showing love towards our fellows, or merely a day of anti-climax, over-exhaustion, and then the discomfort from over-eating?

We agree, all of us, that the Christmas season has become too rushed and too commercial. We see around us, and in our own homes, far more importance given the coming of Santa than the birth of the Christ Child. We rebel inwardly, yet we do nothing, for what really can we do?

Maybe this is the time for reappraisal. Maybe this is the year for Christian families to take a new look at the way they celebrate Christmas. News of the cold war is frightening to us all. Repressed but growing fear of the dangers to our families from radioactive fallout, as news comes of the



and later as the Archbishop of Myra to have performed many miracles. He became the patron saint of children and was known for his graciousness and kindness to all.

His death is given as early in the first century, and some 600 years later he was made a patron saint of Russia, then later of other European countries. He was highly regarded in Holland, and the Dutch settlers are said to have been responsible for bringing the legend of Saint Nicholas as a giver of gifts to North America.

In the new world, however, his pale face became like a rosy apple. The lean ascetic became a fat, jolly old fellow, more humanist than saint. Having lain aside his clerical robes, he was seen instead in an ermine-trimmed red cap and suit.

Europe has always celebrated St. Nicholas Day on December 6, and this is the day of gift giving. But in the new world Saint Nicholas gave up his own day and took over December 25, Christ's birthday. Is it any wonder small children new to Canada become confused?

The story of Santa could lead naturally to a discussion of the birth of Jesus and the Christian religion. Christmas seems almost the best time for this for all children like to hear that Jesus too was once small like themselves. There are many suitable books to help you tell the Christmas story,

and warmed by the soft glow of coloured lights, often upon a giant tree.

Some excellent programs for Christmas are being arranged by the CBC. As part of its Project '62 series, CBC radio will on Christmas eve broadcast "Father MacEwan's Christmas Eve". Father MacEwan, priest and concert singer, and often likened to John McCormack, will be heard reminiscing in his rectory at St. Margaret's, Lochgilphead, Argyll, Scotland.

The same evening on television, the CBC will present a religious program called "Christmas Graphics", with music and narration. The evening of Christmas day, as part of its Festival series, the same network will telecast a 90-minute nativity play, "A Cradle of Willow", by the English writer Dorothy Wright. The cast will include Eric Christmas, Tony van Bridge, and other leading Canadian players.

Check your local newspaper for correct times of broadcasting.

If your house has a record player, then one of the many recordings of sacred Christmas music might add to the emphasis we are seeking. Our house has enjoyed a Westminster recording of "A Festival of Lessons and Carols" as sung on Christmas eve for 35 years by the boys of King's College, Cambridge, England. These fine young voices, both

# Christmas in your home

By Ruth Honderich

available from Presbyterian Publications, 12 Grenville Street, Toronto 5, Ontario, and priced at \$1.50.

Among them are *Religious Christmas Stories For Children*, *The Happy Christmas Story Book*, *A Treasure of Christmas Religious Art*, mostly illustration with little text; *Christmas Around the World*, and *Religious Christmas Stories That Never Grow Old*.

Let nothing dissuade you, however, whatever else your routine, from reading together as a family the Christmas story from the Bible. Perhaps the head of the house would invite one of the children to read from the Gospel of Luke 2: 1-19 or from the Gospel of St. Matthew 2: 1-14.

Some families enjoy reading aloud together Dickens' Christmas Carol, and this we have heard recommended for the homemaker who takes Christmas too hard and reaches it all played-out. Reading or re-reading this delightful Christmas story of Dickens is said to set a good tone for the holidays when begun early and completed ten days before Christmas.

Christmas eve, this year, coming as it does on Sunday, will allow most families, including, hopefully, the non-churchgoers, to begin festivities by worshipping together. Few memories of childhood seem sweeter than being with one's own family, dressed in best clothes, singing together the wonderful hymns of Christmas, part of a company of friends,

in song and Scripture reading, take us back to the first Christmas of long ago as do few other experiences of the season.

And let us not forget some new thinking about the cards and gifts mentioned earlier. It's so easy just to go through the same old lists, sending to those who send to us, with little thought of a new neighbour or church member who might like being remembered. Have you noticed, as we have, that fewer Protestants than Catholics would seem to send cards of a religious nature?

This same spirit of friendliness or reaching out to others we may also display on Christmas day by inviting someone living alone to share our Christmas. We know a young mother, still in her early thirties, with six children, three of them pre-school, who each Christmas telephones the university and invites a student, preferably of another race, to share the family Christmas. It has been a rich experience for all, with earlier resistance from the young woman's husband long since broken down, and her children earlier aware of the world we live in than they might otherwise be.

These are a few ideas. You perhaps have many more. Let us not panic this Christmas if we miss some of the dust and bake fewer pies and puddings to spend the time instead giving back to our families the true meaning of Christmas.

★



# OUR CHURCH NORTHERN

STORY AND  
PHOTOS

BY J. KARL ENGLISH

BELOW: Part of the employees' colony  
in the temporary hydro town at Little  
Long Rapids.





# IN ONTARIO

PEOPLE speaking of Ontario quite often forget that there is a northern part to the province. We tend to think only of large metropolitan areas with their expanding suburbs and huge industrial developments in the south, which is but part of a vast province.

In northern Ontario can be found large towns such as Timmins, mining centres such as Kirkland Lake, and rich farming land such as lies around the towns of Englehart and New Liskeard. Here the presbytery of Temiskaming has undertaken the task of reaching out into old established communities and into new areas where the church is not serving the people.

brought about by ministries of too short duration. Some fine Presbyterians live here, two girls from this congregation were graduated as deaconesses. The staunch souls who have struggled in the past now take heart as they await the promised growth and expansion of northern Ontario. When this does become a reality, The Presbyterian Church in Canada, through its church in Cochrane, will be in a most advantageous position to carry the Gospel message to new areas.

Seventy-five miles west of Cochrane lies "the model town of the north" — Kapuskasing, the centre of a large pulp and paper industry. It is truly a bustling

Little Long Rapids. Located 45 miles north of Kapuskasing and accessible only by train over a rail-line belonging to the pulp mill, this community contains some 2,600 people. Eighteen months ago, where these people now live, nothing existed save thousands of pine trees. But since then, the trees have been cut and a town has been built, complete with recreation hall, a six-room school, a supermarket, an office building, rows of new houses and trailers, as well as staff quarters for single employees.

In six or seven years, when the Hydro Electric Power Commission of Ontario has completed the task of building three huge power dams, this town will vanish.



Knox Presbyterian Church at Cochrane, gateway to the far north.



The Spruce Falls Power and Paper Company mill at Kapuskasing.

The town of Cochrane is a community of 4,300 people. Through this "frontier town of the north" must pass all men and materials going north to James Bay or anywhere in northeastern Ontario. Important because of its rail connections to the east and the south, the town enjoys a bustling prosperity, with pulp workers, construction crews, railway gangs and many other groups coming and going day after day.

Knox Church at Cochrane has persisted in spite of difficulties, largely

and expanding town — new homes springing up in three subdivisions, a new public school, several new churches — all within the last five or six years. The local town council has agreed to make available for our church a plot of land in one of the new subdivisions for a nominal sum. We hope to erect an attractive building so that services may begin in the near future.

An opportunity for a unique ministry lies in the "hydro towns" literally carved out of the wilderness. Take, for example,

Houses, schools, supermarkets will all be dismantled and moved to some other location, together with these transient workers.

Think of the opportunity available to the church in a community like this. Over 200 children in grades one to eight in public school; 100 children attending Sunday school; hundreds of homes having the barest of connections with the Christian church. Children grow up in these settlements feeling that the church is "something that happens" in a recrea-



tion hall once a week, that Sunday is just another ordinary day — except that there is no school. Parents are, perhaps unconsciously, drifting further and further away from the church, because there are so many other things which come first during the week and Sunday is no longer the Lord's Day but simply one day out of seven when the male member of the family is not on the job.

These temporary settlements need our attention. At present four denominations — Anglican, Fellowship Baptist, Presbyterian and United — rotate in conducting Thursday evening services in the recreation hall at Little Long Rapids, with the music of juke boxes and the crash of bowling balls in the background. During this past summer, one of our students conducted Sunday services there. In spite of the fact that he was forced to live in Kapuskasing and commute each week by train for his Sunday service, he was able to report that the Sunday attendance was usually three times as large as the week-night services. We should have an ordained man full-time in such a community.

North of Cochrane, on the Ontario Northland Railway, much the same situation is faced. At Island Falls is a small settlement which supplies power for a pulp mill some 60 miles away. At Otter Rapids is a town soon to be dis-inhabited.

The only permanent hydro settlement in the north is located at Abitibi Canyon. Here, power from all the other dams will

Northern Ontario has many untapped mineral resources and once steps are taken to develop them, there will be expansion and new growth.

Already we have made a preliminary exploration of Moosonee. Should the decision be reached to develop the area as a large city, our church must be ready to advance with the witness of the Christian faith. When it is decided to expand this settlement, the influx of people will be rapid and immense. It will be necessary for our denomination, and others, to move into the community as it begins its growth. The great opportunity confronting the church today is to minister to a community on the frontier as it grows and not after all other factors have adopted an established routine.

In 1955 the presbytery of Temiskaming received into its bounds from the presbytery of Quebec, the pastoral charge of Val d'Or, located in a sprawling city 120 miles east of Kirkland Lake. A beautiful Presbyterian Church stands there and we have always attempted to provide for our people in a community that today is over 90 percent French-speaking. It has been a slow up-hill battle and once again credit must be given to the solid core of lay people who always carry on when ministers are not available.

The new ordained missionary at Val d'Or is able to speak and use the French language effectively, so plans are even now being put into effect to carry the message of the church not only to the

*The author of this article, the Rev. J. Karl English, began work as an ordained missionary in June 1960 in Cochrane, after graduation from Knox College. In 18 months his ministry has extended to all the points mentioned here.*



be monitored and fed to southern Ontario. Approximately 100 families will find their homes here. At present the United Church renders bi-weekly Monday night services to the community.

Located on James Bay is the settlement of Moosonee, where along with Moose Factory Island, the population numbers around 1,500 people. The provincial and federal governments are undertaking studies regarding the feasibility of developing Moosonee as a seaport. Some government officials feel that this small settlement may expand to a city of 15,000 within the next 20 years.

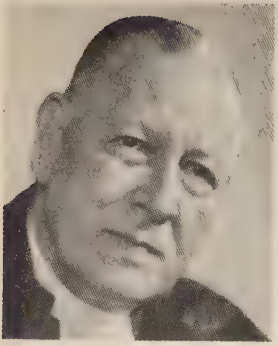
English-speaking minority but also to French Protestants in this large city and the surrounding area. Through regular devotions over local radio stations, by means of mingling with the youth of the community who are encouraged to drop in to St. Paul's while on their noon break at high school or after school, and in countless other ways, this congregation has once again begun to push forward and become an active force for Jesus Christ in the community.

So in this glimpse of the north we see part of the work of the presbytery of Temiskaming, a presbytery small in

**AT THE LEFT:** The Indian school residence, Moose Factory Island, operated by the Anglican Church.  
**ABOVE:** The hydro dam under construction at Otter Rapids, typical of northern development.

numbers but large in size; small today but with great potential for the future. A presbytery which seriously strives to obey the command of Christ — "Go" — and which feels, that in obedience to this command, it must ever be ready and willing to minister where the Christian witness is needed. ★





# Light for the Unknown Way

*Thy word is a lamp unto my feet, and a light unto my path.*

*Psalms 119:105*

**T**HERE is perhaps no need of which men are more deeply conscious in our time than that of a light which will illuminate their path: something that will enable them to see what steps to take in order to achieve a better quality in individual life and a more stable world for all. It is not to be wondered at if we find ourselves woefully perplexed in a world in which so many moral and spiritual values have been melted. Standards have been abolished, selfless idealism is regarded by many as impractical, and the man of goodwill is often sorely bewildered.

The writer of this Psalm is evidently a man who amid the vicissitudes of life had learned to love and to value such Scriptures as were in his possession, and he found therein a guide for life. Through study he found his moral nature challenged, purified and exalted; his conception of God ennobled, his spirituality developed. It was not so much that he was given detailed guidance on the conduct of life, but rather he was furnished with noble principles which served as standards for his conduct in the many different situations. Scripture was to him like a lamp or torch to a man in a dark night — it prevented him stumbling over obstacles or wandering off into paths which would lead him into danger, or turn him away altogether from the true path of life. We are not surprised when he says, "O how love I Thy law! It is my meditation all the day".

In a similar way all the books that are bound up in the volume called the Bible have proved themselves in the actual experience of multitudes of men and women down through the ages. One of the interesting things about Bunyan's *Pilgrim's Progress* is his use of the Bible. Every emergency that the pilgrim met with made him look for some word that would fit his need. Every difficulty or perplexity set him seeking in the Bible for light in darkness. Every disaster that overtook him, every mistake that humiliated him brought to him some word of God that set him on his feet renewed in courage and in faith.

"God wants us to know His Mind", said a great scholar as he reflected on the Bible. But no book, not all the books in the world could contain the whole

Word of God. Yet, through the Word of Scripture, God speaks. It was in this way that Scriptures were inspired for the psalmist, and he was a wise man to give his heart to the best and the noblest that was in them.

Light, however, is not enough. It is all too possible to see the way and to turn from it. The light of God's truth is given in order that seeing the truth we may follow it and find ourselves in ways of peace and right living. There must be an effective human response to the Divine initiative. There are many things which we can afford not to know — our main concern in this perplexing world is to know enough to live well and usefully. Faith assures us that even when we do not know where the road leads, or why certain events happen to us, we may still be divinely guided. A prophet

sums up a large chapter of religious experience when he reports this word of God: "I will bring the blind by a way that they know not: in paths that they know not will I lead them".

What, then, of our use of Scripture? We live in an age when competing interests and distractions are bewildering in their number and variety, and it is to be feared that the plain truth is that the Bible has been pushed into the background. Efforts are being made to bring it back, and these efforts deserve increasing support. But we can all with profit consider and improve the situation. I believe that great good would accrue to us if in the closing days of another year we determine that in the days to come we shall make time to sit down quietly with the Scriptures and, leaving aside the critical spirit, and the searching for texts to bolster theories, we let the Word authenticate itself in our souls. Some day some word will become spirit and life to the spirit; after that the Bible will be the one and only Book. Our Lord Himself fed His own soul with Scripture and in the great crises of His life sustained Himself upon it as the solemn Word of God.

"Within this awful volume lies,  
The mystery of mysteries.  
Happiest they of human race  
To whom our God has granted  
grace

To read, to feel, to hope, to pray,  
To lift the latch and force the way.  
And better had they ne'er been born  
Who read to doubt, or learn to  
scorn.

"The grass withereth and the flower thereof falleth away. But the word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

## Prayer

O God, before whose face the generations rise and pass away, give us to see behind the seen and temporal the things that are unseen and eternal. We bless Thee for the love that abides. Enable us to keep our minds ever open to Thy light and ever may we yield ourselves in adventurous obedience to Thy guidance, through Jesus Christ our Lord. Amen. ★

## Bible Readings

December	1 — Proverbs 22: 20-29
December	2 — Proverbs 23: 1-11
December	3 — Proverbs 23: 12-26
December	4 — Deuteronomy 33: 1-3; 26-29
December	5 — Proverbs 23: 29-35
December	6 — Proverbs 24: 1-12
December	7 — Proverbs 24: 13-23
December	8 — Proverbs 24: 24-34
December	9 — Proverbs 25: 1-11
December	10 — Proverbs 25: 14-20
December	11 — Deuteronomy 18: 15-18
December	12 — 2 Peter 1: 1-8
December	13 — 2 Peter 1: 9-15
December	14 — 2 Peter 1: 16-21
December	15 — 2 Peter 2: 1-10
December	16 — 2 Peter 2: 17-22
December	17 — 2 Peter 3: 1-12
December	18 — 2 Peter 3: 13-18
December	19 — Isaiah 9: 1-7
December	20 — Isaiah 40: 9-17
December	21 — Galatians 4: 1-7
December	22 — Luke 2: 1-12
December	23 — Luke 2: 13-20
December	24 — Matthew 2: 1-12
December	25 — Matthew 2: 13-18
December	26 — John 1: 1-14
December	27 — John 1: 15-28
December	28 — John 1: 29-34
December	29 — Psalm 145: 1-10
December	30 — Psalm 145: 17-21
December	31 — Exodus 13: 17-22



Original in style and content is this delightful

## Letter from Japan

Dear Christian Friends,

**A**FTER the completion of two years' postgraduate course of the Presbyterian College in Montreal, I visited many churches for about two months in Maritimes. After a long, long journey I arrived at Yokohama harbour, Japan, safely on July 25.

On my way home, I stopped at San Francisco, Los Angeles and Honolulu to do sightseeing. The ship I got on board was big and the sea was so calm that I

as the eldest son. I was very grateful to God who has protected my family for the past two years.

On the night I arrived at Yokohama some devotee cordially invited me to a reception dinner. Many dishes of pork were served. After that, on August 25, I proceeded to Fukuoka Church, and then on September 10, induction service was held.

I am very very grateful to the help made for my school expense from the

In compliance with the strong request of the general assembly, I came here. This city has a population of 700,000 souls. It is the largest city in the south-western district of Japan. As it is situated within a stone's throw from Korea, 130,000 Koreans live here.

Most of them are very poor and the revenue of the labourers is \$1.00 per day on average. There are many jobless people, too. There are many homes where seven or eight persons live in one room. I was willing to comply with the request of the general assembly. Though I am not experienced, yet I made up my mind to preach the Gospel to the poor.

On the first Sunday I came here 25 persons attended the morning worship while on last Sunday it increased to 51 persons. Day after day I energetically visit and at night at different places I hold a meeting to convey the Gospel.

In this way I have been leading a very busy life. Here, there are many students of junior and senior high school. There are also Korean university students studying in Japan. I am exerting my utmost in:

- (1) perfection of the Sunday school
- (2) Gospel preaching to students of junior and senior high school
- (3) Gospel preaching to young people
- (4) Gospel preaching to labourers
- (5) Gospel preaching to the poor

Communists lay a stress on these poor men and are using much money to propagate communism. Under such circumstances, the mission of the churches are very important, I keenly feel.

Though I have a plan for Gospel preaching and I am sure it will produce a tangible effect, yet I find it rather difficult to carry it financially. There is even no bicycle, so I have to walk for miles to make the rounds of the communities.

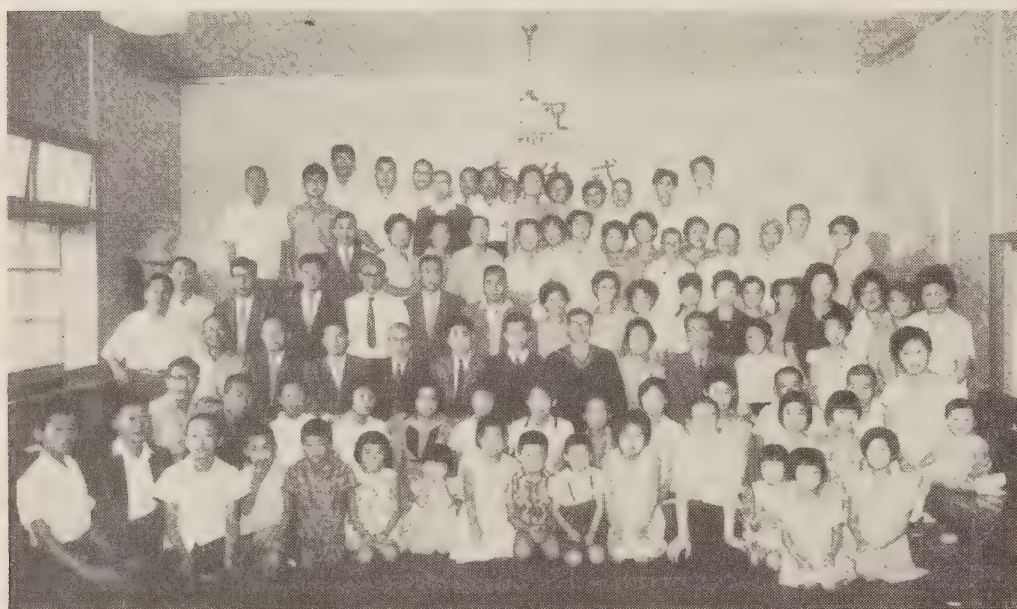
Your prayers are indispensable for Gospel preaching to the poor. Again and over again I hope you will pray for my work. If you want to ask me about the Gospel preaching in this district, please inquire me of the matter at any time. I am willing to reply.

Praying God will bless you, your church and your family,

Sincerely yours,

Duk Sung Kim ★

PRESBYTERIAN RECORD



Seated (in robes and hood) in the centre is the writer of this lively letter, the Rev. Duk Sung Kim. The photo was taken following his induction as minister of Fukuoka Church.

did not become seasick. Thus I had a very pleasant journey. At Yokohama harbour I was met by my wife, children, Dr. Oh, who is moderator of the Korean Church in Japan, and many other pastors.

The rapid growth of my children came to me as a great surprise. The following is a list of my children:

first son

(Poung Young), grade 12

second son

(Sei Young), grade nine

third son

(Do Young), grade six

first daughter

(Shin Young), grade three

second daughter

(Hei Young), grade one

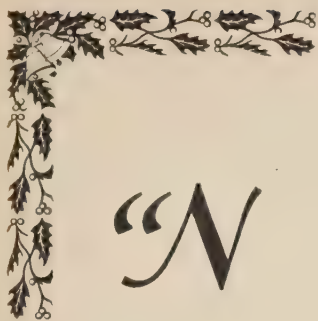
The eldest son became taller than I and the other children are well as well

general board of missions and for the support to my family from the Woman's Missionary Society (E.D.). I also can never thank enough for the guidance given to me by the principal and professors of the Presbyterian College, and the friendship of my schoolmates.

It was a real blessing especially to become acquainted with you and to have friendly relation with you in Christ. I will never forget through all my life your profound affection towards me in Christ. In addition, I had a very pleasant two years' school life in Canada full of many happy recollections.

Fukuoka Church where I am now assigned is a very small one. It has only 30 devotees despite having a history of 35 years. Like this it has made so far no development.





"N

o

w

e

l

l

N

o

w

e

l

l"

ROBERT FINCH, the author of this poem, is a talented Canadian who is known as an artist and musician as well as for his contributions to the literature of this country.

"Nowell, Nowell" is from the book "The Strength of the Hills" published by McLelland and Stewart Limited, Toronto. It is used with permission of the author and publisher.

Mr. Finch is professor of French at University College, the University of Toronto.

His new book, "Dover Beach Revisited and Other Poems" (MacMillan Company of Canada Limited, \$3.00) is available at your bookstore.

ONCE more fictitious joy is spread  
In a display of green and red,  
In paper bell that never rang  
And holly wreath that never sprang  
Brave from a snowy bed.

The family drift late to church  
Leaving the housewife in the lurch  
To tend her kitchen and prepare  
The inevitable festal fare,  
Menu of far research,

Sauces to blend and bird to baste  
To tempt the individual taste,  
The board must groan but not the guest,  
The housewife does her level best,  
Her critics do the rest.

Then presents will be swapped about  
Each in a tissue paper clout  
Which like the love upon the tag  
Is dropt in the waste paper bag  
Once the feared gift is out.

Children though asking for the whip  
Receive instead the comic strip,  
Their Christmas Day is mainly candy,  
Toys, eats, the kicking up of shindy,  
The movies and the pip.

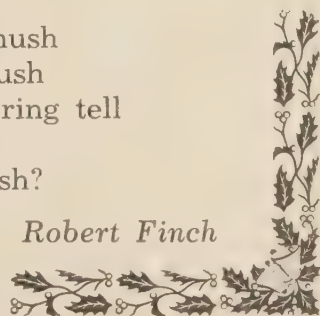
Incessantly the doorbell goes,  
The busy rush, the gluttoned doze,  
And when the radio has hurled  
In Christmas greetings from the world  
The telephone will buzz.

Telephone, radio, T.V.,  
Without them what would Christmas be?  
Can Christmas have been Christmas when  
Peace on the earth good will to men  
Was spread without these three?

What if some Christmas we were led  
To leave untouched the green and red  
The paper bell, the painted wreath,  
The tissue love and what's beneath,  
And greetings all unsaid,

And in the unaccustomed hush  
Hear the celestial angel brush  
The night apart, and dayspring tell  
The coming of Emmanuel,  
The quenchless burning bush?

Robert Finch





JEFFERY CHALLONER, a clean-cut young Canadian studying in Neuchâtel, Switzerland, knocked at the door of a typical Swiss villa high above the light-studded, historic city of Locarno last Christmas eve.

When the heavy wooden door with its imposing brass knocker swung open, Jeff was greeted warmly by matronly Frau Hess, house mother at Casa Locarno, located in Switzerland's picturesque Tessin district.

Throughout most of the year, the World Council of Churches and the Swiss Protestant relief agency, Hilfswerk, operate Casa Locarno as a rest home for weary pastors and their wives, priests, and other church workers. Since it opened shortly after World War II, hundreds of them have been guests in this idyllic setting surrounded by blue Lake Maggiore, mountains capped with snow, lush green vegetation in summer, and palm trees entwined with red and pink roses.

But tonight was Christmas eve, and Casa Locarno had opened its doors to a group of students from all over the world who would be spending the holiday season hundreds of miles away from their homes and loved ones. There were 20 of them in all — from Greece, Italy, Germany, Austria, Poland, Japan, Natal, Madagascar, the Transvaal and the Cameroons. And Jeff — from Canada — was one of them.

The aroma which floated from a well-run kitchen let him know that he was just in time for dinner. But there wasn't very much conversation at the table that first night as this group of international students sought — timidly at first — to break through the language barriers. They were soon to learn, however, that many of their companions had a conversational grasp of at least one language other than their own and enjoyed translating what was to become lively banter for those who did not.

Dinner over, Frau Hess led the group into the panelled lounge. Logs burned brightly in the fireplace, and well-stocked bookshelves waited invitingly for the more serious-minded. But the centre of attraction tonight was the Christmas tree with its tinsel and gaily-coloured lights. If the sight deepened that gnawing sense of loneliness which many students felt, Frau Hess sought to dispel it quickly by introducing them to one another, speaking first in German and then in English.

Soon they were seated around the cosy tables or the Christmas tree, singing Christmas carols with their universal message and appeal.

"Oh come, all ye faithful,  
Joyful and triumphant,  
O come ye, O come ye  
to Bethlehem . . ."

Jeff Challoner sang the words from *Cantate Domino*, multilingual hymnal of the World Student Christian Federation. But he listened as the others sang the same message in their own native tongue.

German students joined in the carol singing:

"Herbei, O ihr Gläub'gen,  
Fröhlich triumphierend,  
O kommet, O kommet  
Nach Bethlehem!"

And the French-speaking students raised their voices in singing the same carol:

"O peuple fidèle,  
Jésus vous appelle,  
Venez, triomphants, joyeux  
En ces lieux."

But Christmas eve didn't end for these students from many cultures and religious backgrounds when the "house service" came to a close. There were packages under the tree still

# CHRISTMAS



unopened. "There are presents for everyone", said Frau Hess simply. "Just help yourself."

Some of the more adventurous guests made their way down the winding road leading from the casa to a church far below to attend a late Christmas eve service. Others, most of them married men with families, politely excused themselves so that they could think of Christmas at home.

"Loneliness was evident among the married men with families", Jeff remarked. "One left home before his child had learned to speak, and another received word that his youngster was ill. But there now was a sense of comradeship and by Christmas morning a good spirit had been established."

In a few days, the group came to know a lot about one another. The walks along the mountain roads became longer, and the bull sessions began to extend into the night.

The stroke of midnight meant little to that group that was good-naturedly arguing about the significance of Holy Communion. Two of the students coming from a Greek Orthodox background, sought to support the view of their church that the eucharistic elements were changed into the very body and blood of Christ. But Jeff and a group from Madagascar and the Cameroons were just as eager to argue on behalf of the reformed viewpoint. It is unlikely that any converts were won that night — but everyone went to bed in the early

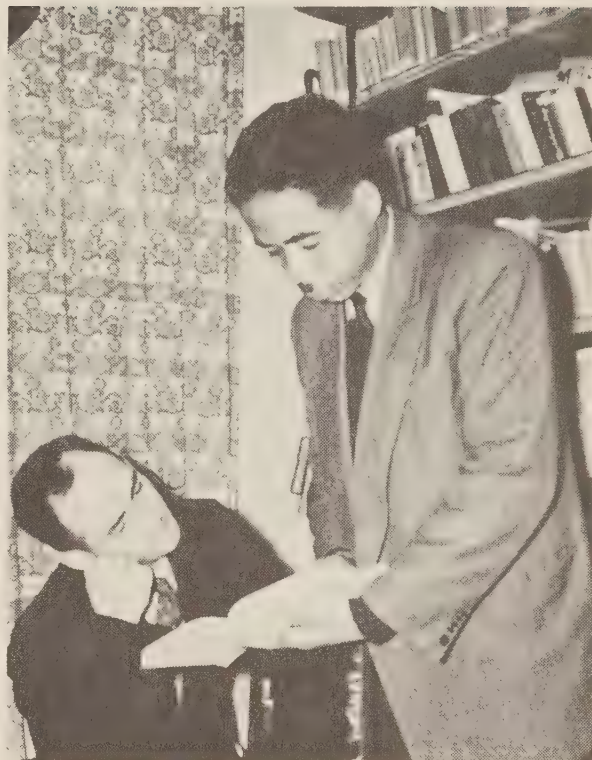


# at Casa Locarno

By Paul Carlson



One of the guests at the Christmas season was Benjamin Ngidi, student from South Africa, who is shown getting friendly help from the house mother, Frau Hess.



A young Canadian, Jeffery Challoner, left, discusses a point of theology with an African student during their Christmas holiday there.

In the heart of picturesque Switzerland, Casa Locarno provides a haven for students and weary church workers.

**Photos and features from the World Council of Churches.  
Our church through its fund for inter-church aid gave  
\$500 in 1961 to Casa Locarno.**

hours of the morning more sympathetic to the other person's point of view.

But the bull sessions didn't end there. In fact, during their stay, the students sat around sipping coffee and munching on a never-ending supply of cookies as they discussed everything from South Africa's race policies to life in East Germany.

Sometimes a group travelled down the long slopes into town riding on one of Switzerland's unique funicular railways. On other occasions, they gathered around the piano and sang to the accompaniment of Keizi Ogawa, a Japanese theological professor studying at Basel.

Then there were those times when jovial Benjamin Ngidi, a South African studying at the World Council's Ecumenical Institute at Bossey near Geneva, entertained the others by teaching them Negro spirituals. He even managed to teach some a few words in Zulu.

"Ngia bonga", Benjamin would repeat slowly. "I thank you."

"Sia bonga . . . We thank you."

A week at Casa Locarno, enjoying the hospitality of Frau Hess and her staff, worked wonders. The food was good and there was plenty of it. What's more, the students got a much-needed rest from their studies.

Another Bossey student, Chris Greyling, a minister of South Africa's Nederduits Gereformeerde Kerk of the Transvaal, candidly remarked that it was difficult to get to know your fellow students after five hours of lectures and a series of meetings each day at the Ecumenical Institute. "But here we have got to know one another, and we're going back to our studies rested."

Chris Greyling made it clear that Christmas at Casa Locarno will be a never-to-be-forgotten experience when he returns home to minister among the 500,000 Indians who came to South Africa in 1860 as migrant workers.

"This has been one of the best times I've had in Switzerland", he remarked. "I've learned a lot and really treasure the fellowship with other Christians from all over the world."

"Here you have an opportunity to learn about your brothers in the faith", he added. "I never knew very much about the Orthodox tradition until I came here, and I always believed that Catholics were beyond redemption. But here I have found a strong spiritual unity with them all."

Chris and the others probably wouldn't agree that Christmas at Casa Locarno was the same as spending it with their families at home. But all would admit that it was a pretty good substitute. ★



# *Pungent and Pertinent...*

## THE SIGNIFICANCE OF CHRISTMAS

By

John A. Fraser  
Aberdalgie, Scotland

Let us look, for a little, beneath the surface of things, beneath the greetings on the cards, the glitter of the Christmas tree, and the joy of giving and receiving presents. What is the real significance of our Christmas celebration?

We have to remember first that Christianity is something more than a mere superstition. There are many people both inside and outside the church who look on religion as a kind of insurance policy or fire escape, something that will protect them from trouble and danger, something that will ensure that their souls will be kept safe and that all will come right in the end. They regard the story from Bethlehem as rather a beautiful fairy tale with a comforting moral. It is all very wonderful, a very moving story, but it is all so very far off. When we get back again into the selfishness of this hard and bitter world, it all seems so irrelevant and unreal. If that is your belief, you can still keep Christmas and enjoy its outward trappings and festivities, but you can never share its real spirit or appreciate its real message.

We must realize too that Christianity is something more than mere emotion. Time and again would-be disciples came to our Lord, carried away in the excitement of the hour, entranced by the beauty of His words, dazzled by the wonder of His miracles. Jesus brought them back to earth again by facing them with the sheer reality of hard facts . . . "If any man will follow after me, let him deny himself and take up his cross." Christianity involves a calm counting of the cost.

This is not to say that there is no place for emotion in religion. That can never be true of a religion that is founded on love. But after all we are only occasionally on the mountain tops. Most of the time we are in the valleys plodding along the dusty levels of life.

By all means let us be emotional and even sentimental at Christmas time. Christmas comes but once a year but the real test emerges later. What about our goodwill when we are up against the cut and thrust of competitive business? Where do our kindly feelings go when we meet opposition or misunderstanding? What of the sparkle on the Christmas tree when we are coping with cross or fractious children? If the

spirit of Christmas is worth anything, it must continue when Christmas itself is past.

Christianity, we must also realize, is not just belief. If you asked the folks who celebrate at Christmas whether they believed the facts which it commemorates, and the message which it brings, I am sure that the vast majority would unhesitatingly answer "Yes!" The Christian faith has stood the test of time. As a philosophy of life it comforts and satisfies us still. But I wonder how far that belief extends. Is it evident in our lives as well as in our hearts and heads? After all, Jesus did say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

That is the challenge which meets us again at this season of the year. Our belief must colour our whole life, inspiring our hopes and directing our actions. If we celebrate Christmas aright, we shall carry its spirit into the rest of the year. Then our faith will take on a new reality, our hope a new appeal, our charity a new beauty, and men will take knowledge of us that we have really been with Jesus.

## NUCLEAR BLACKMAIL

By

Heath Nelson Macquarrie  
MP for Queens, P.E.I.

In these tense and trying days when the fearful and agonized people of the free world are seeking for solutions to the grave crisis which has fallen upon us, it is encouraging and gratifying to have the official organ of our church in the October editorial speak in accents of spiritual strength and steadfastness. It was not surprising that the brutal Russian moves in Berlin and their ruthless readiness to poison the atmosphere of those countries in the path of the deadly fallout of their numerous giant bombs should bring alarm if not terror to some people. Doubtless this was one of the aims of this recent peace-disturbing move by the masters of the Kremlin.

While there may be some disagreement among men of science regarding the destructive propensity of modern war weapons, there is not such a broad area of disagreement as to give any of us even the faintest hope that life on our planet — if life there should be — would be even remotely recognizable as a continuation of our present civilization and culture. Through the years, military machines have added refinements to the

arts of war so as to make each succeeding conflict bloodier than the last. But in our time war has changed not in degree but in kind, and it is an awful responsibility even to contemplate a move from diplomacy to war. In the light of such frightening possibilities, it is hardly surprising that free men and women cry out for an end to war and an abolition of the whole paraphernalia with armed conflict.

But it is unfortunate that the two great power blocs are not equally sensitive to the moral and ethical arguments advanced by the men and women who rightly feel their very existence to be in danger. We hear of hundreds of peace marchers and ban-the-bomb picketers in London. We read of resolutions and petitions calling for complete avoidance of nuclear weapons in Canada. Parliament Hill, in the capital of a country which has no bombs, is the scene of anti-bomb demonstration. But what emerges from the other side? How many picketers are there in Red Square? How sensitive is the Soviet Union to the views of its citizens who would, like us, face destruction in a world conflict?

The problem while unique in many respects as fitting the nuclear age is not altogether new. When governments become democratized foreign policy becomes sensitized to public opinion. We recall the pitiful confession of a British leader of the thirties who was convinced of the need for rearmament but deemed it political suicide to say so. Those who called for unilateral disarmament in the thirties like those who declared that they would never under any circumstances fight for their country were, in the main, prompted by the best of motives. But how ill advised were their judgments, how tragic the results of the policies based upon their views.

The times are different, so different that war is inconceivable yet there is a familiar and disquieting ring about some of the voices now being heard in the land. "Is Berlin worth fighting for?" How short a time ago it was that the "remote and unknown country" of Czechoslovakia was similarly regarded. In some quarters there would appear to be a consistent tendency to solve all our current crises by the simple device of having the United States back down or soften its stand. How familiar this technique must seem to a French diplomat who saw a resurgent Germany on his nation's doorstep so soon after the suffering and death of the Great War.

Surely there must be something better than complete if gradual surrender — something that is besides complete annihilation for East and West alike. The arts of diplomacy, always intricate, were never more difficult and trying



than in our own time. It is hard to believe that the task of free world leaders is made lighter by substantial elements in their own population declaring their belief that important objectives are not worth fighting for, and that in the dread confrontation our side must voluntarily renounce weapons of similar strength and (alas) destructiveness to those held by the enemy.

It is a time for strength and steadfastness as well as for realistic and balanced judgments, not ephemeral seemingly easy solutions to problems of frightening gravity.

## THE CHURCH AND MENTAL HEALTH

By

Peter C. McCrae

Hospital Chaplain, Toronto

The relation of the church to the general field of mental illness has become a topic of current concern. Let me explain briefly why I feel that this subject merits the careful consideration of all religious groups from coast to coast.

In the first place, the proverbial one in ten is not likely to decrease in spite of the work being carried on by the psychologist and the psychiatrist and the many new drugs available. The lot of the mentally ill is more hopeful now than ever before, nevertheless, the stress and strain of modern life is continually on the increase.

One factor that bothers me, as a mental hospital chaplain, is the attitude of some psychiatrists concerning the effect of religion as a therapeutic in treating mental illness. Although most doctors feel that anything that gives a positive outlook to the patient is of great value, the Freudian tendency to treat religion as part of the problem rather than part of the answer still persists in many quarters. However, I am convinced that one of the greatest contributions in this field can be made by the representatives of the Christian church, who, in the spirit of their Master, come to the problem to seek and to save.

Let me make clear, at this point, that there is no place in this work for fanaticism. Anything that savours of high emotionalism or catastrophic religiously should be discouraged at all costs. One must seek to express the positive values and balanced factors of religion. Depressive tendencies and suggestions are too readily picked up by an already hypersensitive patient suffering from some form of neurosis or mental disturbance.

In dealing with families of the mentally ill, ministers and church members would do well to keep in mind the large part faith can and does play in the restoration of the mentally ill. Reli-

gion ought to be wisely and properly presented to both the family and the patient.

The church can definitely play a part in helping to create a better atmosphere for all who work with the mentally ill. One of my patients told me that the greatest deterrent to her recovery was the attitude of her own immediate relatives toward the nature of her illness. Such an attitude not only makes it difficult for the patient but for all who are doing their best to help her on the way to renewed mental health.

I realize that the clergy themselves are confronted by barriers of long standing public opinion concerning this kind of illness. I believe also that Christians everywhere will endeavour to make the way easier for those, who, through no fault of their own, are compelled to seek psychiatric treatment and even hospitalization because of some neurosis or mental disturbance such as can afflict any member of the human race.

## THE HOUSE OF BABEL

By

Mrs. Clare McGill

Formosa

A rather interesting situation prevails in our home here in Formosa. For me to have time to teach grade one, as well as study Tayal and Chinese, we need the help of two women in our home.

Sayun Tengan, who wishes us to call her "Yaki", that is "Grandmother", is a 49 year old Tayal woman. She has been a widow for about 20 years since her husband lost his life serving in the Japanese army. Yaki is a rare specimen in Tayal-land. Women are in the minority and it is a rare thing indeed for a young widow to remain so for long. But Sayun is different. She felt that her three little daughters would not be loved by a stepfather so she toiled on alone. Eking out an existence in the mountains is difficult enough with the help of a man to say nothing of a woman doing it by herself. I recognized her as one whom Paul describes in I Timothy as, "a widow indeed", and also as one who is very capable and intelligent. She teaches me Tayal as well as helping in the home. She has fulfilled my expectations in her six months with us. You would be interested to see this middle-aged woman pour over the Tayal reading primer as she eagerly, for the first time in her life, learns to read and write.

Moli Jiaw is a capable and intelligent Hakka girl who has been with us for two months. She worked for an American family for eight months so is able to take over the bulk of the routine duties of the home while the rest of us study.

Just a note about servants, they are in many respects more of a hardship than a luxury. It is difficult for those of another

culture to learn our standards of cleanliness and housekeeping!

Moli is open and responsive to the Gospel, and regularly attends church services. But her pagan parents have, as yet, hindered her from making any positive outward steps toward adopting Christianity. She is helping me study Chinese character and hearing the Gospel message repeatedly as we read the Good News Reading Lessons together.

The interesting situation I mentioned at the outset lies in our mode of communication. We three women cannot communicate in any *one* language! If I want to give the same instruction or information to both I must do it in two languages, neither of which is my mother tongue. In fact, with only one exception, none of us can communicate with the other in her native dialect. Sayun, a *Tayal*, speaks with Moli, a *Hakka*, in the *Formosan* language. Moli and I converse in *Mandarin*, the trade language of the island, while Yaki and I use the *Tayal* language. Yaki using Tayal to speak to me is the only instance of one of us speaking to the other in her native language. In spite of this leaving ample room for misunderstanding we are getting along very happily and helpfully together.

Needless to say, I, for one, look forward to the day when the effects of Babel will be done away; when "tongues . . . shall cease" and there will be those "from every nation, of all tribes, peoples, and languages, standing in front of the throne and before the Lamb".

## SUBSCRIPTION INCREASE

All individual subscriptions expiring this month must be renewed at the new rate of \$1.50 per year.

Subscriptions under the EVERY HOME PLAN continue at \$1.00 per year.

To qualify for this special rate under the EVERY HOME PLAN congregations must subscribe for at least 80% of the homes in which communicants or adherents reside.

## THE PRESBYTERIAN RECORD

229 College Street,

Toronto 2B, Ont.



IT was our privilege, during the latter part of November last year, to have as our house guest Dr. James Dickson, principal of the Taiwan Theological College in Formosa. He was one of a team of six representatives of the world mission of The Presbyterian Church in Canada who spoke at Grace Church, Calgary.

A month later we were engaged in planning a much dreamed of trip to the orient and a few days in Formosa were added to our itinerary. Dr. Dickson had already sown the seeds of thought and extended an invitation to visit his wife and himself in Taipei. Our own Grace Church assists in the support of the Formosa mission. Our only regret is that the visit to Formosa was far too short. But it was one that we shall never forget.

We find it hard to describe the seemingly boundless energy of these two dedicated people — James Dickson as principal and instructor of the theological college crowded with eager young men and women, as minister of many rural churches reaching from the lowland rice paddies to the high mountain areas, as

member of 58 boards and committees, two of which he heads in the assembly, and his wife Lillian whose great evangelistic work began with the Presbyterian church and now encompasses an immense Christian program known as "Mustard Seed Incorporated".

Here is a day-to-day account of what my husband and I witnessed of the great work carried on by Canadians in this strange and exciting land.

Immediately on our arrival on Friday, February 17, Dr. Dickson came to our hotel. It was late afternoon when we drove up Grass Mountain, the location of the new Taiwan Theological College.

What a breath-taking sight lay before us! From the quiet seclusion of this incomparable college campus we looked across a panorama of rivers, valleys and mountains, high above the teeming city of Taipei. Here, on the finest site of all Asia, students are training for the ministry of the church and later will spread the Gospel in this important part of God's world.

Though no students were in the dormitories at the time because of the Chinese New Year holiday, we caught



## OUR VISIT TO

the feeling of pride and satisfaction as Dr. Dickson told of each of his students, of their origin, struggles and hardships. Among them are people from the mainland, the Hakka, the Amoy and Tayal aboriginals, Koreans and others.

Many find it difficult to complete their studies without financial assistance yet all carry out some phase of supervised work in surrounding churches as well as vacation assignments. Then, too, there is compulsory interruption of studies as young men must take military training.

All the college buildings are of stone and reinforced concrete to better stand the typhoons and persistent termites. They are modern structures with maximum lighting, of nice appearance and architecture and set off to great advantage by the tropical landscaping.

A girls' dormitory, opened in the autumn of 1958, was the gift of the Women's Missionary Society of The Presbyterian Church in Canada and the Presbyterian churches of Formosa. Already this new dormitory is bursting at the seams but an addition cannot be

made without more funds.

The boys' dormitory is overcrowded too but here again an additional one will cost in the neighbourhood of \$40,000. The college is encouraging gifts for endowment to make it self-supporting. The sum of \$12,000 is needed annually for operational costs. Half of this comes from Canada and the United States.

The original theological college was founded in Tamsui in 1872 by the eminent Canadian, Dr. George Leslie Mackay, the first missionary to northern Formosa. Later there was the college in downtown Taipei directly across the street from the Mackay Hospital. Then, through the encroachment of industry and commerce, the area became generally unsatisfactory. It was agreed a new location was necessary and the magnificent choice of six acres on Grass Mountain is a real tribute to Dr. Dickson's foresight.

Dinner at Dr. Dickson's home was a refreshing experience. Though Mrs. Dickson was absent, it was a pleasure to meet Dolly, their adopted daughter of







A mountain church in Formosa, the third stone building erected with gifts from the Wo-Shi-Lo group of Grace Presbyterian Church, Calgary, Alberta.

11. Dolly attends the day school at the U.S. military establishment. The Dicksons also had with them "Skippy", another Taiwanese youngster of 18 months, left to their care by their daughter and son-in-law who are continuing their missionary studies on the mainland.

On Saturday we were caught up in a whirlwind of events that began at eight in the morning. We hopped into Dr. Dickson's antiquated automobile, hastening from the rain, only to find it nearly as wet inside. Then in the middle of the traffic in Taipei the drive shaft fell off. This proved no problem at all. We simply rented a taxi and made our first stop at the Taiwan Evangelical Fellowship headquarters.

This fellowship centre is the project of a number of Protestant churches who join forces in many practical undertakings. The building is situated right in the midst of a cocktail bar area where it can stretch out a helping hand to members of the armed forces on leave in a big city.

Three blocks distant, on a main thoroughfare, stands a Presbyterian Church with its "billboard ministry". A

huge picture of Christian teaching, painted by a sign painter from the leprosarium, is alight and familiar hymns are heard from a loud speaker. Each night the church doors are open and each night sees young men enter to talk with the minister and pray.

From here we drove to the offices of Mrs. Dickson where her work of faith is carried on under the name of "The Mustard Seed, Inc." It began when she travelled side by side with her husband into the mountain areas on the north and east of Taiwan, where they faced much peril, even from the people themselves, for these were the headhunters of Formosa. She realized the needs of the people — their need of understanding and love and their need of help — help to sustain, to improve and to alleviate.

Assistance boomed and the work became so extensive it was necessary to incorporate it and give it a name. "Oh, call it 'The Mustard Seed'," said Lillian, thinking of the passage from Matthew 17:20: "If ye have faith as a grain of mustard seed — nothing shall be impossible unto you."

What a hive of industry was Lillian's

# FORMOSA

By KATHLEEN CASPELL



Mr. and Mrs. Lyle Caspell at the lunch in the home of Elder Chiu (left) described in this article on page 20.

office! In one corner a typist was busy getting out the monthly letter which goes to 18,000 interested people and sponsors. Another was acknowledging donations while still a third was buried under an avalanche of old Christmas cards which were stamped with Bible verses in Mandarin, Taiwanese and tribal dialects. These were to be distributed to some 1,200 churches and Sunday schools. Helpers were sorting clothing into family bundles. Nothing was wasted.

We left the office to tour a nearby compound. The orphanages have literally had the city grow up around them for the population of Taipei has jumped from 300,000 to 1,000,000. There were five separate brick buildings arranged neatly and spaciouly from a centre walk that led to the chapel. All bulged with happy, healthy children.

Our hearts were touched as we listened and watched the little ones — some whose mothers were in jail, some whose parents were lepers, some from destitute families, some abandoned as

babies, some illegitimate and some from broken homes.

The chapel is a lovely grey stone edifice. Inside the soft blending shades on the ceiling and walls add to its warmth. Here the children meet to sing and learn of Jesus. Sunday school becomes a part of their lives, never to be severed. When we came out the children gathered as a group around us. As we walked towards the car their voices rang in sweet, echoing tones, "God will take care of you".

Adjoining the compound was a blind institution. Once more the less fortunate had not been forgotten. Here they are taught handicrafts, weaving and basket-making.

Our next stop, five miles down the road, brought us to a boys' home, the gift of World Vision, Inc. On the grounds they have their own Presbyterian chapel. A great work this is, and long strides are being made in assisting confused boys by teaching them trades and professions — particularly dentistry.



From here we were whisked to the physiotherapy building for lepers. Years ago anyone who had this disease was forced by the government to go to the leper colony, never to return. Today this is no longer so. Skin clinics have been established. Many cases of leprosy are cured, others arrested and those who cannot be cured are given care.

Next we called at a Presbyterian kindergarten clinic. Enrolled here are young girls from the mountain tribes Amoy and Tayal, and some from Orchid Island, the island where Grace Church has built a church. These young women are trained to become kindergarten teachers.

Though Sunday dawned cold, cloudy and wet, it was to hold for us a radiance of spiritual illumination that will never die. At a quarter to eight in the morning we were on our way with Dr. Dickson to the village of U-lai where the aboriginal tribe of Tayals would begin their church service at ten o'clock.

We drove in a south-easterly direction into the high mountainous country. Below and round us were the terraced rice paddies, the vegetable and fruit gardens. In every village a shinto shrine and Roman Catholic church seemed to command a view from strategic points.

As we approached the little church in U-lai, sounds of singing came from the Sunday school in session. A prayer was said, a hymn sung and out they came — big brothers and sisters with little ones on their backs, their papers clutched in their hands. Some had shoes. Some had none. Others had coats and others none. But all had big smiles.

Suddenly the children were gone and the church was filled again, this time with adults. A hush fell over all as Mr. Ko, the aboriginal superintendent of the Sunday school rose to lead us in prayer. As Dr. Dickson spoke in Mandarin, and one of the elders, Mr. Chiu, interpreted in their dialect, you weren't conscious of the rain coming in the open doors and windows and the dogs and chickens wandering up and down the aisles.

When we spoke to them bringing greetings from Grace Church and from Canada, a wave of humility swept over us. Who gave inspiration to whom? Who was most like Christ in His teachings — the way of life He showed by example?

When the gathering dispersed, elder Chiu and his wife insisted that we stop at their home for lunch. What hospitable people! Their home was small but clean and neat. The entry was separated from the living-room by removable shoji doors. This room was also used as a dining-room and at night a bedroom. Beyond was another bedroom and beyond that a kitchen — a spotless working area with its charcoal hibachi stove.

Small wet towels were passed around

to refresh us. Next we were given tea after which we sat on flat cushions on the floor at a table about eight inches high. Grace was said and the women quietly brought in the food — one course at a time. They didn't eat with us.

What delicious food! How could they prepare such a repast in so short a time? Noodles, soup, chicken, whole fish, battered shrimp, fried eggs in sauce, liver sausage, New Year's cake and oranges.

Mr. Chiu is a member of the provincial government. He is also one of the wealthiest men in the district making 10,000 New Taiwan dollars a year (250 dollars in Canadian money). His income is largely from oranges. He has amazed everyone by growing them in this area. Next year he is starting plums and pears. He is also going to study English so he may come to Canada.

One couldn't help but realize the

### Friends of Formosa

Sharing their enthusiasm for mission work in Formosa has become a hobby with Mr. and Mrs. Lyle Caspell of Calgary since their return from the visit reported upon here.

Mrs. Caspell is available for an illustrated talk on the subject.

In their home congregation of Grace Church six groups have undertaken special projects since 1959, such as provision of theological scholarships, orphans and flood relief, and the construction of mountain churches. The Caspells are particularly interested in maintaining a steady flow of Taiwan aboriginals through Taiwan Theological College.

successful work carried on by our missions, for here was a family that had been taught sewing, cooking, nutrition, health and child care as well as knowledge of the Bible.

Later in the day we went with Dr. Dickson who was speaking at the leprosarium at Loseng. Three choirs were in attendance. A young man cured of leprosy played the organ with no perceptible difference in his deficiency of fingers. As we sat on the platform we looked into the faces of 300 people who were separated from us because they were victims of this dreaded disease. We looked again as they sang:

*There is a land which lies after  
Where griefs are all unknown.*

Monday saw us driving north with Dr. Dickson, over the mountains through small farming villages to the city of Tamsui. We came to the site of the Presbyterian College where the activities of Dr. Mackay were centered.

Oxford College and Tamkang Middle School, originally two schools, one for boys and the other for girls, are located

here. Since 1957 it has been a fully recognized private school with an enrolment of nearly 1,000. Not all are Christians. Students who are Christian are affiliated with the Taiwan Christian Youth, better known as T.K.C., which has a membership of over 5,000 in 150 churches.

Here Miss Isabel Taylor, sister of the moderator of our general assembly, gives strong leadership in the important work of musical training in the school and in church choir work. Over 60 boys and girls study piano or reed organ. Many of the student choirs help in the outlying Sunday schools and teach hymns to the children without aid of musical instruments.

We were on our way again, this time to Mackay Memorial Hospital, an institution known not only for its works of healing but also for its Christian ministry. As laymen we know little or nothing about hospitals and their facilities, but believe us, the facilities afforded the doctors of this hospital were so antiquated that antique collectors should be offering them bids.

New beds and space for beds are needed. The operating room needs better lighting and at least two tables. The laboratory is far from adequate in supplies and a place to put them in. Something more modern should be in the laundry instead of those revolving wooden drums and, if the ironing must be done by the patients to help them work off accounts by cheap labour, then let's get it up-to-date with mechanical devices.

The need for more hospital room is so great that plans are on the board and the land surveyed for an additional building even though money is not on hand. Maybe it will come.

Monday night in the Dicksons' home we enjoyed a pleasant meal and an evening of good fellowship. Then reluctantly we had to depart. What an inspiring evening we had spent with this couple — a missionary and his wife — two selfless devoted people whose passion it is to help others and to have them put their faith in our God through Christ. Our hearts were full.

At the airport on Tuesday we felt inadequate in expressing our thanks to Dr. Dickson. It wasn't just a thank you for his time and hospitality. It was a thank you for the insight he had given us into all the phases of work carried out so faithfully in the mission field — a work we had thought of earlier with such casual complacency. It was a thank you for putting before us forcefully the unequivocal demand that Christ makes of all Christians to go into all the world to preach the Gospel.

We are glad we went to Taiwan.





# Church

## Cameos

◆ At **West Point Church, Prince Edward Island**, October 15, the following gifts were dedicated by the Rev. L. M. MacNaughton, interim-moderator: a hand-carved Communion table, designed and made by William Meggison and given by Mr. and Mrs. Meggison; an organ, the gift of Mr. and Mrs. John A. MacLean; a carpet for the pulpit platform presented by Mrs. George MacPherson, her daughter and members of the congregation, and a pulpit fall given by the young people.

◆ At **St. Matthew's Church, West Dublin, Nova Scotia**, on October 9, offering plates were given by A. V. Ramkey in memory of his father, an elder. Bayne Sperry presented hymn books to the senior choir on behalf of the church school.

◆ On October 1, **Chalmers Church, Hamilton, Ontario**, honoured Miss Norma Parson, Reg.N., and Brian McCutcheon, who are under appointment of the mission board. A cheque was presented by the congregation along with a Bible and other books given by the church school and women's groups. Miss Parson will serve on Indian reserves in the Kenora district and Mr. McCutcheon in St. Giles Church, Sault Ste. Marie.

◆ The redecorated **St. Andrew's Church, Westville, Nova Scotia**, was dedicated on October 9. The service was conducted by a former minister, the Rev. H. M. Buntain of St. Andrew's Church, Pictou.

◆ **St. Andrew's Church, Lindsay, Ontario**, was the meeting place for a presbytery conference on Sunday, October 22, when the Rev. Dr. E. H. Johnson, the Rev. Inya Ude and the Rev. Malcolm Mark spoke on the task of the church in our day.

Under the leadership of the Rev. Orville G. Locke the congregation played host to delegates from congregations in the presbytery of Lindsay and the ladies of St. Andrew's provided a complimentary dinner. Attendance in the afternoon was 250. In the evening 800 persons were present.

Burning the mortgage on the church hall are members of **Knox Church, Leamington, Ont.**, left to right, Mrs. William Begley, Donald Paterson and Allan Matheson.

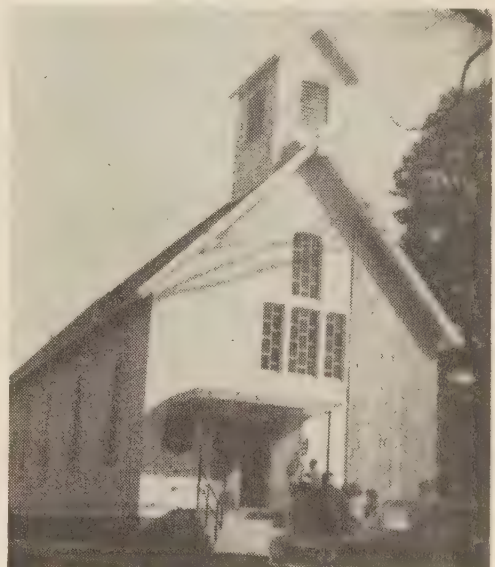
◆ With the chairman of the general board of missions, the Rev. A. Lorne MacKay of Hamilton as guest preacher, the 50th anniversary of **Kerrisdale Church, Vancouver, British Columbia**, was celebrated October 29. The Rev. Dr. Harry Lennox will soon complete 25 years as minister of the congregation—he was inducted January 7, 1937. Kerrisdale was host to the general assembly in 1957.

◆ On October 22 a pulpit Bible was presented to the **Presbyterian Church at Holstein, Ontario**, in memory of Mr. and Mrs. Robert Christie, by their family. It was dedicated by the minister, the Rev. A. N. Reid.

◆ On two Sundays in October, the 8th and 15th, **Knox Church, Harriston, Ontario**, celebrated its centenary. Lieutenant-governor and Mrs. J. Keiller Mackay were present on the second Sunday morning and greetings were received from a host of friends. The Rev. Douglas J. Wilkie is minister.



Rev. Dr. W. Lloyd MacLellan, minister of St. John's Church, Cornwall, Ont., and Mrs. MacLellan cut the cake at a congregational party honouring their 25th wedding anniversary and Dr. MacLellan's ordination on October 4. Alexander Caldwell, session clerk, looks on.



Dr. R. L. Taylor, moderator of the general assembly, was guest speaker at the dedication service of the recently renovated Calvin Church, Chatham, N.B., on October 16. The minister is Rev. W. E. Whyte.





## ANNIVERSARIES

**175th**—First Church, Pictou, N.S., October 29 (the Rev. David Mawhinney, minister).

**135th**—St. Andrew's Church, Maxville, Ont., October 22 (the Rev. Iver D. MacIver, minister).

**129th**—Presbyterian Church, Beaverton, Ont., October 29 (the Rev. William Fitzsimons, minister).

**126th**—St. Andrew's Church, Cardinal, Ont., October 29 (the Rev. J. H. Greene, minister).

**125th**—Presbyterian Church, Boulardarie, N.S., October 15 (the Rev. T. W. Brett, minister).

**121st**—Kenyon Church, Dunvegan, Ont., November 12 (the Rev. W. A. Douglas, minister).

**113th**—Knox Church, Agincourt, Ont., October 29 (the Rev. John Forbes, minister).

**108th**—St. Peter's Church, Madoc, Ont., October 29 (the Rev. R. A. Sinclair, minister).

**103rd**—Presbyterian Church, Crowland, Ont., October 29 (the Rev. Willis A. Young, minister).

**102nd**—Knox Church, Merrickville, Ont., October 22 (the Rev. S. Lotfi, minister).

**102nd**—Knox Church, Tiverton, Ont., October 15 (the Rev. F. J. Parsons, minister).

**100th**—Knox Church, Harriston, Ont., October 8 and 15 (the Rev. Douglas J. Wilkie, minister).

**87th**—Westminster Church, New Glasgow, N.S., October 29 (the Rev. Gordon J. MacWillie, minister).

**79th**—Cooke's Church, Markdale, Ont., October 29 (the Rev. Norman Caswell, minister).

**79th**—St. Andrew's Church, Oxford Mills, Ont., October 15 (the Rev. S. Lotfi, minister).

**70th**—St. Andrew's Church, Tweed, Ont., October 29 (the Rev. R. A. Sinclair, minister).

**30th**—Forbes Church, Grande Prairie, Alta., October 15 (the Rev. J. Bruce Robertson, minister).

**9th**—St. Andrew's Church, Dartmouth, N.S., November 5 (the Rev. John R. Cameron, minister).

◆ At **Cooke's Church, Markdale, Ontario**, October 29th, the following gifts were received: a pulpit, given in memory of Mr. and Mrs. Russell Allison by their family; a baptismal bowl, the gift of Mr. and Mrs. R. A. Balcombe in memory of their daughter Janie; pulpit chairs, a Communion stand and pulpit fall, presented by the women of the congregation.



—Lloyd Knight

At the laying of the corner-stone of the new St. Andrew's Church, Lethbridge, Alta., October 8, are, left to right, A. L. H. Somerville, L. A. Wylie, and Rev. E. McKinlay.



Taking part in the dedication of Knox Church Christian education building, Fort Erie, Ont., September 24, are, left to right, Revs. W. A. McLeod, A. J. Simpson, Dr. R. L. Taylor, Revs. G. Taylor-Munro, R. M. Ransom and A. I. Sutherland

◆ At **Knox Church, Tiverton, Ontario**, a table lectern was dedicated on October 1, given in memory of Mr. and Mrs. Thomas Dickson by their family.

◆ On October 22 a stained glass window was dedicated in **St. Paul's Church, Kemptville, Ontario**, in memory of Daniel M. Bayne, choir director for over 50 years. It was presented by his brother, J. Norman Bayne of Ottawa, and dedicated by the minister, the Rev. S. Lotfi.

◆ The new **Calvin Church, Kitchener, Ontario**, was dedicated on October 15. Interesting features of the building include a brick pulpit, lectern and Communion table. The Rev. James R. Weir is minister of this congregation, organized in 1957.

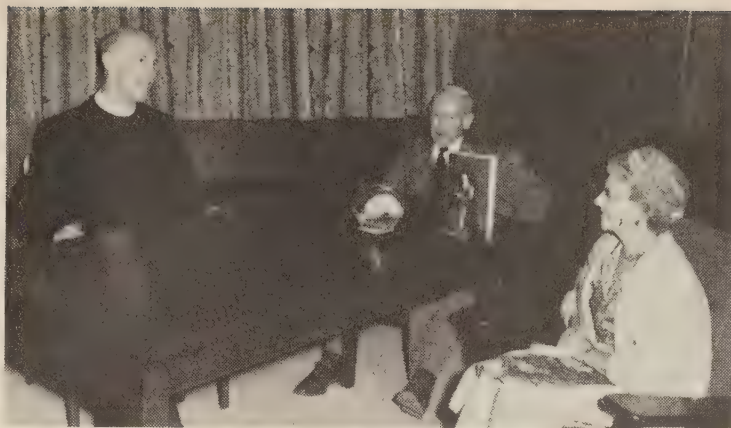
◆ The first memorial window in **Runnymede Church, Toronto**, has been dedicated as a tribute to the late Stanley Hughes, a faithful elder and member of the board of managers. It was given by his wife.

As a living tribute to Rev. W. E. Kelley, minister of Knox Church, Listowel, Ont., for many years, a private room has been furnished in Memorial Hospital. At the dedication of the plaque in the church were, left to right: E. Little, church treasurer; Richard Oke, chairman, the hospital board; Miss Joan Kelley, daughter of the late Rev. and Mrs. Kelley, and Rev. B. A. Miles, minister.





Facilities in the new Christian education wing of Leaside Church, Toronto, Ont., dedicated on October 12, include a counselling room (upper right) and a church parlour (lower right) plus classrooms, a board room, chapel, office and reception room. The minister is Rev. D. G. Seaton.



◆ At Calvin Church, Hamilton, Ontario, October 26, a congregational meeting honoured Thomas MacNaughton, who is retiring after many years as session clerk. His successor, Robert Thompson, made a presentation to Mr. and Mrs. MacNaughton, who have been active in Calvin Church for more than 40 years.

◆ The Church of the Redeemer, Deseronto, and St. Andrew's Church, Camden East, Ontario, are being served from November 1 by James Westerhoff, student at Knox College.

◆ At St. Paul's Church, Port Hope, Ontario, October 22, a plaque was dedicated in memory of Charles Doney, a member of the session, board of managers, and choir.

◆ From October 25-31 the Rev. Dr. Robert L. Taylor, moderator of general assembly, was in Pictou presbytery speaking at meetings and services in churches at McLelland's Mountain, Nova Scotia; Westville, Tatamagouche and Barney's River; First Church, Pictou and Westminster Church, New Glasgow.

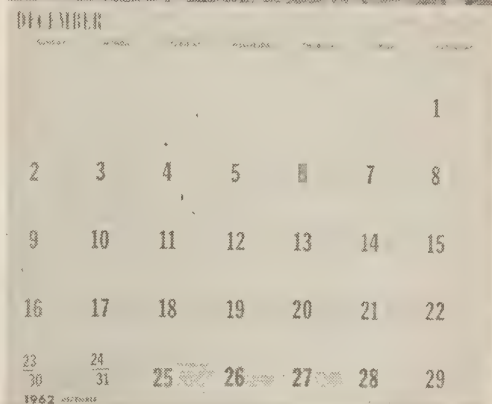
Four past presidents lighted candles marking the 75th anniversary of the Senior Women's Missionary Society, St. Andrew's Church, Strathroy, Ont. They were, left to right, Mrs. D. H. Patterson, Mrs. E. Gast, Mrs. J. C. Creighton, and Mrs. T. E. Bogue.



December, 1961

## Use the 1962 PRESBYTERIAN CHURCH CALENDAR

as a  
Christmas  
gift.



The old, old story  
is told —

— in pictures, 12  
large coloured photos.

— from Scripture, a  
text for each day.

— through information  
on the church's program.

MEMO spaces for notes  
and engagements.

Price, 50 cents. Generous  
discount on quantity orders.

## THE PRESBYTERIAN CALENDAR

12 Grenville St.,  
Toronto 5.



## A PRESBYTERIAN PROFILE



**F**IFTY years ago this month, young George William Mackay and his bride began the long journey to Formosa, to serve our church as missionary teachers. In December, 1961, they look back on a half century of

### Dr. George William and Mrs. Mackay

Christian service.

As the son of pioneer missionary Dr. George Leslie Mackay, George William was welcomed back to Formosa in true oriental style. His mother and sisters were among an enthusiastic group who met and escorted Mr. and Mrs. Mackay home through a barrage of firecrackers.

Encouraged by the willingness of Formosan youth to attend school, George Mackay wrote — "Already I have had applications from Christians and non-Christians for our proposed middle school, which I hope will be opened in the near future". This was to become the Tamsui Middle School where he served many years as principal. Mrs. Mackay, the former Jean Ross, daughter of a Presbyterian minister and a teacher, gave constant encouragement and support to her husband.

When our missionaries temporarily left Formosa during World War II the Mackays went to British Guiana, where he did educational work in New Amsterdam. At the close of the war they returned to Formosa and the Middle School, sharing in the rapid post-war expansion of missionary work.

During his career as a teaching missionary, George Mackay was ordained as a minister of The Presbyterian Church in Canada. In 1948, Knox College conferred on him the honorary degree of Doctor of Divinity.

Their older son, William Leslie, was killed while serving with the Royal Canadian Air Force during the last war. John Ross is professor of geography at the University of British Columbia. There are three daughters, Anna, who teaches kindergarten at West Humber public school, Etobicoke, Ontario; Isabel, a nurse, who recently took post-graduate work at Washington State University, Seattle, and is now visiting her parents; and Margaret, who works as secretary in a Formosan school. ★

## NEWS . . . . .

## of the synods



Ivan S. Gamble  
Moderator: British Columbia

### British Columbia

"Building up the church" was the theme of the Rev. Mariano Di Gangi, inspirational speaker at the 70th meeting of the synod of British Columbia, held in First Presbyterian Church, New Westminster, October 24-26. It was the centennial year for Presbyterianism in British Columbia.

At the opening sederunt the Rev. Ivan S. Gamble of Prince Rupert was elected moderator.

After full discussion it was decided to continue the synod office, now located in Central Church, Vancouver, and Mr. Justice A. M. Manson was thanked for his valuable service to the church in this connection.

On Wednesday evening a service of designation was held for the Rev. Murray L. Garvin and his wife, under appointment to Formosa, and Miss Tamiko Nakamura, who is going to Japan on a short-term appointment. Mrs. Earle Fox, president of the W.M.S. synodical, and Miss Frieda Matthews of Toronto gave addresses, and words of Christian witness came from each of the three missionaries.

### Alberta

The 56th synod of Alberta met in Calgary, October 17-19, at the new Knox Church. This striking modern church is the new home of a long-established downtown congregation. Last year, Knox moved to the suburbs and is now sharing in the rapid growth of the city. Already the Christian

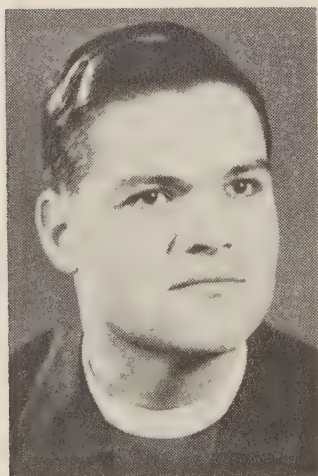
education facilities are taxed to the utmost.

The moderator, the Rev. R. M. Esler, conducted opening worship assisted by the Rev. J. E. Bigelow, and celebrated the sacrament of the Lord's Supper. In calling for the election of his successor, Mr. Esler suggested that greater use be made of the moderators of synod during their year of office. The Rev. David J. Crawford, minister of St. Andrew's Church, Edmonton, was elected unanimously.

Because of the financial situation of the church, the synod requested no speakers from outside the province. Nevertheless, the work of the boards of the church was fully reviewed. The Rev. Paul McKinnon, convener of missions, reported that steps were being taken to relieve hardships caused to ministers on the minimum stipend by cuts in home missions grants found necessary in July. To help the board stay within its budget the synod did not request appointment of a synodical missionary. Every presbytery reported efforts to consolidate and expand the work of the church in Alberta.

By happy choice, the executive of the W.M.S. synodical met at the same time as the synod. Mrs. George Anderson, president, reported the synodical had substantially increased its allocation for W.M.S. work in Canada and overseas. In connection with our mission to university students, the synod heard with interest from the Alberta secretary of the Student Christian Movement.

Much attention was given to synod's Camp Kannawin at Sylvan Lake. The



David J. Crawford  
Moderator: Alberta



Rev. Ian P. MacSween, camp convener, reported construction of centrally located washrooms, costing \$5,580. The synod was reminded that it possessed the most favourable of all campsites in the province. Camping has become a complicated and costly business, the synod was told, and would either have to commit itself to an extensive development program or withdraw from camping. Mr. MacSween presented such a program, calling for extension of camp property, repair of existing buildings and construction of new cabins, recreational facilities and staff quarters. The committee is studying the possibility of adult camping in conjunction with present young people's camps. The synod enthusiastically adopted the ten year plan in principle, at an estimated cost of \$50,000. Camp Kannawin serves all presbyteries except Peace River, which maintains its own camp.

On Wednesday night the commissioners and their wives took time off for an evening of fellowship, games and music, after a dinner served by the men of Knox Church. It is hoped that such an evening may become a regular feature of the synod. Next year the synod will meet in St. Andrew's Church, Edmonton.

#### Manitoba

The 78th meeting of the synod of Manitoba was held in Knox Church, Neepawa, October 2-4. Worship was conducted on opening night by the retiring moderator, Wing Commander the Rev. James Dunn, assisted by the Rev. David Smith, minister of the host church. The Rev. S. J. Kennedy of Knox Church, Fort Frances, was elected moderator.

A sense of expanding frontiers was given to the synod by the presence of three ministers from the north — the Rev. Robert Allison of Cranberry Portage, the Rev. R. Witt of Flin Flon, and the Rev. W. McCuaig from Thompson.

All reports reflected a feeling of urgency in making economic use of church resources and developing a sense of stewardship.

As Manitoba is a missionary synod containing most of the Indian work done by our church, the synod was pleased to note growing strength in this area of work. It was reported that the Winnipeg Fellowship House would be opened on November 1st. Services of recognition were arranged for the Rev. J. Carson, Mackenzie Portage reserve, and the Rev. James W. Files, at the new fellowship centre, Kenora.

Much interest was shown in the presentation of the new church school curriculum. Training teams will visit presbyteries and effort will be made to see that training reaches the congregational level.

Appreciation was expressed for the careful arrangements made by the host minister, Mr. Smith, and the generous hospitality of the ladies in the congregation.

#### Toronto and Kingston

The synod of Toronto and Kingston, meeting in Rogers Memorial Church, Toronto, October 17-19, elected the Rev. John R. Waldie of Port Hope as moderator.

A note of encouragement was evident in all reports of synod committees. For Glen Mhor camp, Mr. R. D. McKenzie reported another successful year. Interest in the conventicle service in June is extending throughout the synod. The synod was informed of plans to establish an additional camp in Muskoka, near Bala.

Rev. Dr. E. H. Johnson told of the situation existing in relation to overseas missions. At a time when there was great opportunity and need for expansion, general assembly had imposed restrictions and curtailment on the work. "We are pulling down the flag", he said, "instead of raising it".

The Rev. John C. Cooper outlined the home mission task of our church, particularly the changing status, through immigration, in the racial origin of our population. He encouraged the synod to remember our great privileges and blessings, and to face responsibilities with courage, hope and faith in God and our people. "What this country will be 100 years hence will depend", he said, "on what we do now".

Extension work within the synod, particularly around the large urban areas, has greatly increased, reported the Rev. D. McCullough, director of extension in the Toronto area. "Church extension can pay for itself", he said, "and be valuable for strengthening the church of the future". Extension work has been assisted financially through the synod corporation, and new sites secured and buildings erected in strategic and promising areas.

Mrs. J. A. Newstead reported on the encouraging growth of the W.M.S. synodical both in membership and financial returns. She spoke of the work accomplished and their plans for future projects.

Rev. Dr. H. F. Davidson, Toronto, placed before the synod the financial situation of the church as one which should cause concern, but not despair. He pointed out that ours is a rapidly expanding age and ours is a growing church. There is no cause for hopelessness providing we as individuals undertake our opportunities with gratitude, showing forth our faith by our works.

Eldership training and homes for the aged were some of the matters reported on by the evangelism and social action committee. The synod passed a resolution supporting the government in its efforts to bring about world peace. It also went on record as being wholeheartedly in favour of the present system of religious education in Ontario schools.

The synod appointed a special committee to examine the bounds of certain presbyteries to determine if re-arrangement of charges might result in more



L. S. van Mossel  
Moderator: Saskatchewan



S. J. Kennedy  
Moderator: Manitoba



John R. Waldie  
Moderator: Toronto  
and Kingston



J. S. McBride  
Moderator: Montreal  
and Ottawa



effective work within areas concerned.

The synod was thrilled and encouraged by addresses from two of its members: the Rev. M. A. Mark, synodical missionary, and Rev. Dr. K. G. McMillan, secretary of the Canadian Bible Society. Mr. Mark spoke on the bicentenary of Presbyterianism in Canada, and the centenary of missions in western Canada. In 1761 the first distinctive Presbyterian congregation was founded at Londonderry, Nova Scotia, and in 1861 the first Presbyterian missionary arrived in Victoria, British Columbia. Mr. Mark told of the hardships and loyalties of early Presbyterians, challenging the synod and our people to greater efforts and a more telling witness in support of our Christian heritage.

Dr. McMillan reminded the court of our witness to the Gospel in lands beyond the seas, and the loyalty and sacrifice that made such service possible. He told of the growth of Christianity throughout the world and emphasized the urgency of extending the Christian witness in this troubled world in which we live.

The synod accepted an invitation from St. Andrew's Church, Belleville, to meet in that church on the third Tuesday of October, 1962.

#### Montreal and Ottawa

In his sermon on "The Good Samaritan" the Rev. A. J. Morrison, retiring moderator, set the key-note of the synod of Montreal and Ottawa meeting in St. Andrew's Church, St. Lambert, Quebec, October 17-19.

Mr. Morrison pointed out that when the whole world has become one neighbourhood the question "Who is my neighbour?" is a disturbing one, because he is not always lovable. "And yet", he concluded, "if we see Christ fully as individuals and a church we shall in His spirit go where the need is and seek to meet it".

Election of the Rev. J. S. McBride, Ephraim Scott Memorial Church, Montreal, as moderator, was made unanimous on withdrawal of Rev. Dr. W. L. MacLellan, Cornwall.

"Our missions are in strategic areas", said Rev. Dr. E. H. Johnson, Toronto, and gave examples of critical situations developing overseas. He stressed that "there must be no thought of reducing our overseas work at this time — such would be a deep betrayal of the church. To be faithful in our privilege of preaching the Gospel will give our church vitality".

Synodical mission superintendent, the Rev. Ronald Rowat, spoke of continuing development along the north shore of the St. Lawrence and the new church at Port Cartier. He drew attention to the "new climate" in Quebec and revived interest in research on the Huguenot church. The Rev. Joseph Nytomono brought greetings from the church in the Camerouns.

The Rev. Gardner Dalzell reported the Montreal extension committee had raised some \$160,000 in the last decade.

Fifty thousand dollars a year is needed for new churches and sites.

In the W.M.S. synodical report Miss Bertha Ferguson announced plans for centenary celebrations of the Women's Missionary Society, W.D., May, 1964, in Montreal.

Mrs. K. Denton Taylor complimented Glengarry on being one of seven presbyteries to reach their allocation for the Ewart College building fund.

The Rev. Dr. J. A. Johnston reported an increase in church school registration and in the number of senior high groups. He introduced the new regional secretary, Miss Lois Powrie. Noel Gordon, leader of the opposition in the Quebec older boys' parliament, urged greater participation by Presbyterians in this worthwhile project. Robert Syme, representing the synod P.Y.P.S., urged ministers to keep in touch with their young people.

In two lectures on "the Presbyterian view of the ministry", Professor Donald

MacMillan pointed out that the call to the ministry is both inward and outward. Its value lies not so much in that a man comes forward but also by the voice of the people who feel he is chosen of God to minister to them.

The synod urged the government of Canada to continue to use its influence to halt nuclear testing and put production of atomic weapons under strict international control and inspection. The government was commended for its fine stand in the United Nations.

Public relations were added to the specific field of *The Record* committee and presbytery conveners were added, for more effective liaison in publicity.

The synod accepted the challenge of Rev. Dr. Allan S. Reid, who offered to contribute \$1,000 if the synod raised the remainder of \$50,000 in the next two years for camp improvement and extension.

The invitation to meet in Westminster Church, Smith's Falls, in October, 1962, was accepted.

## You Were Asking?

*For the next nine months questions will be answered by the Rev. Dr. Neil G. Smith, Glasgow Station, Ontario.*

*Prof. Allan Farris will be on sabbatical leave in Switzerland, studying at the University of Geneva, where he will do research on Theodore Beza, Calvin's successor and the first rector of that university.*

**Question: Is membership in a secret order or lodge claiming to base its precepts and rituals on the Bible consistent with membership in the Christian church?**

Answer: Perhaps someone who is both a member of the church and of such an order could best answer your question. I do not belong to any secret order so I must speak as an outsider. I am an outsider, however, because I have had problems in my own mind about the compatibility of such membership with my primary loyalty to the Christian faith and Christian church.

The Christian Gospel, or Biblical truth, is meant to be proclaimed from the housetops. It is not the vested interest of any group or organization to be used for its own advantage or pleasure. It is to be shared with all men, particularly those of the marginal classes in society. The mystery, the apostle declared, is revealed. That which has been hidden is now made manifest. It seems somewhat incongruous, therefore, to tie Biblical teaching in any way to rituals or precepts which are held in secret from the general public.

Secret orders which make use of Biblical material for liturgies and precepts do not subject such to the critical examination of theologians and scholars of the church. The church's outlook, teaching and practice on the other hand are continually under review to see whether or not they reflect that essential Biblical truth which God has revealed for the *salvation of men*.

In the church we have opportunity to participate in the primary brotherhood established by God's grace and

comprehending all classes and conditions of men. Rather than seeking additional fellowship in groups outside the church it seems to me that we ought to give more time and energy to the task of making the brotherhood of the church more manifest, and fulfilling the world-wide commission that Christ has definitely and undeniably given to His church.

For those who do belong to secret orders I would think questions such as these should always be given the most serious attention:

1. Is "Christ crucified and risen" the primary truth that is extracted from Holy Scripture?
2. Are rituals and precepts sharply at variance with what the church teaches in her confessional standards?
3. Is there a tendency among the members of the lodge to make participation in such organizations a substitute for whole-hearted commitment to Christ and His church?
4. Does the fellowship of the lodge contribute to the world-wide fellowship of the Gospel in which, by the power of God's grace, men of all classes, colours and races are bound together in the family of God?

**Question: We sing, "And dost His sevenfold graces shower upon us all". What are these graces?**

Answer: This is a reference to the fullness of God's grace and mercy which we experience in Christ. Seven is a number which is used to denote fullness or completeness.

— Allan L. Farris



## Fellowship House Dedicated

Young people going to Winnipeg, Manitoba, will find a "home away from home" at the Presbyterian Fellowship House which was dedicated November 1st by the presbytery of Winnipeg. Among the large group attending were Miss Frieda Matthews and Miss Giollo Kelly of Toronto, Ontario; representatives of local Presbyterian churches, municipal and provincial governments. The address was given by Miss Matthews.

Afterwards, guests inspected the house, under the guidance of Indian boys in residence and the house mother and father, Mr. and Mrs. R. Denholm. Their daughter, Miss Catherine Denholm, is in charge of the work there.

## Scottish Moderator Named

EDINBURGH — Dr. Andrew Neville Davidson, minister of the Glasgow Cathedral since 1935, was named here to be the next moderator of the general assembly of the Church of Scotland.

Made by a committee of 140 ministers and laymen his nomination will be presented to the commissioners of the church for their approval before the opening session of the 1962 general assembly, May 22. (RNS)

## Aid Needed in Congo

NEW YORK — Present relief operations in the Congo are making only "a few inroads" in the effort to ease suffering among the 750,000 refugees, according to relief expert, George Kiner, who has just completed a three-month survey of the African nation. Congo's government itself, he said, has "no plan whatsoever — it's too busy at the moment building up the strength of its central control".

The Congo Protestant Relief Agency is waging a determined fight to obtain assistance for the thousands of displaced Congolese and refugees from Angola and the Ruanda-Arundi area, he said, but "much more aid is needed". (RNS)

## Assist Formosan Church

Five thousand dollars was the response of The Presbyterian Church in Canada to the urgent appeal from Formosa for assistance to those who suffered loss during typhoon Pamela, it was reported to the October meeting of the committee on inter-church aid and refugee relief.

The eastern and western divisions of the Women's Missionary Society have promised \$500 each towards this gift. The Rev. W. T. Hwang, general secretary of the Presbyterian Church in Formosa, has acknowledged the \$5,000. In his letter he says: "Typhoon

Pamela on September 12 caused terrible damage to several churches and to the homes of many Christian people. . . . One of the churches which suffered damage was built during Dr. George Leslie Mackay's service in Formosa. . . . The damage to the new church at Su Ao is estimated to be about \$4,500."

An additional \$1,000 for repairs to this church, built just two years ago, was authorized by the committee.

Another \$2,000 went forward for

## EWART COLLEGE BUILDING CAMPAIGN

### BUILDING FUND

Amount required ..... \$561,702.48

Total proceeds to

November 9 ..... 402,762.82

### FURNISHINGS FUND

Amount required ..... 60,000.00

Total proceeds to

November 9 ..... 25,689.14

Since it is hoped the new building will be opened early in 1962 and bills from the architect and contractors must be met, it is urgent that local treasurers send all campaign funds immediately to: 156 St. George St., Toronto 5, Ontario.

the Mount Morrison Theological Institute in Formosa.

One thousand dollars will be sent through the World Council of Churches for assistance of students from Angola studying in Europe. The Waldensian Church in Italy received \$1,000, and Locarno House in Switzerland, \$500.

## More Churches Take EHP

In congregations where the Every Home Plan is not in effect, the general assembly proposes that *The Presbyterian Record* be placed on the agenda for the annual meeting, or at the time of the setting of the congregation's budget.

At press time recent additions to the list of congregations subscribing to *The Presbyterian Record* through the Every Home Plan included:

Prince Edward Island

—Cardigan and Lorne Valley, St. Andrew's Church

Nova Scotia

—Sutherland's River

Quebec

—Elgin

Ontario

—Clarkson, Clarkson Road Church

—Galt, Central Church

—Gloucester

—Humber Summit, Pine Ridge Church

—Maple, St. Andrew's Church

—North Pelham, First Church

—Port Perry, St. John's Church

—Sowerby, Knox Church

Manitoba

—Kirkness, St. Andrew's Church

—East Selkirk, MacBeth Church

Saskatchewan

—Saskatoon, Goforth Memorial Church

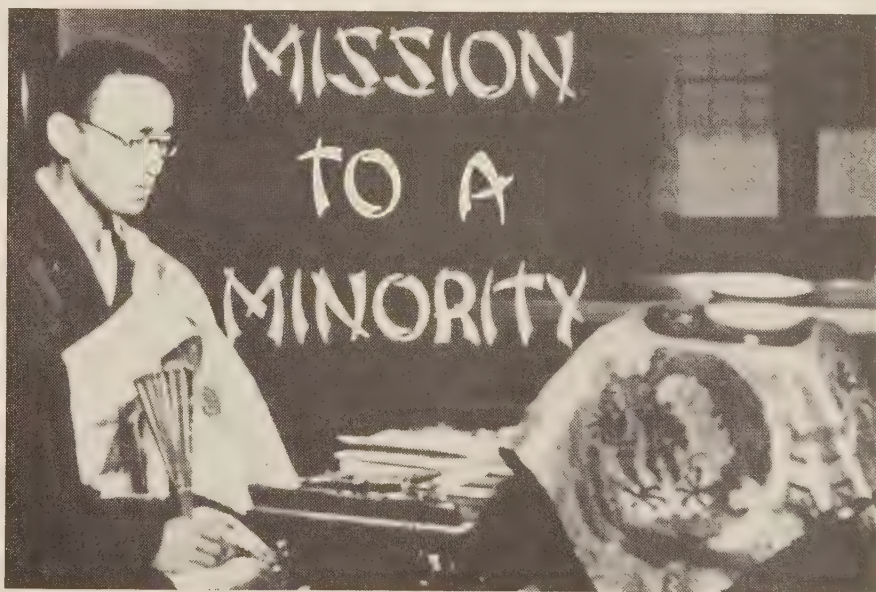
Alberta

—Chauvin, Westminster Church

—Edmonton, St. Andrew's Church

British Columbia

—Vancouver, Mt. Pleasant Church



A FULL COLOUR FILMSTRIP WITH RECORDING ON  
THE KOREAN CHRISTIAN CHURCH IN JAPAN

A new release available for rental or sale through:

**THE AUDIO-VISUAL DEPT.**

63 St. George St.

Toronto 5, Ont.





# Will you have Daily Devotions in 1962?

It only takes five minutes . . . for a morning devotion to start the new day, or for an evening devotion at the close. Can you "spare" that brief bit of time?

The Upper Room offers guidance for your daily devotions. Its meditations, prayers, Scripture selections and thoughts for the day give spiritual aid to those who use it.

World-wide in its circulation, The Upper Room is written and used by Christians of all evangelical denominations. Over 50,000 churches distribute it regularly to their members. If your church is not among that number, we invite you to use it in 1962.

Order now. 10 or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2. Address



## The Upper Room

The world's most widely used devotional guide  
38 Editions—32 Languages  
1908 Grand Avenue Nashville 5, Tenn.

### BUDGET RECEIPTS

The revenue of The Presbyterian Church in Canada as of October 31st was \$1,087,930. This included \$22,743 for inter-church aid and overseas relief. Excess of expenditure over revenue for the same period was \$399,547.



**EVERYDAY DEVOTIONS FOR YOUTH** by Walter L. Cook. G. R. Welch Co., Toronto, \$1.75.

• **DEALING WITH TEEN-AGERS'** problems in a lively but thoughtful way, this little book contains 56 devotions, each with Scripture, meditation and prayer. With practical examples young Christians are shown how to apply faith to everyday life. Relationships at home and school, on the athletic field, with neighbours, on a date, in social groups, as a citizen and at church are discussed. An excellent Christmas gift for your favourite teen-ager.

**A PET FOR CHANDRAN.** By Sara Klein Clarke, Ryerson Press, Toronto, \$1.50 (cloth), 95¢ (paper).

• **ONE OF THREE BOOKS** written especially for children of kindergarten age, this delightful story is set in India acquainting the young reader with a boy his own age in that faraway country. The book, whose author is the wife of Dr. James S. Clarke, secretary of our church's board of Christian education, is well illustrated.

Other books in this series are **Beya's Train Ride** and **Nady Goes to Market**, set in Africa and Brazil respectively.

**OUR FATHER.** By E. Margaret Clarkson, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, \$2.50.

• **INTRODUCING CHILDREN** to the meaning and practice of praying, Miss Clarkson, author of **Susie's Babies**, explains clearly and simply, with words and illustrations children understand, each phrase of the Lord's Prayer. The

result: children not only learn the meaning of the Lord's Prayer but also how to pray. This is an excellent book on prayer for both parents and children, and teachers of children as well.

## REMEMBER

THE PENSION FUND

of

THE PRESBYTERIAN  
CHURCH IN CANADA

We are being frequently reminded that our pension payments are far too low. We agree.

Why not do something about it?

Why not remember the Pension Fund in your will?

For further information  
write

**MR. C. M. PITTS, CHAIRMAN**  
Box 374  
Ottawa, Ontario

LISTEN EVERY SUNDAY TO



**THE BIBLE  
STUDY HOUR.**

Speaker:

**Rev. Mariano Di Gangi**

CKFH Toronto ..... 8.30 a.m.

CKWS Kingston .... 9.05 a.m.

CKWX Vancouver 8.30 a.m.



For information write:

The Bible Study Hour, 14 Park Rd., Toronto 5

## THE GREATEST GIFT

God's **greatest gift** to the world was the gift of Jesus Christ.

Man's **greatest gift** to God is himself.

Man's **greatest gift** to another is the Bible in his own tongue.

**CANADIAN BIBLE SOCIETY**  
AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

National Office:  
32 Jackes Avenue  
Toronto 7, Ontario



## Christopher Fry

### CURTMANTLE

This new play portrays the tragedy of King Henry II with all the eloquence and command of stagecraft of a master playwright. \$2.50

## John Reeves

### A BEACH OF STRANGERS

The prize-winning play in prose and verse first broadcast by the CBC. The setting is a holiday beach; the characters are observed with wit and insight. \$2.75

## SOME RECOLLECTIONS BY EMMA HARDY

These recollections by Thomas Hardy's first wife, who died in tragic circumstances, are here published for the first time in full, together with a number of the poems they inspired. \$3.25

## James Hawker's Journal

### A VICTORIAN POACHER

These unusual and highly entertaining memoirs reveal a shrewd and humorous character against a background of mid-19th century rural England. \$2.50

## W. G. Pollard

### PHYSICIST AND CHRISTIAN

The author, Executive Director of the Institute of Nuclear Studies, Oak Ridge, Tenn., is also an Episcopalian minister. He describes here the two 'communities' he represents. \$4.25

## Sir George Thomson

### THE INSPIRATION OF SCIENCE

A distinguished physicist writes about science as one of the major achievements of the human spirit. Included are brief biographies of eleven great physicists. \$3.25

# OXFORD

## GOD'S PEOPLE IN GOD'S WORLD by Arthur R. McKay. Ryerson Press, Toronto. \$1.00.

• A PAPER BACK from Westminster Press, this little volume is by the president of McCormick Seminary and deals with the Christian as a disciple, a servant, a herald, a steward and a pilgrim. Questions for study and discussion make it ideal for use in small groups.

## PARTY GAMES by Violet Roberts Moore. G. R. Welch Co., Toronto, \$3.95.

• THIS NEW BOOK contains fresh material suitable for both church and school youth groups and designed to cover 48 planned parties. More than 220 games are suggested. This is a useful volume for young people or group leaders.

## GOOD FOR NOTHING. By Gina Bell, G. R. Welch Co., Toronto, \$1.75.

• AN EASY-TO-READ BOOK for all little boys who want to be big, this story tells how Toby, a little boy, decided he was too big to play with little boys — at least until he met some big boys who thought he was too little. Toby was good for nothing until, one day, he became sick with the measles.

## STEVE AND SUE TELL THE CHRIST- MAS STORY. By Robert H. Stanley, G. R. Welch Co., \$1.95.

• STEVE AND SUE LEARN the true meaning of Christmas as they prepare to take part in the Christmas play. This unique and exciting book helps children to learn the story of the first Christmas in an unusual manner. From the one book numerous stories may be told.

## BASIC PRINCIPLES OF SINGING. By William C. Rice, G. R. Welch Co., Toronto, \$1.25.

• OF SPECIAL INTEREST to choir leaders, this book reviews the elements of voice production in non-technical language. Lists of vocal exercises and anthems which will develop the right kind of choral singing are given. The book will be particularly useful to the amateur director who has studied voice but perhaps not had much experience training choirs.

## PLANNING FOR CHURCH MUSIC. By James Rawlings Sydnor, G. R. Welch Co., Toronto, \$1.25.

• PRESCRIBED READING for any congregation building a new church or adding to an old one, this book has detailed information on types of buildings, acoustics, the organ and its location, choir facilities, music rooms, vestments, library, music committees, budget, etc. It also deals briefly with carillons, hand-bells, recorders and other instruments that may be used in the church. Full of many excellent suggestions, the book could be read with profit by ministers, organists, church planners and music committees. An excellent bibliography is included for those wishing to investigate further any aspect of topics covered.

Victor E. Graham

Toronto, Ont.



## GOLDEN BOATS FROM BURMA

by Gordon Langley Hall

The remarkable story of Ann Hasseltine Judson and her husband who, in 1812, were the first missionaries to go to Burma. \$4.50

## THE NAVY AND ITS CHAPLAINS IN THE DAYS OF SAIL

by Waldo E. L. Smith

Amid the hardships and rigid disciplines of the navy in a bygone era, the chaplains played a vital role. Illustrated. \$4.50

Nellie Lyle Pattinson's

## CANADIAN COOK BOOK

Long the favourite of Canadian housewives — now completely revised and enlarged. 602 pages. Packed with illustrations and luscious new recipes. \$4.50

## CHRISTMAS STORIES FROM MANY LANDS

Edited by Herbert Wernecke

The spirit and varied nature of Christmas in countries all over the world is captured in this collection of fine stories. \$4.50

## THE INDUSTRIAL STRUGGLE AND PROTESTANT ETHICS IN CANADA

by Stewart Crysdale

A thought-provoking book that shows how industrialization has changed the beliefs of Canadians, and examines the Protestant Churches' efforts in meeting these changes. \$4.00

## WORSHIP SERVICES USING THE ARTS

by Louise Curry and Chester Wetzel

Valuable for ministers and church officials this book explains how to use music and other arts for inspirational, yet unusual, worship services. \$4.50

## THE RED SERGE

by Harwood Steele

Exciting stories about the Royal Canadian Mounted Police ranging from colourful tales of the old west to events of the present day. \$4.50

## CHRISTIAN ETHICS FOR PRACTICAL LIVING

by Horace Orr

A searching and timely book that suggests ethical rules of conduct for living today in the light of Christian teaching. \$3.00

## THE RYERSON PRESS

299 Queen Street West

Toronto 2B

Ontario





Taking part in a conference at Scarborough, Ont., Nov. 1-4, for Protestant laymen in North America, were, left to right: Lt.-Col. Duncan N. Naylor, U.S. Air Force, Lt.-Col. M. J. D. Carson, assistant chaplain general (Prot.) Canadian armed forces, and Rev. E. G. B. Foote, chaplain-of-the-fleet, Royal Canadian Navy and deputy chaplain general (Prot.).



The Presbyterian men of Kimberley, B.C., are putting their faith into action in undertaking, as a project, the building of a manse. Experienced tradesmen from their group are supervising the work of those less skilled in the building trades. Some 25-30 men are taking part in this project.

### News of Presbyterian Men

"Why Presbyterian Men?" was the subject of an address given by Frank Whilsmith, Toronto, at the annual fall banquet of Presbyterian Men in

Peterborough presbytery, October 4. Seventy-five men attended the banquet held at Old St. Andrew's Church, Colborne, Ontario.

\* \* \*

Presbyterian Men of Knox Church, North Easthope, Ontario, and Shakespear Church held a laymen's service in Knox Church on October 15. Impressions of the national conference at Keswick, Muskoka, were given by Grant McTavish, who challenged his hearers to a deeper life of prayer and greater forthrightness in the service of Christ and His church.

\* \* \*

Two laymen's services were held in Melrose Park Church, Toronto, Ontario, October 22nd. "Hearing and doing" was the subject of an address given at the evening service by Wilfred Huskison of Cobourg, president, Toronto-Kingston council of Presbyterian Men.

\* \* \*

The growth of a man's relationship to Christ and His church was illustrated in a film shown by Roy Hamilton of Toronto, at the annual meeting of Guelph presbytery men, St. Andrew's Church, Kitchener, Ontario, November 6.

The Rev. Dr. Findlay Stewart, host minister, warned against considering men's meetings as ends in themselves. He stressed that the Presbyterian Men's movement is intended to equip men for effective service through their own congregation.

### News of Young People

"Missions and recruitment" was the theme of addresses given by the Rev. E. H. Bean, Kensington, Prince Edward Island, to young people attending the maritime synod conference in Saint John, New Brunswick, October 6 to 9.

A special address was given by the Rev. Dr. Robert L. Taylor, moderator of general assembly. On Sunday evening a service of designation was held for the Rev. R. M. and Mrs. Shields, missionaries who will serve in British Guiana.

At the closing service the following were installed as officers: president, Lorne Moase; vice-president, Bill McVicar; secretary, Evelyn MacLeod; treasurer, George Perrin.

\* \* \*

"How can we become better leaders?" was the thought uppermost in the minds of presbytery officers attending

PRESBYTERIAN RECORD

My boy is as smart as a whip! Yes sir, a regular chip off the old block. Why, already he's saving his money so he can go to college. That's right. Yes sir, a chip off the old block. Wouldn't be surprised if he gets to be a big star on the football team. He's just like the old man. Now, boy, tell 'em where you're saving your money. Speak up, boy!

at **Scotia BANK**  
THE BANK OF NOVA SCOTIA

## "CHOIR ROBES"

ROBES FOR CHOIR AND CLERGY

BAPTISMAL GOWNS

ALL COLORS AND CLOTHS

HOODS AND MORTARBOARDS

COLLARS — SOFT HATS

## THE CHORISTER

WRITE FOR SAMPLES

## CHORISTER ROBES LTD.

Claude W. Vincent, President

Factory: 26 KING ST.

DARTMOUTH, N.S.



training sessions in Toronto, Ontario, at Morningside Church, October 21, and Leaside Church, November 4. Sponsored by the Toronto-Kingston synod young people, the conferences were among several being held throughout the synod this autumn.

A varied program included presentation of Bible study methods, missionary projects, the meaning of Christian fellowship, and publicity ideas. Convener groups gave opportunity for informal discussion. Two filmstrips—"Evangelism Through Friendship" and "Visitation for Commitment"—emphasized the need for youth evangelism.

\* \* \*

St. John's Church, Cornwall, Ontario, was host to young people of Montreal-Ottawa synod as they met in convention on Thanksgiving weekend. Addresses on the theme "In all thy ways acknowledge Him and He shall direct thy paths" were given by the Rev. Walter Kennedy of Paris.

Officers were elected and installed into office as follows: honorary president, the Rev. J. McBride; past president, Dorothy Wingfield; president, Lois Gemmell; vice-president, William MacLellan; secretary, Gweneth McArthur; treasurer, Terry Sing; missions convener, Grace Vander Meer; leadership training convener, Elspeth Fraser; worship convener, Patricia Arthurs; fellowship convener, Wiebern Vander Meer; editor, Michael Valentine; publicity convener, Margaret McDonald.

## READERS'



## REMARKS

### British Guiana

Dear Editor:

I see in your October issue that you are putting out a plea for financial aid for British Guiana.

Isn't it a little late? Know ye not that British Guiana is under communist rule? Helping them is exactly what the communists expect our spineless governments to do—hand over millions and start another Cuba! Where will the next spot be?

Why should we encourage these horrendous savages in their quest for world domination?

I am told that the leader became a communist at Northwestern University in Chicago, and that our colleges have become breeding grounds for communists. Perhaps the Demerara Bauxite Company will not be long in Canadian hands. Castro's tactics will soon be copied.

Please do not continue to be so gullible. It is later than we think.

Yours for freedom,

(Dr.) M. Jean McBean

Duarte, Calif.

### A Reply

Dear Editor:

I think your correspondent, Dr. Jean McBean of Duarte, California, jumped

December, 1961

# Christmas Greetings

FROM

## EATON'S OF CANADA

to some "horrendous" conclusions from a basis of hearsay and heart-throbs. I am sure she does not diagnose her patients in this manner.

Surely the world has seen enough of a "policy of containment" that does not contain but rather breeds worse

disasters. The recent debacle in Cuba should suggest to us that there is "a more excellent way". Is it necessary to brand every reformer a communist? Is it necessary to drive every liberal-minded leader into the waiting arms of communism?



Now in Ontario:

# IF YOU DON'T DRINK

... pay less  
for your auto  
insurance!

**Abstainers' Insurance Company** is the one insurance company in Canada that issues policies *only* to non-drinkers.

**Premiums are lower** because alcoholic beverages are an important contributing cause of automobile accidents. Insurance companies must pay for these accidents from the premiums of *all* motorists, drinkers and non-drinkers alike... and the premium rates are set accordingly.

**If you qualify  
MAIL THIS COUPON  
No obligation**

17-16

Please send full information on Auto Insurance for total abstainers.

Name.....

Address.....

Age..... Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

My Present Insurance Expires.....



**ABSTAINERS' INSURANCE  
COMPANY**

24 Peel Street, Box 444, Simcoe, Ontario

\*IMMEDIATE services of established independent adjusters available to policyholders motoring anywhere in Canada or the U.S.A.

Isn't it time that we stopped looking upon the peoples of the world as pawns to be manipulated according to our own interests? Isn't it time we began to look upon them as persons with whom we must learn to live — persons with real needs and needs which we are in a position to meet to a very large extent.

There is always a risk involved in helping others. But the way of the cross carries no money-back guarantee, nor did the Good Samaritan ask the political persuasions of the man beaten and bleeding by the side of the road.

To Dr. McBean I would only say, "physician heal thyself", and let us try our way just this once.

**R. Malcolm Ransom**

Toronto, Ont.

P.S. It is gratifying to read that Mr. Howard Green, minister of external affairs, has promised to give British Guiana's needs the most careful consideration and to work out some plan of aid.

## Nuclear War

Dear Editor:

There are no doubt a great many people who share the anxiety of the Rev. Gordon Brett concerning the proper attitude of the Christian church toward nuclear war. I cannot agree however that whatever man's technological or moral potential may be, that it rests in his hands to eliminate the human race from the world. This would render meaningless the promise that our Lord will come again to judge the quick as well as the dead. The threat of nuclear war may, however, be God's way of arousing us to a keener sense of our responsibilities and to a fuller devotion to our appointed tasks.

These responsibilities have in recent years become subservient to plans and purposes of our own. We have spoken and acted as if equalitarian humanism were a substitute for the Gospel of Christ and as if the United Nations, by sponsoring what is called self-determination, was in the process of ushering in the Kingdom of God; whereas in fact it has banded the people of many areas over to a resurgent Islam and to a re-invigorated paganism. The World Council of Churches has been quick to condemn colonial governments, but I have read no criticism from it of the publications of UNESCO, that definitely undermine the Christian home, scoff at moral standards as we know them, and encourage inter-racial marriage. It is not surprising that communism has thrived on the consequent chaos.

As far as Canada is concerned we have no aggressive intentions. If we adopt nuclear arms it is only to deter those who respect nothing but force. We may regret the necessity of doing so, but in my opinion it is both our right and our duty to defend our homes and our faith by whatever means are at our disposal, while at the same time rededicating ourselves to the evangelization of the world.

(Rev.) **R. Keith Earls**

Cobden, Ont.



ONTARIO

*A message from*

**The Hon. John Yaremko, Q.C.**

Provincial Secretary and Minister of  
Citizenship, about the TV Program

## "LET'S SPEAK ENGLISH"

Many new Canadians in your community will want to tune into CBLT'S "LET'S SPEAK ENGLISH" on Channel 6. This program, which started October 7, can be seen every Saturday and Sunday at 12 noon and on Wednesdays at 11:30 a.m. for 26 weeks in all.

### It's Not Too Late To Start

The program is still in its early stages. Perhaps you will mention it to those you feel would be interested.

### Newcomers Who Learn English

- will find increased job opportunities;
- can mix socially with more people;
- can enjoy to the full TV, radio, films, the theatre, books, newspapers and magazines;
- will be able to share to the full in the lives of children and grandchildren;
- will be able to lead a fuller and more enjoyable life.

### Take Advantage of this Opportunity

"LET'S SPEAK ENGLISH" is a program specially designed to teach English in the home. If possible, those watching the telecast should also attend English classes in the school nearest them. For information about these classes, phone EM. 3-1211, Local 2-2285. Books for the program may be obtained from the University of Toronto Press Book Department (WA 3-6611, Local 404), or borrowed from any branch of the Toronto Public Library.

### ORGANIST — CHOIR DIRECTOR

Wanted for Knox Presbyterian Church, St. Thomas, 3 manual organ. Excellent teaching opportunity. Congregation of 1350 members. Applications should be sent to Mrs. J. W. Rainbow, Secretary, Knox Church Office, 55 Hincks Street, St. Thomas, Ont.

**ROBERT MCCAUSLAND LTD**  
214 JOHN ST. TORONTO

**Memorial  
Windows**

DESIGNED AND EXECUTED  
BY SKILLED CRAFTSMEN  
IN RICH ANTIQUE GLASS  
ESTABLISHED 1836  
DESIGNS UPON REQUEST





## For Quality CHURCH GOWNS

that are new and different

Write **D. MILNE**

Clerical Supplies

463 St. Catherine St. W.,  
Montreal

### CARILLONIC BELLS

Schulmerich Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12.



### LePAGE INDIVIDUAL COMMUNION CUP CO.

86 Hallam Street - TORONTO

## PROFESSOR OF THEOLOGY

Applications are invited from ministers, licentiates and elders of any Presbyterian Church for appointment as Professor of Theology. The appointee will also act as lecturer in Church History and will take up duties at the earliest convenient date after election.

A statement of particulars is available from the General Secretary, Presbyterian Church of Queensland, Box 1465T, G.P.O., Brisbane, Queensland, Australia. Applications close on January 31, 1962.

Committee on Theological Education  
PRESBYTERIAN CHURCH OF QUEENSLAND

## MONEY FOR YOUR CHURCH



### Natural Color HASTI-NOTES Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front. Neatly packed for resale. Many organizations have added substantially to their funds this way. Attractive, popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

NATURAL-COLOR CHRISTMAS CARDS of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED  
DRYDEN — ONTARIO

# Obituaries

The date of death is essential to obituary material, which will be considered for publication only if received within two weeks of that date.

**McCASKILL, the Rev. Kenneth**—A graduate of the Presbyterian College in South Carolina, 1895, and later from Columbia Seminary, the Rev. Kenneth McCaskill served The Presbyterian Church in Canada from 1932-47. During those 15 years he ministered in one charge to the congregations of McDonald's Corners, Elphin and Snow Road in the presbytery of Lanark and Renfrew.

Mr. McCaskill died on October 2, at the age of 87 in Waynesboro, Virginia, having returned to his native land after retirement.

**PICKUP, the Rev. Harold Richard**—The former director of immigration for The Presbyterian Church in Canada, the Rev. H. R. Pickup, 80, died in the military hospital, Ste. Anne de Bellevue, Quebec, on October 13 after a long illness. A graduate of the University of Toronto and Knox College (1909), Mr. Pickup served as a chaplain in World War I and then in the Canadian government immigration office in London, England. His pastorates included Renfrew, Ontario, and Montreal West, Quebec. He was director of our immigration work from 1945 to 1953, when illness forced his retirement. The synod of Montreal and Ottawa at its meeting extended warm sympathy to his widow and family.

**BARR, Mrs. A. T.**—The widow of the late Rev. Dr. A. T. Barr, formerly Elva Marion Jardine, died at Burlington, Ontario, October 19. Married in Edmonton in 1916, she had shared 45 years with her husband in congregations in Alberta, Newfoundland and Ontario. She leaves one son, the Rev. F. J. Barr of Sarnia, and two daughters, Elizabeth of Burlington and Mrs. J. R. Scott of Markham.

**LAIRD, Mrs. J.M.**—The wife of the Rev. J. M. Laird of Knox Church, Toronto, Ontario, May Taylor Laird died suddenly at her home, October 9. She had been a strong support to her husband in all his pastorates, possessed a gift for making friends, and was a life member of the Women's Missionary Society, W.D. She is survived by her husband and four daughters, Mrs. Louise Barbara Turnbull, Mrs. Marjorie Alice Ransier, Doreen May and Joan Campbell.

**McKAY, Hugh Leslie**—A faithful elder of Elmvalle Church, Elmvalle, Ontario, Hugh Leslie McKay died on September 20. He had served as assistant clerk of session and church school superintendent. Surviving are his wife and daughter.

**STAVERT, J. William**—Kensington Church, Prince Edward Island, suffered loss in the death of J. William Stavert, 78, on October 12. As an elder of his church he gave faithful service for many years.

**WHITRED, William**—St. Andrew's Church, Hastings, Ontario, suffered loss in the death of William Whitred, October 26. He was a member of the session for 45 years. Surviving are his wife, son and three daughters.

## CHURCH VESTMENTS

NEWEST FABRICS

VISIT OUR SHOWROOM

SAINTHILL-LEVINE

100 CLAREMONT ST., TORONTO  
372 ST. CATHERINE ST. W., MONTREAL

## PIPE MAKING



There can be no short cuts in making fine pipes. First, each rank must be scaled individually, according to its role in that particular organ. Then it must be made, using the purest metals, by pipe makers apprenticed in the traditional manner. This is the Casavant way, and is one of the reasons for Casavant's leadership.

## Casavant Frères

Designers and Builders of **LIMITÉE**  
Organs and Church Furniture

ST. HYACINTHE, P.Q., CANADA

## MEMORIAL WINDOWS

Stained Glass

### LUXFER STUDIOS

162 Parliament St. - Toronto  
EMpire 4-8276



## PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your church, hospital, school, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars

## CANADIAN ART CHINA

Box 261, Collingwood, Ont.





Modern and traditional designs.  
Installations across Canada.  
Swansea, England  
Canadian Representative — MRS. EASON HUMPHREYS  
33 Donino Ave., Toronto 12, Ont. HU. 9-6566  
Que: W. D. LAMBIE, O.B.E., P.O. Box 621, Station B, Montreal

## HARCOURTS LIMITED

Gowns — Hoods — Caps  
Clerical Cloaks

70-72 Wellington Street W.  
Toronto 1, Ont.  
Telephone — EM. 4-4408



*The Glory & Beauty  
of Stained Glass*  
MEMORIAL WINDOWS  
ILLUSTRATED BOOKLET &  
Artist's Coloured Sketch  
sent Post Free with  
Estimate, Freight Paid.  
(State size of Window)  
The Church Craft Studios  
G. MAILE, 7a Bayham St.,  
London, N.W. 1, England

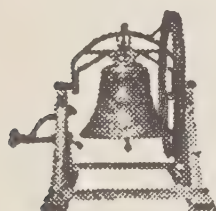


Designers and Manufacturers  
of  
Distinctive

## CHURCH FURNITURE

for over 65 years

The Globe Furniture Co. Ltd.  
Waterloo, Ontario



## CHURCH BELLS

Carillons

Stoermer Bell &  
Brass Foundry

P.O. Box 20,  
Breslau, Ontario  
Bell Founders since 1886  
Memorial Tablets



FOR PULPIT FURNITURE

Send Your Enquiry to

Messrs. Krug Bros.  
Company Limited

CHESLEY ONTARIO

## Church Calendar

### VACANCIES & INTERIM MODERATORS

#### Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. M. MacNaughton, Tyne Valley.

Brookfield, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown.

Caledonia, Murray Harbour South and Wood Islands, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.

Cardigan, Lorne Valley and Montague, P.E.I., Rev. M. C. Currie, R.R. No. 4, Montague.

Clifton, Geddie Memorial, Granville and Long River, P.E.I., Rev. E. H. Bean, Kensington.

Dartmouth, St. Andrew's, N.S., Rev. A. E. Morrison, 48 Archibald St., Truro.

Durham, Green Hill and Salt Springs, N.S., Rev. David Mawhinney, Box 136, Pictou.

Marshfield, P.E.I., Rev. T. H. B. Somers, The Kirk House, Charlottetown.

Pictou Landing and Little Harbour, N.S., Rev. W. Reid, 139 Almont Ave., New Glasgow.

Scotsburn, N.S., Rev. Charles A. MacDonald, Box 312, Stellarton.

Sherbrooke, St. James, Glenelg, and Moser River, St. Giles, N.S., Rev. C. M. Shaver, Thorburn.

Springhill, St. David's, N.S., Rev. F. Pauley, Box 10, Oxford.

Stanley, Williamsburg and Tay Falls, N.B., Rev. Dr. T. J. Watson, 346 Brunswick St., Fredericton.

Tabusintac, New Jersey and Oak Point, N.B., Rev. R. W. Ross, Sunny Corner.

#### Synod of Montreal and Ottawa:

Avonmore, Gravel Hill, Monklands, Ont., Rev. A. W. Williamson, Finch.

Manotick, Knox; Kars, St. Andrew's, Ont., Rev. P. Montgomery, Box 73, Richmond.

McDonald's Corners, Elphin and Snow Road, Ont., Rev. Douglas Anderson, P.O. Box 993, Perth.

Montreal, St. Matthew's, Que., Rev. J. S. McBride, 4520 Marcell Ave., Montreal.

St. Laurent, Que., Rev. Dr. J. C. McLelland, 147 Heather Ave., Pointe Claire.

Vankleek Hill, Ont., Rev. Dr. Robertson Millar, Martintown.

Westmount, Stanley, Que., Rev. Dr. W. Stanford Reid, 3851 University St., Montreal.

Westport, Ont., Rev. E. F. Smith, 12 Church St., Brockville.

#### Synod of Toronto and Kingston:

Brampton, Ont., Rev. M. S. Jess, Box 206, Bolton.

Cookstown, Ivy, Baxter, Ont., Rev. J. E. Taylor, Box 44, Tottenham.

Englehart and Tomstown, Ont., Rev. T. A. A. Duke, Box 1003, New Liskeard.

Fergus, St. Andrew's, Ont., Rev. D. C. Smith, 5 Mutual Ave., Guelph.

Grand Valley and South Luther, Ont., Rev. John F. Nute, Box 67, Orangeville.

Kirkland Lake, Ont., Rev. J. K. English, Box 579, Cochrane.

Longbranch, St. James, Ont., Rev. J. S. Roe, 46 Sunnylea Ave. E., Toronto 18.

Norwood, Havelock and Westwood, Ont., Rev. R. T. Rutherford, Box 43, Warkworth.

Stirling, St. Andrew's and West Huntingdon, St. Andrew's, Ont., Rev. R. A. Sinclair, Box 423, Madoc.

Toronto, Emmanuel, Ont., Rev. John W. McBride, 32 Bayfield Cres., Toronto 6.

Toronto, Rexdale, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.

Toronto, Runnymede, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.

Trenton, St. Andrew's, Ont., Rev. D. G. Kemble, Pictou.

#### Synod of Hamilton and London:

Bethel, Ilderton and Bryanston, Ont., Rev. Richard Stewart, 18 Mayfair Dr., London.

Brantford, Alexandra, Ont., Rev. Dr. G. Deane Johnston, 26 William St., Brantford.

Brigden, Bear Creek and Dawn, Ont., Rev. F. J. Barr, 774 Lakeshore Rd., Sarnia.

Chatham, St. James and New St. Andrew's, Ont., Rev. Donald B. Mackay, 5th and Wellington, Chatham.

Chesley and Salem, Ont., Rev. G. H. Millar, Wiarton.

Dresden and Rutherford, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.

Hagersville, St. Andrew's, Ont., Rev. T. H. Boyd, Nelson St., Port Dover.

Windsor, Knox, Ont., Rev. John B. Fox, 3155 Morris Dr., Windsor.

Wingham, St. Andrew's, Ont., Rev. T. J. McKinney, Box 197, Teeswater.

Woodstock, Knox, Ont., Rev. R. D. MacDonald, Tillsonburg.

#### Synod of Manitoba:

Carberry and Wellwood, Man., Rev. David A. Smith, 313 - 1st Ave., Neepawa.

Hartney, St. Paul's, and Melita, Man., Rev. R. Krepps, Virden.

Lenore and Breadalbane, Man., Rev. R. A. Davidson, 315 - 12th St., Brandon.

#### Synod of Saskatchewan:

Moosomin, Whitewood, and Broadview, Sask., Rev. R. J. Gillanders, 156 Tupper Ave., Yorkton.

Rosetown, Sask., Rev. L. S. van Mossel, 509 Ave. I. N., Saskatoon.

#### Synod of Alberta:

Fort St. John, Burch, B.C., Rev. C. P. McKinnon, 1301 - 92 Ave., Dawson Creek.

Red Deer, Knox, Alta., Rev. John D. Yoos, Box 328, Sylvan Lake.

Three Hills and Orkney, Alta., Rev. D. Ralph MacDonald, Grace Presbyterian Church, Calgary.

#### Synod of British Columbia:

Kimberley, St. Andrew's, B.C., Rev. R. M. Pollock, Box 255, Creston.

Mission City and Haney, B.C., Rev. K. C. Doka, Box 151, Abbotsford.

New Westminster, Knox, B.C., Rev. C. H. Chambers, 1009 - 4th Ave., New Westminster.

### INDUCTIONS

Bowmanville, Ballyduff and Nestleton, Ont., Rev. Fred R. Swann, October 26.

Toronto, Hillview, Ont., Rev. D. C. McLelland, November 9.

### DEATHS IN THE MINISTRY

McCaskill, Rev. Kenneth, Waynesboro, Virginia, October 2.

Pickup, Rev. H. R., Montreal, Que., October 13.

## CHURCH SIGNS ILLUMINATED

CHANGEABLE LETTER • DIRECTORIES  
AND CHURCH BOARDS

MONARCH SIGN & DISPLAY CO.

551 EASTERN AVE., TORONTO 8

HO. 6-5066

### STAINED GLASS

## MEMORIAL WINDOWS

Since 1895

Pringle & London Studios

162 Parliament St. - Toronto  
EM. 4-8879

## GOWNS

FOR PULPIT AND CHOIR  
MORTARBOARDS AND  
CAPS; CLERICAL SHIRTS  
AND COLLARS  
Finest Materials  
Expert Design and  
Workmanship  
Samples and Prices  
upon request

WALTER & SON

174 LAUDER AVE., Toronto  
Dept. B LE. 3-1062





# I N D E X - 1 9 6 1

## EDITORIALS

	Author	Issue	Page
Business of the Church, The	DeCourcy H. Rayner	Dec.	2
Case for Religious Education, The	"	May	2
First Among Equals	"	June	2
Nuclear Blackmail	"	Oct.	2
Our Neighbours in Canada	"	March	2
Prayer for the World Council, A	"	Nov.	2
Proposal for Co-Operation, A	"	Feb.	2
Putting Your Church in the Picture	"	Jan.	2
Stand Against Apartheid, The	"	May	2
Time of Decision, A	"	July-Aug.	2
Train the Unemployed	"	April	2
Watch the News from India	"	Nov.	2
Who Reads the Bible?	"	Sept.	2

## DEVOTIONS

Bane and Antidote	Joseph Wasson	Nov.	7
Benign Shadow, The	"	Jan.	7
Extra Beatitude, An	"	Sept.	11
God's Good World	"	June	9
Highest Tribunal, The	"	July-Aug.	20
Joyous Faith, A	"	Oct.	20
Light for the Unknown Way	"	Dec.	11
Lonely Life, The	"	Feb.	9
Obedience of the Cross, The	"	March	21
Pentecost	"	May	13
Victorious Lord, The	"	April	12







# ARTICLES

	Author	Issue	Page
BOYS AND GIRLS -			
	A. Norman McMillan	Feb.	35
	"	April	35
	"	June	35
	"	Sept.	35
	"	Nov.	35

## CHILDREN'S CORNER -

May C. Smith	Jan.	35
"	March	35
"	May	35
"	July-Aug.	35
"	October	35
"	Dec.	35

## COLLEGES -

Graduates 1961 - Missionary and Deaconess Training School		May	14
Montreal Graduates Addressed by World Presbyterian Leader	R. Russell Gordon	June	16
News of Our Training Colleges		Feb.	11
Nine Deaconesses Graduate		June	17
Priority of God's Call, The	Donald R. McKillican	Feb.	4
Student Choir Itinerary		April	20
Twelve Diplomas Granted at Knox Convocation		June	12

## GENERAL -

Brotherhood - in action!		June	5
Bush That Burned, The	Neil G. Smith	Feb.	10
Christian Governor Installed In Colourful Nigerian Ceremony	E. H. Johnson	Feb.	13
Company of Pilgrims, The	Beverley A. Beaton	Feb.	14
Encounter With The World	James S. Clarke	June	10
Entrusted....	Valerie Dunn	Oct.	16
Every Person Visitation	Hugh F. Davidson	Nov.	10
Faith Begins at Home	Neil G. Smith	June	6
Fifth Commandment, The	Arthur C. Cochrane	Oct.	12
Finding Time for His Work	Mary C. Norfleet	Oct.	10
Grace Before Meals	Ruth Honderich	Nov.	8
Guiana: an emerging nation	Alex S. MacDonald	Oct.	4







	Author	Issue	Page
Happier Hallowe'en, A		Oct.	15
Have You?	John McNab	March	18
Heralds of the King	A. J. Gowland	April	6
How We Produce Our Christmas Pageant	H. G. McAdie	Jan.	12
Hymns and Hymn Singing	Victor E. Graham	March	6
Light of the World, The		July-Aug.	24
Mankind is on the Move	John C. Cooper	Sept.	12
Martyrs of the South Seas	John McNab	July-Aug.	14
Maybe Kid, The		Jan.	18
Modern Evasionists	Roman Collar	Jan.	23
Modern State of Israel, The	Calvin H. Chambers	Sept.	14
My Son, My Son...	James L. Kidd	May	8
Organ and the Church, The	Carman H. Milligan	March	8
Parish Paper? A	Robert J. Burns	Sept.	4
Presbyterian Volunteers		June	8
Rags and Riches in the Caribbean	John McNab	Sept.	8
Should We Aid Guiana?	R. Malcolm Ransom	Oct.	9
Spirit, Word and Form	David W. Hay	May	10
Strength and Influence of French Protestantism, The	Andre Poulain	Feb.	6
Studio Techniques		Sept.	18
Three Reviews of the New Testa- ment	James S. Clarke	April	20
	Neil G. Smith	April	20
	William Fitch	April	20
	Robert P. Carter	Sept.	7
To Grow - or Not to Grow?		April	18
Translation for You, A	Henry Rosevear	March	4
Volunteer Choir, The		Oct.	21
What's New in Filmstrips		May	12
25 Years at Sunny Corner			

#### OVERSEAS MISSIONS -

Dawn in the Hills	James Dickson	Jan.	14
Letter from Japan	Duk Sung Kim	Dec.	12
Life for All	Russell Self	Nov.	14
Our Church in British Guiana	Robert Lennox	April	8
Our Visit to Formosa	Kathleen Caspell	Dec.	18

#### POETRY AND PROSE -

Nowell, Nowell	Robert Finch	Dec.	13
Unfilled Order, The	Carol Coates	Nov.	13







	Author	Issue	Page
PRESBYTERIAN CHURCH, THE -			
Australia's Presbyterian Church	Bruce Molloy	Jan.	8
Bush Ministry Down Under, A	Bruce Molloy	March	10
Irish Assembly	John C. Cooper	July-Aug.	17
New Life for Today's Task	DeCourcy H. Rayner	Sept.	6
Scottish Assembly	John B. Logan	July-Aug.	16
Southern Centennial	John A. Kirstein	April	9

#### PRESBYTERIAN CHURCH IN CANADA, THE -

Assembly Church, The		June	4
Moving Forward in the Maritimes	A. E. Morrison	Jan.	4
New Chinese Church		Feb.	18
New Moderator A Prairie Pastor For 25 Years		July-Aug.	11
New St. Andrew's Home, The	Harold E. Freeman	Oct.	18
Our Church in Northern Ontario	J. Karl English	Dec.	8
Our Hexagonal Church at Humber Heights		June	18
Our Lakehead Churches	DeCourcy H. Rayner	May	4
Presbyterian Men		Nov.	18
Ray of Hope, A	Berenice Thorne	July-Aug.	18
87th General Assembly, The		July-Aug.	4

#### PRESBYTERIAN PROFILES -

Butler, James William		July-Aug.	26
Howell, Basil E.		November	17
Mackay, Dr. George William and Mrs.		December	24
Wasacase, Colin		Feb.	12

#### PUNGENT AND PERTINENT -

Almost Impertinent?	Murdo Nicolson	Feb.	20
Benefits of Lay Visitation	William Lawson	May	16
Church and Mental Health, The	Peter C. McCrae	Dec.	17
Communion Service, The	Walter Jackson	Jan.	17
Communion Service, The	Stephen Robinson	Feb.	22
Discipline Dissipate	Denis Gibson	Sept.	17
Examine Our Motives	Robert Good	April	14
From A Session	Neil Mathies	March	13
General Assembly, The	Richard Hart	Sept.	16
House of Babel, The	Mrs. Clare McGill	Dec.	17
International Citizenship	Bruce Will	Sept.	16







	Author	Issue	Page
Joint Perception	P. J. Baldwin	March	14
Lay Participation	C. H. Martin	April	13
Let's Face Reality	Donald V. Wade	Feb.	21
Merely A Just Wage	"Basic Stipend"	May	17
More Copies Needed	Robert J. Burns	March	15
Must Be Scriptural	R. Keith Earls	Feb.	20
Non-Par Worship	John C. Cooper	Feb.	21
Nuclear Blackmail	Heath Nelson Mac-		
	quarrie	Dec.	16
Practical Point, A	Margaret W. Campbell	March	15
Preaching Paramount	E. Margaret Clarkson	March	14
Primary Mission, The	J. Stanley Glen	April	13
Prof. McLelland Replies Defining			
Liturgy	J. C. McLelland	April	14
Religious Cosmetics	J. C. McLelland	Jan.	16
Session's Duty, The	Mrs. Jean Ford	March	13
Significance of Christmas, The	John A. Fraser	Dec.	16
Team Work	Edward F. Fee	May	16
Words and Works	Hans Zegerius	April	13

#### SEASONAL MESSAGES -

Abiding Presence, The	Otto P. Kretzmann	April	4
Cast for God's Drama, A	Joseph C. McLelland	Dec.	4
Christmas at Casa Locarno	Paul Carlson	Dec.	14
Christmas in Your Home	Ruth Honderich	Dec.	6

#### SYNODICAL MEETINGS -

Alberta		Dec.	24
British Columbia		Jan.	27
British Columbia		Dec.	24
Manitoba		Dec.	25
Maritimes		Nov.	23
Montreal and Ottawa		Dec.	26
Toronto and Kingston		Dec.	25

#### WORLD COUNCIL OF CHURCHES, THE -

Focus on New Delhi	DeCourcy H. Rayner	Nov.	4
Jesus Christ, The Light of the			
World	DeCourcy H. Rayner	June	14
Unfinished Task in Asia, The	Alan Brash	Nov.	16
Younger Churches Look Ahead, The	P. D. Devanandan	Nov.	11







YOU WERE ASKING? -

Author	Issue	Page
Allan L. Farris	Jan.	23
"	Feb.	25
"	March	28
"	April	17
"	May	15
"	June	11
"	July-Aug.	15
"	Sept.	10
"	Oct.	23
"	Nov.	13
"	Dec.	26

OBITUARIES OF MINISTERS

Allen, Rev. Alexander	June	32
Allen, Rev. W. J.	Sept.	31
Barr, Rev. Dr. Alfred T.	Sept.	32
Beckley, Rev. C. J.	Feb.	30
Cooke, Rev. Albert	Oct.	32
Currie, Rev. Dr. Archibald M.	May	30
Goforth, Lieut. Col. Rev. Dr. J. Frederick	July-Aug.	32
Hare, Rev. A. W.	Feb.	30
Ketchen, Rev. Dr. H. Beverley	July-Aug.	32
McCaskill, Rev. Kenneth	Dec.	33
Nicoll, Rev. Dr. Charles K.	June	32
Nimmo, Rev. Dr. Alexander	May	31
Pickup, Rev. Harold Richard	Dec.	33
Rayner, Rev. Thomas DeCourcy	Nov.	32







# CONTRIBUTORS

Contributor	Issue	Page
Baldwin, P. J.	March	14
Beaton, Beverley A.	Feb.	14
Brash, Alan	Nov.	16
Burns, Robert J.	March	15
Burns, Robert J.	Sept.	4
Campbell, Margaret W.	March	15
Carlson, Paul	Dec.	14
Carter, Robert P.	Sept.	7
Caspell, Kathleen	Dec.	18
Chambers, Calvin H.	Sept.	14
Clarke, James S.	April	20
Clarke, James S.	June	10
Clarkson, E. Margaret	March	14
Coates, Carol	Nov.	13
Cochrane, Arthur C.	Oct.	12
Cochrane, Charles C.	July-Aug.	25
Collar, Roman	Jan.	23
Cooper, John C.	Feb.	21
Cooper, John C.	July-Aug.	17
Cooper, John C.	Sept.	12
Davidson, Hugh F.	Nov.	10
Devanandan, P. D.	Nov.	11
Dickson, James	Jan.	14
Dunn, Valerie	Oct.	16
Earls, R. Keith	Feb.	20
English, J. Karl	Dec.	8
Fee, Edward F.	May	16
Finch, Robert	Dec.	13
Fitch, William	April	20
Ford, Jean	March	13
Fraser, John A.	Dec.	16
Freeman, Harold E.	Oct.	18
Gibson, Denis	Sept.	17
Glen, J. Stanley	April	14
Good, Robert	April	14
Gordon, R. Russell	June	16
Gowland, A. J.	April	6
Graham, Victor E.	March	6
Hart, Richard	Sept.	16
Hay, David W.	May	10
Honderich, Ruth	Nov.	2
Honderich, Ruth	Dec.	6
Jackson, Walter	Jan.	17
Johnson, E. H.	Feb.	13
Kidd, James L.	May	8







Contributor	Issue	Page
Kim, Duk Sung	Dec.	12
Kirstein, John A.	April	9
Kretzmann, Otto P.	April	4
Lawson, William	May	16
Lennox, Robert	April	8
Logan, John B.	July-Aug.	16
Martin, C. H.	April	13
Mathies, Neil	March	13
Milligan, Carman H.	March	8
Molloy, Bruce	Jan.	8
Molloy, Bruce	March	10
Morrison, A. E.	Jan.	4
MacDonald, Alex S.	Oct.	4
Macquarrie, Heath Nelson	Dec.	16
McAdie, H. G.	Jan.	12
McCrae, Peter C.	Dec.	17
McGill, Mrs. Clare	Dec.	17
McKillican, Donald R.	Feb.	4
McLelland, Joseph C.	Jan.	16
McLelland, Joseph C.	April	14
McLelland, Joseph C.	Dec.	4
McNab, John	March	18
McNab, John	July-Aug.	14
McNab, John	Sept.	8
Nicolson, Murdo	Feb.	20
Norfleet, Mary	Oct.	10
Poulain, Andre	Feb.	6
Ransom, R. Malcolm	Oct.	9
Rayner, DeCourcy H.	May	4
Rayner, DeCourcy H.	June	14
Rayner, DeCourcy H.	Sept.	6
Rayner, DeCourcy H.	Nov.	4
Robinson, Stephen	Feb.	22
Rosevear, Henry	March	4
Self, Russell	Nov.	14
Smith, Neil G.	Feb.	10
Smith, Neil G.	April	20
Smith, Neil G.	June	6
Thorne, Berenice	July-Aug.	18
Wade, Donald V.	Feb.	20
Will, Bruce	Sept.	16
Zegerius, Hans	April	13







# CHILDREN'S CORNER

By May C. Smith

## A Merry Christmas

Paul and Helen Mark were feeling a little bit disappointed as they walked down the hill to church with their parents on Christmas Sunday morning. Uncle John had just telephoned to say their cousins had both come out in a scarlet fever rash and the family could not come for Christmas dinner.

They forgot their disappointment when they entered the beautifully decorated church and moved into their own pew. The organist softly played "While shepherds watched their flocks by night".

After the opening prayer they stood to sing "Hark! the Herald Angels Sing". Right behind them they heard the voices of two children singing gaily, but in a strange language. They were very curious and would have liked to turn around and peek. The little visitors knew all the Christmas hymns and sang them beautifully.

As soon as the service was over, Paul and Helen turned around and smiled at the children, while Mr. Mark held out his hand to the gentleman beside them saying, "Are you a visitor, sir?"

"I am Dr. Saar, and this is my wife", he said. "We just arrived from Europe yesterday and have taken rooms across the street from this church."

They were Estonians who had to flee from their home with their two children, Jaan and Eha, when the enemy came. For the past few years they had been in Sweden waiting for a chance to come to this wonderful land of Canada, of which they had heard so much.

Mr. Mark looked at his wife and she looked at him. They both had the same thought.

Mrs. Mark said, "Well, now — we were looking forward to having a lonely Christmas dinner as my brother's children have both taken scarlet fever. Would you take their places and have Christmas dinner with us? We live just a few blocks away."

Dr. and Mrs. Saar accepted the kind invitation with pleasure. The four children ran ahead — Paul and Jaan in the lead, and the two little girls following, arm in arm.

Around the dinner table Dr. Saar told his new friends of their terrible experiences—how they had to flee from Estonia by night, leaving everything behind. They had walked ten miles in the pitch dark to the coast with the twins in the baby carriage, a few articles packed in around them. On their backs Dr. and Mrs. Saar carried pack-sacks — the doctor's, of course, contained his most precious medical books. When they reached the coast a little motor boat took them to a tiny island, where a ship was being secretly made ready for the journey to Sweden.

After dinner, mother suggested that the children take Jaan

and Eha down to the playroom where Helen and Paul had set up a Christmas scene showing Mary and Joseph with the Baby Jesus lying in the manger. Shepherds looked in through the door and the animals stood around.

When Eha and Jaan had admired the Christmas scene, Paul suddenly had a bright idea. "Let's play school!" he said. He brought three chairs, putting them in front of a big blackboard hanging on the wall.

Eha and Jaan understood the word "school", for the Estonian word is almost the same — "kool".

What a happy time the children had, teaching each other the words of the Christmas story in English and Estonian! Paul would point to the baby and say, "Ba-by Je-sus" — then Jaan would write it in Estonian—"Laps Jeesus". Helen and Paul would try to pronounce it. Paul wrote "shepherds", and Jaan wrote "karjased" beside it.

Then the girls had to have a turn. Eha pointed to the star hanging above the manger and wrote "täht", then Helen wrote "manger", and Eha wrote "soim" beside it.

It seemed just a few minutes before mother and father and Dr. and Mrs. Saar came downstairs to tell the children it was time to go home. When mother saw what the children had been doing she said, holding out both hands, "Let's all join hands around the table and sing our favourite children's Christmas hymn:

'Away in a manger, no crib for a bed  
The little Lord Jesus laid down His sweet head.  
The stars in the bright sky looked down where He lay,  
The little Lord Jesus asleep on the hay.'

By this time the children seemed like old friends, and Mrs. Mark promised that Paul and Helen would call for Jaan and Eha the next day, so that they might play together and meet some of the neighbourhood children.

"We'll take good care of them", said Paul, "and we'll show them the school they'll be going to after the new year".

When the visitors had gone Helen put her arm around her mother's neck, saying, "This was a lovely Christmas, mother, wasn't it? We've all made new friends! I'm **so** glad you invited those nice people for Christmas dinner!"

## The Sweetest Story

In the Bible there's a story  
Of the wondrous Holy Babe,  
Who came to earth from heav'n  
In days of old.  
The angels sang His coming,  
And the wise men brought their gifts,  
And that's the *sweetest* story ever told.







# VICTIMS OF CIRCUMSTANCE?

The world's giving is either

too much

or

too little

The **alternative** is

- **Management**

*which is*

- **Administration**

*which is*

- **STEWARDSHIP**



## The Board of Stewardship and Budget

The Presbyterian Church in Canada

63 St. George Street

Toronto 5, Ont.